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2013-2024

Previous Years Questions

Solved

Contents

Mains 2013 -Paper 1

Section - A

Question 1

(a) "Sociology emerged in Europe and flourished to begin with on social reformist orientation in the USA" - Comment. 10 marks

Approach

- Introduce by generally mentioning the background in which sociology was born.

- Talk about the problems in Europe at that time to which sociology sought answers.

- Then mention how sociology spread in America and how it had a social reformist orientation.

- Provide a balanced conclusion.

Solution

- Sociology took birth in a climate of social upheaval. The early sociologists' theories were influenced by the socioeconomic conditions that were in place in Europe at the time. The Enlightenment, the French Revolution, and the Industrial Revolution were the important features of this time period.

Emergence in Europe:

- The late 17th and early 18th century in Europe are referred to as the Enlightenment period because it was at this time that people began to view the rational thought as a central feature of human being and the human being as the centre of the universe.

- Europe had entered the age of reason and rationalism by the 18th century. Montesquieu, Locke, Voltaire, and Rousseau were some of the prominent thinkers whose thoughts affected the people during the time.

- The political framework of European society was altered by the French Revolution, which began in 1789. It signalled the end of the feudal era and the beginning of democracy.

- The late 18th and early 19th century Industrial Revolution that started in England had a significant impact on people's social and economic lives first in England, then in other European nations, and finally in other continents.

- Some important questions about human survival in the then contemporary society were posed during this time. These questions provided a fertile ground for the latter sociological thoughts as well. Many Positivist theorists, like Karl Marx and Max Weber in Germany and Emile Durkheim in France, were influential in the early sociological work that emerged in Western Europe.

Reformist orientation:

- By the turn of the 20th century, sociology had made its way from Europe to the United States. Early American sociologists, like their European predecessors and counterparts, sought to comprehend and address the issues of the day, such as crime, racial issues, rapid industrialization, worker exploitation, urbanisation and its attendant social issues, racial discrimination, etc.

- However, unlike their European counterparts who were more focused on creating broad societal theories, American sociologists attempted to create workable answers to particular issues like child labour.

- As a result, early American sociologists blended their sociological and social reformer roles when the discipline first arose.

- As a member of the American Sociological Society, Jane Addams worked to close the gap between the powerful and the weak. She demonstrated how organizations can reduce hunger, poverty, and oppression. W. E. B. Du Bois worked on the problem of race in America. Bagehot, work on politics and physics brought the political modification in USA. Albion Small and Robert Park of the Chicago School made an effort to address urbanization-related issues.

- As a result, sociology emerged in Europe, but it has matured as a discipline in the United States due to its social reformist orientations.

(b) Compare and contrast Sociology with Anthropology? 10 marks

Approach

- Introduce by generally mentioning the background in which the two fields were born.
- Provide the difference between the two fields.
- Mention the similarities or overlap between the two fields.
- Provide a balanced conclusion

Solution

Sociology and anthropology had very different beginnings. While Western intellectuals of sociology had a ready context closer to home when modernism, the French Revolution, and industrialization arrived, anthropologists had to create their own. Anthropology also draws on prehistoric archaeology.

Difference

	Sociology	Sociology Anthropology
Emergence	In response to the challenges of modernity, sociology evolved from philosophy of history, political thought, and positive sciences.	Anthro ology arose from Western scholars' interest in primitive societies in non-western countries.
Objectivity	Sociologists' methods are laden with values, and thus their conclusions are tinged with ethical considerations.	Anthropologists describe and analyse in clinically neutral terms so that they can position themselves as outsiders without becoming entangled in values.
Scope	Sociologists quite often study parts of existing societies or processes such as social mobility.	Social anthropology tended to study societies (particularly simple societies) in their entirety. Social anthropologists typically study small societies that are relatively stable and generally devoid of historical records.

Research Method	Sociologists frequently rely on statistics and questionnaires, and their analysis is frequently formal and quantitative.	Social anthropologists typically live in the communities they study in order to observe and document what they see. Their research is primarily qualitative.
Subject Matter	Sociology is primarily concerned with cultural and social issues.	Anthropology also investigates physical aspects of evolution and biology.

Similarities

Despite their differences, the two disciplines have some similarities.

1. An interest in understanding humans is common to both disciplines.

2. History is also important in both Sociology and Anthropology. Although their scope and focus differ, people who study Sociology and Anthropology both use historical events to understand how humans came to exist as they do today.

3. Culture is an essential component of both Anthropology and Sociology because they are both concerned with humans and their lives.

4. Both disciplines place a premium on norms, beliefs, customs, institutions, and all other social aspects of the cultural context.

5. In modern practise, both Anthropology and Sociology employ a mixture of scientific and humanistic approaches to the study of humanity.

6. Sociology and Anthropology's methodologies, areas of focus, and practises have become very similar as they are now pursued.

Thus, despite their distinct areas of specialisation, the union of anthropology and sociology is regarded as desirable and advantageous.

(c) Critically examine positivistic approach in sociological studies. 10 marks

Approach

- Introduce answer with definition of Positivism.

- Give key features of positivistic approach of sociological studies.

- Give the criticism of positivistic approach of sociological studies.

- Provide a balanced conclusion.

Modern sociological study is mostly dominated by the positivistic approach. It is based on the belief that social realities can be objectively described and explained, and that social phenomena can be investigated scientifically, much like natural phenomena.

Here Positivism refers to a research approach that emphasizes using empirical, quantitative methods to discover universal laws and patterns in natural and social phenomena, seeking to establish causal relationships between variables.

The key features of the positivistic approach include:

1. **Empiricism**: The conviction that knowledge is acquired by experience and observation and that the best basis for understanding social reality is provided by scientific evidence.

2. **Objectivity**: The view that social phenomena may be investigated objectively and that, in order to draw correct findings, individual prejudices and subjective interpretations should be kept to a minimum.

3. **Generalizability**: The idea that general principles and theories that can be applied to different populations and contexts can be used to describe and explain social patterns.

4. **Experimentation**: The use of controlled experiments and observational studies to test hypotheses and validate theories.

5. **Quantitative methods:** The study of social phenomena using quantitative data from sources like surveys and statistical analysis.

Numerous sociological areas, such as social stratification, crime and deviance, and demographic patterns, among others, have seen extensive usage of the positivistic method.

However, some of the key criticisms of this approach include:

1. **Reductionism**: It is argued that the positivistic approach ignores the subjective feelings and meanings associated with social events and processes in favour of simplifying complex social phenomena into quantitative data. Jurgen Habermas said that positivism lose sight of the actors reducing them to passive entities determined by natural forces.

2. **Lack of subjectivity:** It is claimed that the emphasis on quantitative procedures and objective facts ignores people's individual experiences and the influence of culture, values, and beliefs on social reality. Max Horkheimer said that positivism is engaged in 'objective anarchism', an obsession to study everything objectively.

3. **Rigidity**: It is said that relying too heavily on fixed categories and tight definitions leaves out the complexity and fluidity of social phenomena.

4. **Lack of cultural sensitivity: The** positivistic approach is criticised for disregarding the power dynamics that determine social reality as well as for failing to take into account the cultural context and experiences of various groups. Dilthey said that a fact-based approach explores only one dimension as it ignores cultural and ideological dimensions.

5. **Limitations**: It is said that the emphasis on generalizable rules and theories is too limited and ignores the particular historical, cultural, and contextual aspects that influence social reality.

6. **Oversimplification**: It is said that using quantitative data and statistical analysis leads to an imperfect understanding of social reality and oversimplifies complex social phenomena.

7. Interpretivist scholars highlight the limitations of the positivist approach in capturing the complexity of social phenomena and the subjective nature of human experiences. They argue for a more holistic and interpretative understanding of social reality, emphasizing the importance of subjective meanings, social contexts, and the active role of individuals in shaping their own realities.

Despite these criticisms, the positivistic approach still has a significant impact on sociological study, especially in the development of quantitative methods and the application of empirical data to support hypotheses and comprehend social phenomena. However, a growing number of sociologists today support a more multidimensional and holistic approach that uses both quantitative and qualitative methods and takes into account the subjective experiences and cultural environment of both individuals and groups.

(d) Examine science and technology as agents of social change. 10 marks

Approach

- 202bring social change.

- Mention both positive and negative social changes brought by S&T. (should be the major part of answer)

- Mention how S&T impacted different societies differently.

- Provide a balanced conclusion

Solution

Social change is the gradual transformation of patterns in social institutions, social structure, and social behaviour. Law, education, and religion are only a few of the many elements that influence it. However, science and technology are what accelerate this process of social change.

Positive Social Change

1. By enhancing food security and lowering the cost of essentials, science and technology can help millions of people escape poverty. Connectivity and communication have dramatically enhanced thanks to science and technology.

2. Technological advancements have had a significant impact on people's lives in India. The secularisation of life goals is taking place, there is progress toward gender equality as more women are finding employment, and new educational practices have opened up new worlds for the younger generation.

3. Marx was the first to emphasise the significance of science and technology in terms of forces of production that change production relations.

4. According to Leslie White, when a society's consumption per person rises, the techno-economic component exerts pressure on the organisational component of culture to change.

Negative Social Change

1. However, when this transformation takes place without a corresponding adjustment in the cultural features of society, it leads to conflict, or what William Ogburn referred to as "Cultural Lag." It's because any new technology also carries with it a fresh set of values that must confront with the old ones.

2. Furthermore, Science and technology also have a homogenising tendency. Nowadays, work is done in more similar ways. Today's globalised industries produce identical goods, clothes, tastes, and levels of consumption. It is bringing the world together, but at the expense of diversity.

3. A transition from "adaptation" to "change" of the environment is also being brought about by an over-reliance on science and technology. Climate change and an increase in natural disasters are two important effects of this.

4. The alienating features of technology in the workplace were also noted by Robert Blauner in his paper "Alienation and Freedom 1964." Certain technology, such as automation, cause workplace monotony. Marxists contend that technology alienates man from his labor.

The effects of similar technologies vary in various societies. While printing led to the standardisation of manuscripts in China, it facilitated the diversity of literary works in Europe.

Nuclear energy was used to completely destroy two cities during the Second World War, although it was later also used for peaceful purposes. Similar to this, information technology may be utilised

8

for empowerment and social transformation as well as for centralization and espionage.

Social change is a long-term process that affects practically every area of society. No culture can effectively resist social change, but if these changes are gradual, indigenous, and accepted by everybody, society will be more peaceful.

e) Analyse the contemporary trends in family with examples. 10 marks

Approach

- Introduce answer with definition of family.

- Explain the contemporary trends in institution of family. (Should be the major part of answer)

- Also briefly mention the relevance of family as a unit of study.

- Provide a balanced conclusion.

Solution

The family is a social unit characterised by shared housing, economic cooperation, and sexual reproduction. It includes adults of both sexes who maintain sexual relationship that is socially acceptable. It also includes one or more children who are either their biological or adopted offspring.

As a result of societal economic and social changes, various social institutions such as the family are changing.

Changes in Structure:

1. Parsons and Goode argued that family are changing from extended to nuclear. Parsons told nuclear family is a structural fit with industrial society. Industrialization also promotes achievement-based status and strengthens conjugal bonds.

2. Because newlywed couples who are employed must relocate to new areas where their jobs are situated, patrilocal patterns are being replaced by neolocal patterns.

3. Margaret Obrian discussed the rise of single-parent families, reconstituted families, and dual-earner families.

4. Metropolitan cities have also seen an increase in live in families, gay and lesbian families, and families with varying levels of acceptance.

Changes in Relationship:

1. Love marriages are now a common method for individuals to start families. Free choice of spouse has added a romantic element to the family. Today's husband-wife relationship is more centred on cooperation than dominance, and women are also taking more active roles in decision-making.

2. Parsons claims that nuclearization has improved the relationships between husband and wife.

3. Today's brother-sister relationships are founded on equality and fellowship.

4. Women's and children's situation has improved due to legal issues. Today, women have more rights. Additionally, people are now freer to move separately.

Changes in Function:

1. Traditional gender roles within families have undergone significant changes. This has resulted in a reconfiguration of household responsibilities and a move toward more egalitarian divisions of labor within families.

2. Aging populations and shifting family structures have made caregiving for older family members more complex, creating a growing need for long-term care and support.

3. Balancing work and family responsibilities has become challenging due to longer work hours

and demanding careers, leading to discussions on parental leave, flexible work arrangements, and childcare support.

However, some sociologists argue that family is no longer cornerstone of society for the following reasons.

1. Countries such as the Netherlands have as many as 80% of single individuals aged 18 to 45.

2. Alternative institutions such as hospitals, play schools, multiplexes, and the media are assuming some of the functions of the family.

3. Alternatives such as Kibbitzs in Israel raise concerns about the universality of family.

4. As a unit of sociological analysis, the family is being replaced by the household.

In India, extent of change is not as dramatic as it is in western societies. So, emerging trends in family reflects the adaptive changes with the socio-economic changes as said by Talcott Parsons.

Question 2.

(a) Analyse the limitations of quantitative methods in social research. 20 marks

Approach

- Introduce by briefly explaining what is quantitative method.

- Mention the inclination of early positivist towards quantitative methods and mention some of its types

- Give limitations of quantitative research methods. (Should be the major part of answer)

- Conclude by giving some ways to overcome the limitations.

Solution

- Quantitative research makes use of quantitative measurements and statistical analysis. Natural science's ability to uncover the true nature of reality inspires quantitative methods in social research. Because positivists believed that the subject matter of social science and natural science was the same, they advocated quantitative methods for social research.

- Saint Simon, August Comte and Emile Durkheim were its chief proponents. Some of the important quantitative methods include survey, structured interviews, structured questionnaire etc.

Limitations of quantitative research methods includes: Improper target population representation

- Improper representation of the target population may impede the researcher's ability to achieve its desired goals and objectives. This could result in a calculation error and the proposition becoming untrue.

Lack of data gathering resources:

- Quantitative research methodologies often call for a high sample size. However, the paucity of resources makes this extensive investigation impractical.

- In many developing nations, interested parties might not have the necessary knowledge or means to carry out exhaustive quantitative study.

Being unable to control the environment:

- Researchers may run into issues when trying to control the environment. The responses provided by the respondents frequently depend on a specific time, which in turn depends on the circumstances existing at that particular time.

Limited findings from a quantitative study:

- The structured questionnaire used in quantitative research has closed-ended questions. It results in the limited outcomes outlined in the research proposal. As a result, the results may not always accurately reflect the situation as it actually occurred.

- Also, the respondents have limited options for responses, based on the selection made by the researcher.

Analyzing data can be challenging:

- Extensive statistical analysis is needed for the quantitative investigation, which might be challenging for researchers without statistical training. Since statistical analysis is based on scientific methodology, it is challenging for non-mathematicians to perform.

Other limitations of quantitative methods:

- Everything cannot be quantified by numbers it cannot capture the meanings and motives. They cannot capture subjective or non-empirical dimensions of social reality. Thus, ethnomethodologist and phenomenologists said that quantitative methods are unsuitable for sociology.

- Non-Positivists argue that the social reality is value laden, therefore complete separation of fact and values can't happen which is a must in quantitative research method.

However, there are numerous ways to overcome the limitations of quantitative methods, including triangulation, methological pluralism, ideal types, etc. It may also be beneficial to combine these quantitative and qualitative methods.

(b) Critically examine the functionalist tradition in sociology. 20 marks

Approach

- Introduce by briefly explaining what is Functionalism.

- Explain the functionalist tradition in sociology.

- Give criticism of functionalist tradition in sociology.

- Provide a balanced conclusion.

Solution

Functionalism is a tradition in sociology that views society as a complex system of interdependent parts, each of which performs a specific function to maintain the stability and stability of the whole system.

1. This tradition is based on the work of Emile Durkheim and Talcott Parsons, who emphasised the importance of understanding the functions of social institutions such as the family, the economy, and the state, as well as how they contribute to the overall stability and stability of society.

2. Functionalism sees social order as the product of shared values and norms that guide behaviour and direct the actions of both individuals and groups.

3. It places a strong emphasis on upholding social stability and order and sees social issues as impediments to the system's functioning rather than as a result of systemic defects.

4. Functionalism argues that social norms and institutions are intrinsically stable and fulfil a defined purpose, such as upholding social order or meeting fundamental needs of people. According to this viewpoint, social change takes place slowly and gradually through social structure evolution and adaptation rather than by revolution or abrupt change.

5. The functionalist viewpoint tries to explain social stratification in terms of how it helps to keep society stable and orderly. They examine social stratification to determine how well it meets the "functional prerequisites" of society. The 'shared value system' keeps conflict between hierarchically arranged groups in check.

6. Functionalism has influenced our understanding of social systems and has been applied to a variety of social issues such as crime, education, health, and the economy.

7. For much of the twentieth century, it was the dominant theoretical perspective in sociology, but it was also criticised by other sociological perspectives.

Some of the criticisms of functionalism are as follows:

1. **Determinism**: Functionalists believe that social structures and institutions are determined by social needs and functions, ignoring individuals' agency and the role of power and conflict in shaping social structures.

2. **Idealized View of Society:** Conflict theorists argue that functionalists frequently present an idealised view of society as a harmonious and orderly system, ignoring the presence of social problems and conflicts.

3. **Inadequate Explanation of Social Issues:** Functionality has also been challenged for its inability to explain social problems and inequalities because it assumes that all parts of society are working in harmony and fails to consider the sources of social conflict and power imbalances.

4. **Conservatism**: Functionalists have been accused for their conservative tendencies, as they see social change as disruptive and existing social arrangements as natural and desirable. Feminist theorists argue that functionalism perpetuates gender inequalities by reinforcing traditional gender roles and expectations within families and society.

5. **Status-Quoist**: Critics argue that functionalism may reinforce the dominant ideology and support the perpetuation of existing power structures, as it often portrays social inequalities as functional or necessary for the smooth functioning of society.

6. **Reductionism**: The functionalist viewpoint is frequently admonished for reducing complex social phenomena to simple functional relationships, thereby ignoring the complexity and diversity of social life.

7. **Micro-Macro Divide:** The functionalist tradition has been attacked for its narrow focus on the macro-level of analysis and for ignoring micro-level social processes and individual experiences. Symbolic interactionists argue that functionalism neglects the subjective meanings and interpretations that individuals attach to their actions, which are central to understanding social phenomena.

8. **Ignores Historical Context:** Functionalists often treat social structures and institutions as timeless and universal, oblivious to the historical and cultural contexts in which they emerge and evolve.

9. **Lack of Empirical Evidence**: Finally, functionalism has been chastised for its lack of empirical evidence to back up its claims, as well as its reliance on abstract models and theory rather than empirical research.

Overall, the functionalist tradition in sociology has been a powerful and influential viewpoint in the field, but it has also been criticised for its shortcomings and oversights. As a result, other sociological perspectives that focus on different aspects of social life and offer alternative ways of understanding the social world have complemented and challenged it.

(c) Analyse the salient features of historical materialism. 10 marks

Approach

- Introduce by explaining briefly what is historic materialism

- Explain the salient features of the historic materialism.

- Conclude by providing relevance of historic materialism.

Solution

- Historical Materialism is essentially a conception of society as it evolves from one stage to the next. It is an important 'analytical tool' for comprehending the origins and progression of human society.

- It is considered 'historical' because Karl Marx traced the evolution of human societies from one stage to another. It is 'materialistic' because the evolution of societies has been interpreted in terms of their 'material or economic base of society'

- The concept demonstrates how economic infrastructure serves as the foundation for social change. Also known as 'Dialectical Materialism,' its main focus is on the contradiction between the interests of the two classes.

Following are some of the salient features of historical materialism:

Idea of Human Progress:

- Historical Materialism examines how human society has advanced from prehistoric times to the present age with a significant shift in social relationships. As a result, he has identified the various stages of human history into four "modes of production": primitive communism, ancient slave society, feudal society, and capitalist society.
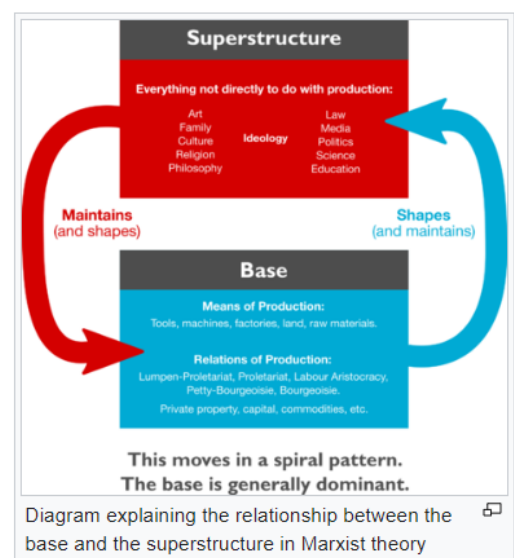
Based on the dialectics process:

- This indicates that the process of change is a result of the tension or class conflict caused by the interaction of two opposing forces. Dialectic refers to a dual existence, such as that of a master and servant in slave society.

Society seen in form of Structure and Superstructure:

- Production by humans to meet their own need is the foundation of social existence. The production process is further based on matter or economy (structure), which decides the superstructure (institutions, relations, family pattern etc) in the end. A new stage of history, or what Karl Marx refers to as a new "mode of production," is ushered in as a result of changes in the superstructure brought about by changes in the structure.

Diagram explaining the relationship between the base and the superstructure in Marxist theory

Existence of Contradiction:

- Contradiction is the cornerstone of historical materialism. In other words, contradiction persists as a major force in every structure and superstructure, and as a result, the form of a new social system is determined. However, there are certain inherent contradictions in this new structure.

Continual state of change until communism:

- The state of nature is constantly changing. The building of a new social order following social change is too subject to contradiction and change, just as a thesis has its own antithesis which brings about a shift in ideas. Marx asserts that this is an ongoing process that will continue until communism is achieved.

- Historical Materialism remains the cornerstone of Marxian theories which have been used as methods to study societies & their various processes. For example, historical materialism has been used to study global stratification after World War 2. The most one being word system theory by Wallenstein.

Question 3.

(a) Compare Karl Marx with the Emile Durkheim with reference to the framework of 'division of labour'. 20 marks

Approach

- Introduce by explaining briefly the concept of division of labour
- Provide the difference between the point of view of Karl Marx and Durkheim on division of labour.
- Mention the similarities between the two.
- Provide a balanced conclusion

Solution

By the phrase of 'division of labour' we mean the splitting up of an activity into a number of parts or smaller processes. These smaller processes are undertaken by different persons or groups of persons, thereby speeding up the performance of the activity. The division of labour can also be seen as the separation of tasks in any system so that participants may specialize.

Durkheim and Karl Marx both thought deeply about the division of labour and came to opposing conclusions.

Points of Difference	Durkheim	Karl Marx
Work on Division of Labour	Division of Labour in Society, 1893	Das Capital, 1867
Basic approach.	His theory based is upon functional nature.	His theory is more of conflict nature.
Causes of Division of Labour	The division of labour in industrial society is explained by Durkheim as the result of increased material and moral density. And the ability to specialise allows for peaceful coexistence.	It is not viewed by Marx as a means for cooperation and coexistence. He sees it as a practice that the capitalists are forcing on the workforce in order to reap profits.
Nature of Division of Labour	According to Durkheim, the division of labour is useful and promotes cooperation.	Marx views the division of labour as a "Unequal relation" that legitimizes the status quo between the haves and the have not.
Consequence of Division of Labour	It leads to integration in society.	It leads to dehumanization of workers and alienation in industrial society.

Solution to the Problems Related to Division of Labour	According to Durkheim, anomie is abnormal and can be controlled by educating employees about their place in society and making them feel organically connected and involved in society's life.	Marx argued that the issue with capitalism is capitalism itself. The division of labour is a necessary component of the capitalist society's framework for efficiency and scaled-up production, but it also creates alienation. He identifies division of labour as a crucial element in the alienation of workers from their work, from their co-worker's, and ultimately from themselves. Revolution can put an end to alienation issues.

They have many differences in their perspectives on labour division, but they also have some similarities.

1. Both stated that the division of labour differs in simple and complex societies.

2. Both agreed that division of labour is inevitable.

3. Both recognised the negative aspects of division of labour and proposed solutions.

Emile Durkheim and Karl Marx contributions to the theory of division of labour continues to inspire scholarship and policies and public discourse.

(b) Critically analyse the contribution of G.H. Mead to 'symbolic interactionism'. 20 marks

Approach

- Introduce by explaining briefly the concept of symbolic interactionism.

- Bring out the major contributions made by G.H. Mead in the field of symbolic interactionism.

- Also provide various criticism on his work in the field of symbolic interactionism.

- Provide a balanced conclusion.

Solution

- Symbolic interactionism is a sociological perspective that focuses on how individuals interact with one another and how they attach meaning to symbols and shared understandings in their social interactions. It emphasizes the role of symbols, language, and gestures in shaping social interactions and the construction of social reality. The dynamic patterns of social action and social relationship are the focus of symbolic interactionism.

G.H. Mead's Contributions

- George Herbert Mead's theory of 'Self and Identity' has made significant contributions to 'Symbolic Interactionism'. According to Mead, human thought, experience, and behaviour are ultimately "social." They derive their nature from the fact that humans communicate by employing "symbols," of which language is the most significant.

- According to Mead, the act of playing a role helps people create their own sense of who they are. One can think about themselves by putting themselves in other people's shoes.

- He distinguished between "Me" and "I," two facets of the Self. Me is defined by Mead as the organised set of attitudes of other which one himself assumes. I is the immediate response of an individual to others. It constitutes something that we all seek, which is the realisation of self.

- Mead claims that the "Self" is not something that is inborn. There are two basic stages in the creation of the "Self," which is learned during childhood. The first one is referred to as the "play stage". Children play out roles that are not their own in this stage. The "game stage" is the second phase of the self-development process. Children learn to see themselves from the perspective of the other players or from the standpoint of ' the generalised other ' when engaging in a game stage.

- It is crucial to develop in "consciousness of self" as it serves as both the framework for human society and the basis for cognition and conduct. Individuals can perceive how others perceive them when they are self-aware. For "cooperative action" in society, this serves as the foundation. It is through the 'generalized other' that the social process influences the behaviour of the individuals.

Mead's symbolic interactionism has received the following criticisms:

1. Despite his great insight into the development of society's self-consciousness, Mead's explanation of the nature of social organisation in society lacked clarity.

2. Reaper claims that Mead disregarded the historical background of the contemporary social structure.

3. Mead falls short of articulating the instances at which an individual interacts with society.

4. It was unclear what Mead meant when he said that the person and the mind create society. He was unable to cover all facets of interpersonal and societal communication.

5. Mead acknowledges the presence of culture and believes that social roles do influence human conduct to some extent, but people still have a great deal of "choice" in how they behave.

6. Mead did not go into the issues of social mobility, class, or power dynamics.

Despite criticism, George Herbert Mead's "Self and Identity" theory's integrative orientation contributed to firmly establishing the microscopic emphasis of Symbolic interactionism.

c) Examine the salient features of Weberian bureaucracy? 10 marks

Approach

- Introduce with Weber's general view of Bureaucracy and how it is linked with his Ideal Type.

- Provide the features or characteristics of Bureaucracy as per Weber.

- Conclude with his reservations on the Bureaucracy.

Solution

Like many of Weber's other ideas, bureaucracy is linked to the Ideal Type idea, and Weber associated it to the growing rationalisation of society. Here, Ideal types refers to conceptual frameworks that are constructed by highlighting and exaggerating certain characteristics or features of a social phenomenon while ignoring or simplifying others. Weber asserts that the most "rational" method of exercising power over people is through bureaucracy.

Weber specified a few typical bureaucracy-related features, which includes:

1. The offices are organized into a 'hierarchical system.'

2. Authority is derived from position in organizational structure.

3. The incumbent is not allowed to appropriate the position.

4. Positions always remains a part of the organisations.

5. Objective criteria are used to choose the staff.

6. Competence and merit are the main criteria in recruitment.

7. Work is specialised in bureaucracy and staff is trained accordingly. 8. The bureaucracy's work is a full-time career.

8. Offices are used to organise work, and the tasks that need to be completed are called as official duties.

9. Decisions are made using a set of abstract and rational rules.

10. Bureaucrats are supposed to carry out executive orders without bias or value addition.

11. Administrative acts, decisions, and rules are written down and recorded.

12. Modern bureaucracy is distinguished by its rationalism and objectivity.

Although this ideal sort of bureaucracy is only approximately realised in practise, Weber contends that due to this type of organization's technical superiority over other types of organisations, bureaucracies in contemporary cultures are gradually resembling this pure type.

Weber was also concerned about "red tape" and the suffocation of "individual creativity and liberty" behind a web of regulations which he called as "iron cage of rationality". Further he also differentiated between the ideal-typical bureaucrat and the ideal-typical bureaucracy.

Question 4.

(a) How are open and closed systems of stratification undergoing transformation in the emergence of new hierarchical social order in societies? 20 marks

Approach

- Begin with a definition of social stratification.

- Explain the open and closed stratification systems in brief.

- How these systems are changing, as well as the factors causing change and the magnitude of change.

- Give a well-balanced conclusion.

Solution

Social stratification is the process by which social inequalities manifest themselves as structural hierarchical strata, one above the other. Sutherland and Maxwell define social stratification as a process of differentiation that elevates some people above others.

Open System:

An open system of stratification is one in which social mobility is encouraged by the norms and values of a particular society. Individual talent, skill, and effort are prioritised over ascribed attributes in this situation. An example of an open system is the class-based stratification that exists in European society.

Closed System:

A closed system is one in which social mobility within the social structure is discouraged by the norms and values of a particular society. In this situation, ascribed traits take precedence over personal talent, skill, and effort. Stratification based on caste is an example of a closed system.

Societies are open or closed in theory, but no society is completely open or closed in practise.

In their study of 'Black-coated workers,' Lockwood and Gold Thorpe discovered that the lower class, despite their economic achievements, does not find easy acceptance in the middle class. They are rejected by being called Nouveau Riche.

Furthermore, no system can be sufficiently closed to deny its members social mobility, because in any closed system, some individuals can ensure social mobility through their efforts. Sanskritization (M. N. Srinivas), Migration (David F. Pocock), and Conversion (Yogendra Singh), for example, were all methods of social mobility within the caste system.

Both systems are opening up as a result of new forces such as industrialisation, urbanisation, globalisation, high growth, increased access to education, and democracy. A society becomes more fluid as it transitions from traditional to modern. However, changes in the open system occur faster than changes in the closed system.

There is also evidence that in modern societies, the idea of social mobility is exaggerated.

Duncan and Blau concluded in their 1967 book "The American Occupational Structure" that long-range mobility is uncommon. Brown and Gay conducted a study in Britain on race-based stratification.

They sent bogus job applications on behalf of various nationals and discovered that 90% of English cases received positive responses while only 63% of Asians did receive positive response.

In India, Santosh Goyal discovered that 38% of CEOs were from the Dvija class, which is higher than their actual population share.

As a result, the open/close system is a relative concept. The closed system offers few opportunities for social mobility, whereas the open system has fewer barriers. However, no society is completely open or closed.

(b) Is patriarchy a universal phenomenon? Critically examine how does patriarchy affects sexual division of labour in societies. 20 marks

Approach

- Begin with a definition of Patriarchy.

- Give answer to the question "Is patriarchy a universal phenomenon?"

- Explain how patriarchy and sexual division of labour are related.

- Then talk about the changes in division of labour and patriarchy.

- Give a well-balanced conclusion.

Solution

Patriarchy literally means "rule of the father" in a maledominated family. It is an ideological and social construct that views men—the patriarchs—as being superior to women. It is "a set of societal norms and practises in which men rule over, subjugate, and benefit from women."

The foundation of patriarchy is a hierarchy and inequality of power structure in which men have control over the sexuality, reproduction, and production of women. In society, it enforces notions of masculinity and femininity that serve to legitimise the unfair power dynamics between men and women.

Despite being the most dominant ideology and almost universal, patriarchy is not a universal phenomenon. For instance, the Khasi tribe in India's northeast is renowned for its matriarchal society.

The idea of motherhood, which limits women's mobility and places the task of caring for and raising children on them, is promoted by patriarchal society. The biological factor to bear children is linked to the social obligations of motherhood, which include providing for, educating, and raising children while devoting one's self to the family.

In patriarchal societies, women's conduct is also regulated. She is forbidden from mixing with people like males are allowed to do because she represents the honour of the family and society. As a result of this forcing women into domesticity, patriarchal ideology becomes internalised over time.

But the gender-based distribution of labour is evolving now. Women are getting meaningful employment and defying the patriarchal mentality. Women are overcoming their biological limitation with the help of contraception and other technological advancements.

According to a study by Blood and Wolfe, the wife's power within the family tends to vary according to how closely her pay check matches her husband's.

Further Men today take more interested in child rearing & household management. The Symmetrical Family (as envisioned by Michael Young and Peer Willmott) has become a reality as a result, in which the husband and wife considerably share each other's burdens.

However, despite women's increased participation in the labour force, important family decisions are still made by men, according to Blood and Hamblin. And the motherhousewife role is still the most important.

In their 1977 article "Women, Work, and Class Structure," Blackburn and Stewart argue that women going to work does not ensure gender equality, but rather enforces it because women enter only a

specific market that is reserved for females only.

The issues of gender pay gap, occupational segregation (pink collared jobs for woman) and glass ceiling effect reinforces social stratification and patriarchy.

As a result, patriarchy and division of labour have an impact on one another. Previously, patriarchy was responsible for division of labour but now, changing sexual division of labour is changing patriarchy.

26

(c) Examine the role of pressure groups in parliamentary democracy? 10 marks

Approach

- Begin with a definition of Pressure Groups and Parliamentary Democracy.
- Positive role of pressure group in parliamentary democracy
- Negative role of pressure group in parliamentary democracy
- Give a well-balanced conclusion.

Solution

A pressure group is any organised association of people with the goal of influencing government policies and actions or simply changing public opinion. The Trade Unions, Dalit Sangarsh Samities, Kissan Sabhas, Mahila Samaj etc function as pressure groups.

Parliamentarian democracy is a form of democratic governance in which the executive derives democratic legitimacy from its ability to command the support of the legislature, usually a parliament, to which it is accountable.

Pressure groups operate outside of formal decisionmaking processes and are thus not accountable for any actions. They are not held accountable and are not bound by rules.

Role of Pressure Groups in Parliamentary Democracy

Positive Role:

1. They act as essential links between the government, and society.

2. They do study and inform the government of the issues in society.

3. Through their medium, they promote the voices of the impoverished and the marginalised. For instance, the Narmada Bachao Andolan helped local residents be heard by the government and brought attention to their suffering.

4. In a democracy, consultation with impacted groups is a sensible method of decision-making.

5. Pressure groups help new concerns and issues, particularly those affecting the marginalised and poor, get on the political agenda, promoting social progress and preventing social stagnation.

6. Pressure groups serve as a "safety valve" for both individual and community grievances, which promotes social cohesiveness and political stability.

7. They also act as vehicle of mobilization of masses. For example, Indian farmer's protest to repeal three farm acts.

8. Pressure groups enhance democracy by increasing participation and access to the political system. For instance, Arvind Kejriwal first belonged to a pressure group but ultimately decided to create a political party because the cause had gained popular recognition.

Negative Role:

1. Even if pressure groups increase participation, they do so unevenly, favouring the well-

organized. In contrast to the others, they favour "those who shout loudest."

2. As a result, pressure group occasionally reinforce the current system of class and power.

3. Group opposition can frequently impede or even stop desired changes.

4. Even while protests and dissent are permitted in democracies, certain pressure groups turn to violence, undermining the institutions of democracy.

5. Additionally, because pressure groups' purview is segmented, frequently certain pressure groups with "greater influence and authority" may also be "lessening the spirit of democracy."

Regardless of the issue raised above, political parties and pressure groups are the foundation of a democracy because they have significantly improved parliamentary democracy.

Section B

Question 5.

Approach

- Begin with a definition of social exclusion.

- Talk about people being excluded socially.

- Talk about people excluding themselves socially.

- Conclude with some commonalities between the two kind of exclusion.

Solution

- Social exclusion refers to a state in which people are unable to fully participate in economic, social, political, and cultural life, as well as the process that leads to and sustains such a state.

- Social exclusion can be seen in two ways: people being socially excluded and people socially excluding themselves.

People being social excluded:

1. Participation in social life may be hampered when people do not have access to material resources such as income, employment, land, and housing, as well as services such as education and health care.

2. However, participation is also limited when people are unable to express themselves or interact with one another, and when their rights and dignity are not treated with equal respect and protection.

3. As a result, social exclusion includes not only material deprivation, but also a lack of agency or control over important decisions, as well as feelings of alienation and inferiority.

4. Age, gender, disability, race, caste, ethnicity, religion, migration status, socioeconomic status, place of residence (living in a disadvantaged neighbourhood), and sexual orientation and gender identity have all been grounds for social exclusion in nearly all countries to varying degrees.

5. The above dimensions may be concentrated in specific groups, such as elderly women who are ethnic minorities and live in poor neighbourhoods.

6. The various dimensions may interact to reinforce social exclusion. Poor health, for example, may prevent people from pursuing opportunities to work, learn, and participate in society. At the same time, class, ethnicity, and gender all have an impact on health inequalities, which leads to exclusion.

7. According to Anthony Giddens, homelessness is one of the worst forms of social exclusion because it automatically excludes a person from a variety of other social services.

8. When compared to western nations, India has more severe exclusion issues. This is a result of the caste system, which is the social structure of Indian society.

People excluding themselves socially:

1. Not all instances of exclusion include individuals who are weakest and least privileged in society.

2. People excluding themselves from aspects of mainstream society can also result in social exclusion.

3. New dynamics of social exclusion at the top have emerged. Because of their wealth, influence, and connections, a small group of people at the very top of society can choose not to participate in mainstream institutions.

4. The wealthy may completely withdraw from the domain of public healthcare and education, choosing instead to pay for private services.

5. Rich residential areas are becoming more and more walled enclaves, cutting them off from the rest of society.

6. Due to their greater position in terms of popularity, celebrities and businesspeople exclude themselves. It is their exclusivity that makes them important.

7. Like bureaucrats, politicians isolate themselves from their constituency once they gain power.

8. Then there are hermits who live in seclusion as a form of religious discipline and come from various faiths.

9. Other scenarios where people might exclude themselves include delinquency, drug addiction, school dropout, anomie, and escapist mentality.

The importance of both structural inequality and power imbalances is emphasised by social exclusion, which is created when people are excluded from society or when people exclude themselves from society.

Moreover, social exclusion at the top is harmful to an integrated society in the same way that social exclusion at the bottom weakens social solidarity and cohesion.

(b) Define social movement. Elucidate the role of reformist movement in social change. 10 marks

Approach

- Introduce by explaining briefly the concept of social movement.

- Also briefly describe the reformist movement

- Describe how reformist movement helped in bringing social change with examples. (Should be the major part of answer)

- Conclude appropriately.

Solution

- A social movement is described as a collection of people acting collectively and persistently to support or oppose change in the society or group, they are a part of. Some movements attempt to change specific aspects of the current social order, while others could want to alter it completely. The first are referred to as reform movements, whereas the second are referred to as revolutionary movements.

- A reformist movement is one that strives to bring a social or political system closer to the ideal of the community. It believes that although society is generally good, some traditions and practices have caused society to become dysfunctional. It therefore attempts to do away with some of the traditions and practises.

Role of Reformist Movement in Social Change:

- The ideas of a reform movement are often grounded on liberalism, even though they may also be anchored in socialist or religious concepts.

- Some reformist relies on personal transformation; others rely on small collectives, such as Mahatma Gandhi's spinning wheel and the self-sustaining village economy, as a mode of social change.

- Campaigns that are well-organized and persistent can produce dramatic results. For instance, the 'American civil rights movement' was successful in making racial segregation in schools and public places illegal.

- Some well-known reform movements in India include the Prarthna Samaj, the Brahmo Samaj, and the Aligarh Movement.

Brahmo Samaj

The Brahmo Samaj movement was started in Calcutta in 1828 by Raja Ram Mohan Roy, a leading social reformer who fought against idol worship, polytheism, caste oppression, superfluous rituals, and other societal ills like Sati, polygamy, the purdah system, child marriage, etc. In addition, society fought for women's rights such as widow remarriage and female education. Additionally, it combated and opposed the prevalent Hindu superstitions.

Prarthana Samaj

The Prarthana Samaj, which was established in 1863 by Keshub Chandra Sen, promoted monotheism and opposed caste distinctions and priestly hegemony.

Aligarh Movement

Sayyid Ahmed Khan established the Mohammedan Anglo-Oriental College in Aligarh in 1875 to provide Muslims with a modern education.

Movements to protect the environment, manage population growth, protecting workers rights, supporting right to abortion, etc. also comes under reformist movements.

It is important to note that reform movements typically function in democratic societies where individuals are free to criticise the status quo and possibly effect change. In non-democratic societies social change takes place either from the top for example the recent changes in Saudi Arabia under Crown Prince Mohammed bin Salman Al Saud or by means of revolution.

(c) 'Science has empirical means to logical ends and religion has non-empirical means to logical ends'. Comment. (10 Marks)

Approach

- Introduce by defining religion and science and highlighting the basic difference.
- Explain how science provides answer to the questions/challenges that human faces through empiricism.
- Explain how religion provides answer to the questions/challenges that human faces through non-empirical means.
- Conclude by showing the complementary nature of science and religion in human life.

Solution

Religion is, in its simplest form, a belief in the supernatural. The systematic study of the structure and behaviour of the physical and natural world is science. Science is based on observations, experiments, verifications, proofs, and facts, whereas religion is based on faith and rituals.

We now have a better understanding of the causes of natural disasters like earthquakes, volcanoes, and rain due to science. Better forecasting and management of external events evolved from it.

We discovered with the aid of science that people are remarkably genetically similar, sharing nearly 99.9% of their genetic code with one another, dispelling the myth of the biological basis of race.

We were able to analyse society and its shifting tendencies thanks to technology that is based on science. It gave explanations for the changes that society was and is currently going through for example differential effect of climate change on communities.

Thus, science, with its empirical and rational foundations, assists us in explaining various aspects of human life and assisting mankind in leading a meaningful life.

Without any supporting empirical data, religion has been doing the same thing for thousands of years of human history.

Religion has evolved into several forms, such as naturism and animism, to assist man in coping with uncertainty and provide explanations for phenomena whose causes were unknown to people at the time.

Animism, as argued by Taylor, helped explain the occurrence of death, whereas naturism, as argued by Max Muller, helped explain phenomena like rain.

Tylor asserted that religion developed to satisfy man's intellectual needs, but Millers believed that religion developed to satisfy man's emotional needs.

Today, religion is viewed in terms of its contribution to establishing social solidarity, value consensus, harmony, and integration - the functional requirements or basic necessities of society.

For instance, according to Durkheim and Malinowski, religion promotes social cohesion and reinforces social norms and values.

The search for explanations for numerous unexplained phenomena, such as the universe's origin, is currently ongoing in science. In the meantime, religion help fills the gaps left by the questions for which science cannot provide an answer.

Thus, through assisting in coping with life's uncertainties and dangers, science and religion have greatly benefited humankind. Thus, we can conclude that while religion uses non-empirical means to achieve logical purposes, science uses empirical means to do so.

(d) Examine the social dimensions of displacement induced by development. 10 marks

Approach

- Introduce by explaining briefly the concept of Development-induced-displacement.
- Briefly mention the reason for such displacement.
- Provide various social dimensions of such displacement. (Should be the major part of answer)
- Conclude by providing solution to the issue of development induced displacement.

Solution

Development-induced displacement is defined as the permanent relocation of all households within a geographical area as a result of developmental projects such as building large dams. Over 40,000 people were displaced by the Sardar Sarovar Dam, the largest dam in the Narmada Valley Project.

Compensation and rehabilitation policies aimed at mitigating the effects of displacement are frequently ineffective. This is largely due to street-level bureaucrat corruption, underestimation of the value of resources, planners' failure to recognise the complexities of the existing social and economic systems of the displaced people, and their lack of participation in the planning process.

The social dimensions of such displacements are many:

1. Most of these areas from where people are displaced are tribal dominated. These people have strong beliefs regarding their forests, land and water. At the same time they are also totally dependent upon these resources for their survival hood.

2. People's kinship patterns are disrupted, isolating them from their relatives and depriving them of social bonding. The joint family systems deteriorate.

3. Loss of connection to historical, religious, symbolic, or geographical locations as a result of forced migration erodes cultural identity.

4. Distress migration to towns and cities has an impact on the demographic and sociocultural fabric of both the source and destination.

5. Displaced people also struggle to adjust to the new ecology of their new surroundings.

6. People who are displaced from agriculture are converted from self-cultivators to non-agricultural wage labourers.

7. If they move to cities, massive slums and shantytowns proliferate.

8. Cultural conflict arises when displaced people relocate to other areas.

9. Women are disproportionately affected because the loss of land used by women to generate economic worth further marginalises their socioeconomic standing by making them more reliant on their husbands.

10. Girl children are married off at a young age because their displaced parents are unsure of their future.

11. Landlessness, joblessness, homelessness, marginalisation, food insecurity, increased morbidity and mortality, loss of access to common property, and social disarticulation are eight potential risks of displacement, according to sociologist Michael Cernea.

A better policy for land acquisition, compensation, and rehabilitation should be developed with the help of social scientists, development planners, human rights activists, civil society, and other stakeholders. Policy implementation should be made more effective by involving those who will be affected in the planning and decision-making processes.

(e) Analyse the gender bias in the present society with examples. 10 marks

Approach

- Introduce by explaining briefly the concept of Gender bias

- Provide the instances of gender bias in various aspects of life in present society with example/data/studies.

- Provide instances of how gender bias has been overcome in various aspects of life in today's society.

- Provide a balanced conclusion

Solution

Gender bias is the practise of treating people differently based on their real or perceived gender identity. Gender bias is a socially constructed expectation and role that includes prejudice and discrimination against both men and women.

Gender bias begins at home, as evidenced by boys being assigned maintenance chores such as mowing the lawn or painting, while girls are assigned domestic chores such as cooking and cleaning.

Gender bias can also be seen in the differences in career encouragement that children receive.

According to World Bank data, 18% of girls in tertiary education pursue STEM (Science, Technology, Engineering, and Mathematics) studies, compared to 35% of boys. According to UNESCO, India ranks among the bottom, with only 14% of female researchers working in STEM fields.

Gender bias can also be found in the workplace and in employment. Karuna Ahmad observes four trends in women's employment: clustering of women in a few occupations, also known as pink colorization; clustering in low status occupations or the lower rungs of prestigious professions; women earning lower wages than men; and a high proportion of highly educated and professionally trained unemployed women.

According to the World Economic Forum, women worldwide earn only 63% of what men earn. It is also estimated that closing the global wage gap will take 202 years. According to the ILO's Global Wage Report, India has the highest wage disparity, with women earning 34% less than men.

Diane Pearce discusses the feminisation of poverty, which implies that women make up a disproportionate share of the world's poor, which is due to a lack of capabilities and gender biases rather than a lack of income.

Other institutions, such as law and religion, exhibit gender bias. According to senior lawyer and activist Indira Jai Singh, all entitlement laws are based on patriarchy rather than gender equality. According to Karen Armstrong, all major religions are male-dominated, with women relegated to marginal positions.

However, there are also some encouraging developments happening.

Due to the expansion of the service industry, the phenomenon of feminization of the workforce has been on the rise recently. This has put women on an equal footing with their male counterparts in both the social and economic spheres.

Various schemes such as flexi-hour worktime, re-joining the workforce after an interim break, sections operated only by women, period-leaves, maternity leaves are introduced in private enterprises as early as the 1990s with the benefits being reaped now.

Additionally, programmes like SHGs and affirmative action have greatly contributed to the empowerment of women by providing them with the means to make autonomous choices regarding their families, their marriages, and their employment.

Women are now regarded as capable in many fields where they were previously underutilised, such as the permanent commission of women in the navy and the creation of similar option for the rest of the armed forces.

Further men today take more interested in child rearing & household management. The Symmetrical Family (as envisioned by Michael Young and Peer Willmott) has become a reality as a result, in which the husband and wife considerably share each other's burdens.

The emergence of modernity and globalisation has altered the position of women in the political, social, and economic spheres. However, despite the fact that women's roles are expanding, gender bias still exists.

Question 6.

(a) How do Karl Marx and Max Weber differ in terms of their analysis of social stratification? 20 marks

Approach

- Introduce by explaining briefly the concept of social stratification.

- Provide the difference between the analysis of Karl Marx and Max Weber on Social stratification. (Should be the major part of answer)

- Mention the similarities between the two.

- Provide a balanced conclusion

Solution

- Social stratification is the process by which social inequalities manifest themselves as structural hierarchical strata, one above the other. Stratification is regarded as a social process as well as a method devised by sociologists to comprehend social inequality.

- A majority of subsequent advancements of the views on stratification have been greatly influenced by and built on the class theories of Marx and Weber. These are the ways in which their analyses of social stratification differ from each other:

Karl Marx's analysis of social stratification	Max Weber's analysis of social stratification
Marx viewed society through the lens of conflict, emphasising its negative consequences.	Whereas Weber's view of stratification was more positive and acceptable than Marx's view of stratification.
Marx considered class to be the only dimension of stratification based on economic interest.	In addition to the class dimension inside the economic order, Weber adds two non-economic dimensions—status group linked with the social order and party or power associated with the political order—that significantly contribute to the class stratification.
Marx divided society into two classes: the "haves" (Bourgeois/Capitalists) and the "have-nots" (Proletariat/Workers).	According to Weber, there are four different classes in modern society: the property-owning upper class, the property-less white-collar workers, the petty bourgeoisie, and the manual working class.
The means of production and relationships of production are central to Marx's definition of class inequality.	Weber does not limit the definition of class to the means and relations of production, but also takes into account the competitive market situation in which class situation is established.
The have-nots, according to Marx, are exploited by the haves. They work	

hard but receive a small share of the produce.	
Karl Marx recognised the middle class as the stratum between the upper and lower strata. However, he argued that there will be a polarisation of the classes due to the greater use of machinery, disparities in income and the causes of pauperization, and the competitive nature of capitalism, which allows a small number of big capitalists to take over the petty bourgeoisie. Due to this, there are now more disparities between the two main classes.	Weber discovered evidence of the middle class growing as a result of social mobilisation. According to Weber, contemporary bureaucratic administration and clerical staff are necessary for capitalism, which leads to an expanding white-collar middle class.
Marx argued that the Proletariats cannot be identified as one class until and unless they achieve 'class consciousness.	According to Weber, social bipolarization and collective action are difficult to achieve because each individual has a distinct position of class, status, and power.
Marx predicted that the proletariat will unite and lead the revolution.	Classes, according to Weber, are not communities and are therefore unlikely to come together.
Marx therefore only saw class stratification from an economic standpoint, or from a single cause.	Weber thus viewed class stratification from a multidimensional standpoint, with the essential dimensions being market situation, life chances, status, and power.

However, there are certain similarities between Weber and Marx's analyses of social stratification, including the following:

1. Weber agrees with Marx that economic interests form the basis of class.

2. Between upper and lower strata, middle class strata were accepted by both Karl Marx and Max Weber.

3. Marx and Weber are both criticised by feminists for not taking into account "gender" in their viewpoints.

4. Both ideas have been crucial and highly influential in the majority of subsequent advancements of stratification theories.

The theories can be considered complimentary rather than mutually exclusive, despite the fact that they regularly contradict one another. This is demonstrated by the fact that some researchers, such as W. G. Runciman, employ both Marx and Weber concepts in their approach.

(b) Examine the social impact of globalisation on labour and society. 20 marks

Approach

- Introduce by explaining briefly the concept of Globalisation.

- Provide the positive and negative social impact of globalisation on Labour.

- Provide the positive and negative social impact of globalisation on Society.

- Give an appropriate conclusion.

Solution

- Globalisation is defined as an ongoing process that involves interconnected changes in the economic, cultural, social, and political spheres of society. As a process, it involves the ever-increasing integration of these aspects across nations, regions, communities, and even seemingly isolated locations.

The following effects of globalisation on the labour market are noticeable:

1. Many segments in numerous industries have grown over the years as a result of globalisation and the expansion of the consumer market. The rate of demand and supply has significantly increased as a result of this. For the people, these have created new employment prospects. 2. The service sector now accounts for over 54% of the annual Gross Domestic Product (GDP) in nations like India.

2. The service sector now accounts for over 54% of the annual Gross Domestic Product (GDP) in nations like India.

3. Additionally, India's exports of IT and software services have grown at an exponential rate.

4. Both in developed and developing nations, it has contributed to a rising feminization of the workforce.

5. One of the most notable aspects of globalisation around the world is the movement of workers across borders.

6. In addition, people, especially those from underprivileged and marginalised communities, now face more hardship as a result of migration from rural to urban regions for employment.

7. Many nations have weakened their labour rules in an effort to attract more foreign investment, placing workers in a precarious position.

8. More structural unemployment in the formal sector as a result of increased globalisation has driven employment into the unorganised sector.

9. Sweatshops are becoming more prevalent in developing and poor nations, which has resulted in the exploitation of their labour forces

10. According to scholars, globalisation in the short term encourages child labour because trade between nations is based on comparative advantage, but in the long run, as family wealth rises in low-income households, it decreases child labour.

Globalisation has an impact on society in the following ways:

1. Globalization is transforming us from regionalists to nationalists to global citizens.

2. With the advent of Globalization, social norms and values are becoming more diffuse and generalised (Parsons).

3. This phenomenon is causing changes in a variety of social institutions, including the family. As examples, there has been an increase in live-in relationships and acceptance of gay relationships.

4. Michael Mann believes globalisation is resulting in an increase in two types of power:

   a. Extensive power - the ability to organise large numbers of people over far-flunged territories in order to engage in minimally stable cooperation. Like Major Religions do. Example - Online communities of a specific product like Apple.

   b. Intensive Power - the ability to organise tightly and command high level of mobilisation or commitment from the participants. Like Religious sects.

5. Leslie Sklair believes that globalisation has primarily negative consequences, namely class polarisation and ecological unsustainable development.

6. Globalization brings diverse people together, which can lead to conflict.

7. The forces of social change that Anthony Giddens refers to as "High Modernity and Globalization" are to blame for the rise of fundamentalism.

8. Terrorism, drug trafficking, and money laundering are examples of world problems.

9. Other societal effects of globalisation include rising homogeneity, cosmopolitan culture, and the rise of global risk culture - AIDS, Covid.

Held and McGrew advocate a Transformationalist stance in which there is nothing new about globalisation and it may change direction or be reversed in the future.

(c) Examine the relevance of Parsonian social system in present society? 10 marks

Approach

- Introduce by explaining briefly the concept of Social System.

- Give the relevance of Parsonian social system in present society. (Should be the major part of answer)

- Provide criticism of the Parsonian social system.

- Give a balanced conclusion.

Solution

- A social system, according to Parsons, is a collection of interconnected and interrelated social institutions and structures that collaborate to maintain social order and stability. He saw the social system as being made up of various subsystems, including the economic, political, and legal systems, among others.

- The social system, according to Parsons, is a complex, interdependent system governed by shared norms, values, and expectations. He emphasised the significance of functional interdependence among the various subsystems, and he saw the social system as having a self-regulating mechanism that aids in the maintenance of social stability and order.

The relevance of Talcott Parsons' social system theory in present society is seen as below:

1. His theory provides a comprehensive framework for comprehending society's structure and functioning.

2. Its emphasis on the interdependence of social institutions and the role of culture in shaping social behaviour provides useful insights into contemporary social dynamics.

3. The concept of "functional fit" between various subsystems of society, such as the economy, politics, and culture, developed by Parsons, remains an important framework for understanding how these systems interact and influence one another.

4. His emphasis on the significance of cultural and symbolic elements in shaping social systems and behaviour continues to have an impact, particularly in the fields of cultural sociology and symbolic interactionism.

5. Parsons' emphasis on system interdependence, the role of norms and values, and the importance of social institutions is still relevant in discussions of contemporary social and political issues.

Some of Parsons' prerequisites for a social system are also relevant in the following ways

6. It demonstrates that in order to survive, the social system requires the necessary support from other systems. For example, educational institutions, law and order, and so on are required to support a stable economy.

7. It demonstrates that the social system requires adequate participation from its members. For example, in order for a government to function effectively, all of its bodies, including citizens, must be involved.

8. It demonstrates that the system should have the bare minimum of control over potentially disruptive behaviour. Consider the role of the constitution and the penal code.

Some of the most significant criticisms levelled at Parsons' theory are as follows:

1. **Determinism**: Some criticise Parsons' theory for being overly deterministic, implying that individuals have little agency and that social structure determines individual behaviour.

2. **Oversimplification**: Parsons' theory has also been criticised for oversimplifying society, reducing it to a collection of interconnected subsystems governed by shared norms and values.

3. **Ignorance of power and conflict:** Parsons' theory has been criticised for failing to fully account for the role of power, conflict, and inequality in shaping social relationships and institutions.

4. **Eurocentric perspective:** Parsons' theory has also been criticised for its Eurocentric perspective, which focuses solely on Western societies and fails to take into account the diversity of cultures and social systems around the world.

In general, Parsons' theory of the social system continues to be a significant viewpoint in sociology, but it has also generated considerable discussion and criticism due to its flaws and oversimplifications.

Question 7

(a) Evaluate how do civil society and democracy mutually reinforces each other. 20 marks

Approach

- Introduce by explaining briefly the concept of Civil Society.

- Show how Civil society contributes to the strengthening of democracy.

- Show how Democracy is also essential for civil society.'

- Give an appropriate conclusion.

Solution

Civil society is a type of umbrella organisation that exists between the family, the market, and the state. As a result, it is a non-market, non-state, and non-kin-based part of the public domain in which individuals gather voluntarily to form institutions and organisations. It consists of institutions, organisations, or associations that were created voluntarily by a group of citizens.

Civil society contributes to the strengthening of democracy in the following ways:

1. Civil society actors monitor how state officials exercise their authority and raise public concern about any abuse of power.

2. They advocate for information access, including freedom of information laws, as well as rules and institutions to combat corruption.

3. They expose corrupt public officials and advocate for good governance reforms.

4. They encourage people to get involved in politics. They accomplish this by educating citizens about their rights and responsibilities as democratic citizens, as well as encouraging them to listen to election campaigns and vote in elections.

5. They can also assist in the development of citizens' abilities to collaborate with one another to solve common problems, debate public issues, and express their opinions.

6. They contribute to the development of other democratic values such as tolerance, moderation, compromise, and respect for opposing viewpoints. Democracy cannot be stable without this deeper culture of accommodation.

7. They can also strengthen democracy by fostering new forms of interest and solidarity that transcend traditional tribal, linguistic, religious, and other forms of identity.

8. Democracy cannot be stable if people only associate with people who share their religion or identity. Civic life becomes richer, more complex, and more tolerant when people of different religions and ethnic identities come together to pursue common interests.

9. They also serve as a learning environment for future political leaders. This they accomplish by acting as a forum for debating public policies and disseminating information about issues before the legislature that affect the interests of various groups or society as a whole.

10. It is extremely difficult to have credible and fair elections in a democracy unless civil society organisations play role of overseeing the conduct of elections.

11. A vibrant civil society strengthens citizens' respect for the state and promotes positive engagement with it by making the state more accountable, responsive, inclusive, and effective at all levels—and thus more legitimate.

Democracy is also essential for civil society for the following reasons:

1. Decentralisation of power is the basis of the formation of civil society.

2. The basis of formation of civil society is secular. Caste and Kinship linkages, religion or tribal mobilisation, etc. are not the basis for the formation of civil society and according to Neera Chandhok, they are counter to civil society.

3. In the absence of a government committed to democratic values, civil society organisations and their donors are labelled and targeted.

4. There, funds are frozen, intelligence reports are selectively released to paint NGOs in a negative light, and their activities are placed on a watch list.

5. Civil society organisations promote democratic decentralisation, but are sometimes dominated by a single individual. Some of them have a lack of leadership and revolve around a single charismatic leader.

6. Their financial resources are frequently shady, and there is a lack of transparency. Furthermore, Marxists consider civil society to be an extension of the bourgeoisie.

7. Thus, transparency, accountability, decentralisation, and the rule of law, which form the foundation of democracy, become critical for ensuring civil society's legitimacy.

Democracy and civil society are inextricably linked to the point where De Tocqueville investigated the reasons for the existence of democracy in America and its absence in France in terms of the presence or absence of civil society.

(b) Examine the emerging trends in marriage and family as a response to the changes in economic and social order. 20 marks

Approach

- Introduce by mentioning the changes taking place in economic and social order.

- Show emerging trends in marriage as a response to the changes.

- Show the emerging trends in family as a response to the changes.

- Give an appropriate conclusion.

Solution

The current economic and social order is undergoing several major changes, which includes-

- Modernity

- Technological advancements

- Globalisation

- Urbanisation

- Individualism

- Shift from manufacturing to service-based economie

- Income Inequality

- Demographic changes, and so on.

Marriage have undergone significant transformations as a result of such changes. Several new trends in marriage include:

1. **Delayed marriage:** Due to rising economic pressures and individual career goals, many people are choosing to postpone marriage. Individuals are postponing marriage age as they prioritise education and career development.

2. **Interfaith and Interracial Marriages are Increasing**: As cultural diversity and globalisation increase, interracial and interfaith marriages are becoming more common.

3. **Increase in Same-Sex Marriages:** As attitudes toward LGBTQ+ people change, same-sex marriages are becoming more accepted and legally recognised.

4. **Cohabitation Before Marriage: As** the stigma associated with premarital cohabitation fades, more couples are opting to live together before marrying.

5. **Open marriage**: in which the partners of a dyadic marriage agree that each may engage in extramarital sexual relationships, without this being regarded by them as infidelity.

6. **Marital breakdowns:** Divorce rates have risen significantly in recent decades, as have marital breakdowns.

7. **Empty-shell marriage:** In which the spouses feel no strong attachment to each other, but outside pressures keep the marriage together.

8. **Plastic sexuality:** As per Anthony Giddens the concept of plastic sexuality in which 'forever love' is changing into 'love till further notice'.

Families have also undergone significant transformations as a result of such changes. Several new trends in family include:

1. **Shift to Nuclear Families**: As individualism and urbanisation have increased, the traditional extended family structure has given way to nuclear families.

2. **Symmetrical Family:** Further men today take more interested in child rearing & household management. The Symmetrical Family (as envisioned by Michael Young and Peer Willmott) has become a reality as a result, in which the husband and wife considerably share each other's burdens.

3. **Transnational family**: As people become more mobile and inter-connected, families are experiencing the effects of globalization, including relationships and multicultural identities.

4. **Working women:** As more women enter the labour force, the division of labour within families shifts, posing new challenges and opportunities for families.

5. **Increase in Single Parent Households:** As more people choose not to marry or postpone marriage, single parent households have become more common.

6. **Filliocentric Family**: According to Mowrer, children are increasingly involved in decision making, and families are becoming more filliocentric. Both parents are now involved in both instrumental and emotional roles.

7. **Brother Sister Relationship:** Brother and sister relationships are now based on fellowship and equality.

8. **Decline in fertility rates**: With changing economic and social factors, fertility rates have decreased as couples choose to have fewer children or none at all.

Overall, marriage and families are still changing in reaction to changes in the social and economic order, and new family structures and dynamics are challenging conventional notions of what it means to be a family.

(c) Critically examine the role of civil society in Democracy. 10 marks

Approach

- Introduce by explaining briefly the concept of Civil Society.

- Show the role of Civil society in democracy.

- Give the criticism of civil society with respect to democracy.

- Give a balanced conclusion.

Solution

A civil society is a social organisation that exists independently of the state and is comprised of individuals and non-profit organisations, advocacy groups, and community-based organisations that collaborate to address social issues and promote the public good. Jan Aart Scholte has identified six ways in which civil society contributes to democracy:

1. **Representation**: Civil society organisations can represent groups and interests that are underrepresented by formal political institutions.

2. **Empowerment**: Civil society organisations can empower citizens by providing them with the skills and resources they need to participate in political life and advocate for their own interests.

3. **Accountability**: Civil society organisations can act as government watchdogs, holding elected officials accountable for their decisions and actions.

4. **Socialization**: Civil society organisations can help shape public opinion and promote democratic values like tolerance and diversity.

5. **Deliberation**: Civil society organisations can provide spaces for citizens to gather and engage in meaningful deliberation and discussion about pressing public issues.

6. **Service provision**: Civil society organisations can provide critical services and support to marginalised communities, acting as a safety net for those in need and promoting social justice.

However civil society has also been criticised for the following reasons:

1. **Elitism**: Critics argue that affluent and educated elites often dominate civil society and do not truly represent the interests and needs of the general population.

2. **Centralised leadership:** Civil society organisations promote democratic decentralisation, but are sometimes dominated by a single individual. Some of them lack leadership and are centred on a single charismatic leader.

3. **Transparency is lacking**: Their financial resources are frequently shady, and there is a lack of transparency. In addition, Marxists see civil society as an extension of the bourgeoisie.

4. **Fragmentation**: Critics argue that civil society is fragmented, with different groups pursuing narrow and conflicting interests rather than cooperating to advance the common good.

5. **Dependence on government funding:** Some argue that the reliance on government funding by many civil society organisations undermines their independence and ability to hold the government accountable.

6. **Government co-optation**: Some argue that civil society organisations can be co-opted by the government, losing their critical edge and becoming a tool of state control.

7. **Western-centric:** Civil society is frequently viewed as a Western construct that may not be applicable or relevant in other cultural and political contexts. This civil society may be insensitive to local cultural practises.

8. **Lack of political influence:** Some argue that, despite their potential to advance democracy, civil society organisations have limited political influence and that their voices are frequently drowned out by more powerful interest groups.

Despite the criticisms democracy and civil society are inextricably linked to the point where De Tocqueville investigated the reasons for the existence of democracy in America and its absence in France in terms of the presence or absence of civil society.

Question 8

(a) Illustrate the conflicts and tensions experienced by societies undergoing social change. 20 marks

Approach

- Introduce by explaining briefly the concept of social change.

- Illustrate in detail the conflicts and tensions experienced by societies undergoing social change. (Examples are must)

- Provide an appropriate conclusion.

Solution

Any major shift in cultural values and norms through time, as well as in behaviour patterns, is referred to as social change. This can include changes in social institutions, policies, attitudes, and behaviours. Conflicts and tensions are common in societies undergoing social change because different groups have competing interests, values, and beliefs about the direction and pace of change. Here are some examples:

1. **Economic inequality:** Rapid social and economic change can exacerbate income disparities and tensions between the haves and have-nots. Extremist political movements seeking to address economic inequality may rise as a result of unequal wealth and resource distribution. For example, the rise of the Naxalite movement in India. As individuals and groups perceive that their interests are not being represented, trust in government and other institutions declines.

2. **Political polarization**: Changes in the political landscape can lead to polarisation and division, with various groups holding opposing viewpoints on critical issues such as immigration, climate change, and social justice. It has increased social division because individuals and groups believe that the political system does not represent their views and values.

   It can also lead to violent clashes, protests, and social unrest, especially in societies where extremist political movements have gained sway. As an example, consider the recent attack on the United States State Capitol in January 2021.

3. **Ethnic and cultural tensions:** As different groups compete for recognition and resources, social change can result in the emergence of new ethnic and cultural identities, which can lead to tensions and conflicts. As individuals and groups feel threatened by the presence of outsiders and seek to protect their cultural and ethnic identities, it can lead to an increase in xenophobia and racism. For example, the rise in racism in Europe and American against Asian especially after Covid. Certain ethnic and cultural groups, particularly those who are economically vulnerable, may be displaced and marginalised as a result of social change. Individuals and groups may feel that the influx of immigrants is disrupting traditional cultural norms and values as a result of social change. Consider the controversy surrounding the CAA Act 2019 and NPR.

4. **Religious tensions:** Rapid social change, such as modernity, can also cause religious tensions because different religious groups hold different perspectives on social norms, values, and political issues. For example, the controversy surrounding India's Uniform Civil Code.

Individuals and groups may feel threatened by the presence of different religions and seek to protect their religious identity as a result of social change.

It can lead to disagreements over religious practises, especially when certain practises are perceived as a threat to traditional cultural norms and values. Consider the recent controversy over the prohibition of burqas in educational institutions in Karnataka. Individuals and groups may become more entrenched in their beliefs and less willing to engage in inter-religious dialogue as a result.

5. **Generation gaps:** Different generations may hold opposing views on social change, with younger generations frequently pushing for more progressive change and older generations resisting change. In the case of Brexit, the older generation voted in favour of Brexit, while the younger generation voted against it.

6. **Urban-rural divide:** Urbanization and rural-to-urban migration can cause tensions between urban and rural populations, with each having different priorities, interests, and experiences. The urban-rural divide can lead to disagreements over resource allocation, as urban areas seek to retain access to resources while rural areas struggle to secure their share. The urban-rural divide frequently results in cultural differences, as urban and rural areas have distinct cultural norms, values, and traditions.

7. **Changes in gender roles:** Gender equality can lead to clashes between traditional and modern perspectives on gender roles and responsibilities. Gender roles shifts can lead to an increase in gender-based violence as individuals and groups use violence to assert traditional gender roles and power dynamics. Changes in gender roles can lead to resistance to change, as individuals and groups perceive traditional gender roles as under threat and seek to preserve them. For example, consider the Twitter trend #MarriageStrike in response to a court decision on marital rape, or the social media backlash in response to the promotion of Vim diswash liquid for men only.

8. **Environmental degradation at the cost of Economic Growth: Natural** resource depletion and the effects of climate change can lead to environmental degradation and conflicts over access to and control of resources. Environmental degradation can lead to opposition to environmental protection because individuals and groups believe that environmental regulations violate their rights and freedom.

   Environmental injustice can result from environmental degradation because marginalised communities are disproportionately affected by pollution and degradation.

9. **Technological disruption:** The introduction of new technologies has the potential to result in worker displacement and the decline of traditional industries, resulting in economic and social tensions. Individuals and groups may disagree about the extent to which jobs should be automated and the impact on workers as a result of technological disruption. Individuals and groups may become resistant to change as a result of technological disruption, believing that traditional ways of life are under threat and seeking to preserve them.

10. Declining fertility: Fertility rates have decreased as a result of changing economic and social factors, as couples choose to have fewer children or none at all. As a result, more immigrants are required to maintain growth, which leads to insider-outsider conflict.

It is crucial for societies undergoing transformation to address these issues and figure out how to create bridges between various groups in order to prevent these conflicts and tensions from undermining societal cohesiveness and stability.

(b) Critically examine the cultural theories of social change with suitable examples 20 marks

Approach

- Introduce by defining social change

- Explain the cultural theories of social change. (Provide examples)

- Provide criticism of the cultural theories of social change

- Provide a balanced conclusion.

Solution

Any major shift in cultural values and norms through time, as well as in behaviour patterns, is referred to as social change. This can include changes in social institutions, policies, attitudes, and behaviours.

Among the most important cultural theories of social change are:

1. **Structural functionalism**: According to this view, societal change happens gradually as a result of a society's efforts to preserve balance and stability. It contends that different parts of a society cooperate to sustain stability and sees social change as a necessary adaptation to evolving conditions. An illustration of how the functionalist perspective has made contributions to societal change is the rise of the internet and the emergence of social media, which have had a significant impact on communication and interpersonal interactions.

2. **Conflict theory:** According to this theory, conflict and struggle between social groups with divergent interests lead to social change. Conflict theory holds that oppressed groups attempt to challenge and alter the current social order while dominant groups in a society utilise their influence to uphold the status quo and thwart change.

   Example: The American civil rights movement, which aimed to eradicate racial discrimination and segregation, is a prime example of how conflict and struggle between opposing groups can lead to social change.

3. Symbolic interactionism: According to this theory, interactions between people and the meanings that they give to their experiences lead to social change. According to symbolic interactionism, people's perceptions of the world and behaviours are shaped by the symbols and meanings they assign to them. As an example of how symbolic interactionism has influenced social change, observe how sentiments about LGBTQ+ rights have changed and become more welcoming in various regions of the world.

4. Cultural materialism: According to this idea, social development is primarily driven by the material conditions of a society, with economic and technological advancements having a vital influence. An example of a societal transformation brought on by cultural materialism is the Industrial Revolution in Britain in the 19th century, which resulted in enormous technological and economic advancements.

5. Cultural evolution: According to this theory, social change results from the natural process of cultural evolution, during which cultures gradually alter over time as a result of trial and error. An example of societal change brought on by cultural evolution is the progressive shift in attitudes toward gender equality, with more people now supporting and pushing for equal rights for women.

6. Postmodernism: According to this theory, social transformation is characterised by the rejection of grand narratives and assertions of ultimate truth. Postmodernism contends that social transformation is a fragmented and chaotic process marked by the coexistence of multiple and conflicting narratives. One example of how postmodernism has influenced societal change is the emergence of identity politics and the acknowledgment of marginalised groups and their experiences.

7. Feminism: According to this theory, social change is required to overcome patriarchal oppressive structures and attain gender equality. Existing gender norms, institutions, and power structures are intended to be challenged and transformed by feminism. The women's suffrage campaign, which fought for women to get the vote, is an example of how feminism has influenced social change.

8. Cultural ecology: According to this theory, a society's interaction with its environment leads to social change. The theory of cultural ecology holds that cultural values and practises are influenced by changes in the physical and natural environment. An illustration of societal change driven by cultural ecology is the move toward sustainable development and renewable energy in response to concerns about climate change.

These theories have some limitations, which are as follows:

1. Structural functionalism: Critics claim that this theory oversimplifies the complexity of social change and ignores the impact of conflict and power on societal structure. It doesn't completely address the ways in which social institutions might perpetuate inequality and has a tendency to value stability above change.

2. Conflict theory: Critics claim that this theory tends to ignore the importance of cooperation and consensus in forming society, focusing instead on how struggle and conflict lead to change. Additionally, because it sees society as being inherently polarised and conflict-ridden, it has a tendency to be pessimistic about the likelihood of substantial change.

3. Symbolic interactionism: Critics claim that by emphasising individual behaviour and meaningmaking too much, this theory ignores the more significant structural factors that influence society. It may also overlook power imbalances in society, resulting in an incomplete understanding of how power and social structures shape human behaviour.

4. Cultural materialism: Some critics claim that this theory is overly deterministic, ignoring the role of cultural and ideological factors in shaping social change. It also overlooks how culture and ideology can shape economic systems and technological advancements.

5. Cultural evolution: According to critics, this theory oversimplifies the process of cultural change by ignoring the role of conscious and deliberate action in shaping society. It is also teleological in nature, suggesting that cultural evolution always leads to a better outcome while ignoring the possibility of regression or setbacks.

6. Postmodernism: According to critics, this theory can lead to a fragmented and nihilistic view of social change, ignoring the possibility of universal truth and shared values. It also tends to reject the concept of progress, making meaningful change difficult to conceptualise.

7. Feminism: Critics argue that this theory oversimplifies gender and ignores the complexities of intersectionality, resulting in an incomplete understanding of how other factors, such as race and class, shape oppressive experiences. It may also overlook the subtle and insidious ways in which power operates, making meaningful change difficult.

8. Cultural ecology: Critics claim that this theory is often overly deterministic of the environment and neglects the influence of culture and human activity in influencing social change. It might also fail to take into account the ways that cultural values and beliefs might influence how people interact with their surroundings, which could result in an incomplete understanding of how society and the environment are related.

Despite the drawbacks, each of these cultural theories of social change offers us a distinctive lens through which to see and comprehend the intricate process of social change. We may acquire a more complex and thorough understanding of social change by critically analysing and integrating many theories, which will enable us to anticipate and adapt to changes in society throughout time. Additionally, by taking into account a variety of viewpoints, we can better comprehend the various forces and interactions—including cultural, economic, political, and technical factors—that propel social change.

(c) Is religion antithetical to science? Comment 10 marks

Approach

- Introduce by giving your opinion on the matter.
- Distinguish between science and religion.
- Show how science and religion are similar and complementary.
- Provide a balanced conclusion.

Solution

No, there is no intrinsic contradiction between religion and science. Many people can reconcile their religious views with a scientific understanding of the universe, even if there may be situations where certain religious beliefs and scientific results clash.

The two knowledge systems differ in the following ways.

1. Religion and science are two distinct fields of knowledge and investigation, and each has its own methods, assumptions, and limitations.

2. Religion is founded on faith, belief, and revelation, whereas science is based on empirical facts and the scientific process to evaluate and validate concepts.

3. Religious beliefs and scientific theories have often conflicted, especially when it comes to evolution, the origins of the world, and human origins.

4. Religion provides a framework for comprehending the meaning and purpose of life, while science focuses on providing an explanation for natural events using actual data and observation. A moral, ethical, and spiritual framework for understanding the world and human existence is another goal of religion.

5. Religion is founded on the authority of religious texts, leaders, and traditions while science is based on peer-reviewed research and a community of experts to develop knowledge and understanding.

6. Religion considers truth to be absolute and unalterable, whereas science considers truth to be provisional and subject to change in light of new evidence.

7. Religion is viewed as imaginative and speculative, whereas science is thought to be inquisitive and deliberative.

8. While religion encourages man to accept his fate, science encourages him to control his own destiny.

9. Religion frequently portrays God as being out of reach of regular people whereas science brings the unknown to the level of observable reality.

10. Religion binds people together and encourages status quo and tradition, but science is liberating and enlightening and encourages questioning of everything.

11. Religion is built on the notion of the sacred, whereas science is based on reason.

12. Science encourages individual inventions, although it also involves teamwork, whereas religion is more focused on the group.

13. Religious values are only acceptable inside the society that shares those principles, but

scientific information and methodology are legitimate everywhere.

Following are some examples of parallels between the two systems of knowledge:

1. According to Durkheim, both science and religion serve as the collective representations of society. He therefore sees no conflict between the two.

2. Both seek to answer certain questions.

3. Both have dysfunctions as well as latent and visible functions.

4. Both are outcomes of human beings' need for both intellectual and emotional fulfilment.

5. In some ways, religion and science can benefit one another. Religion, for instance, can give people a moral foundation as well as a sense of direction and meaning, whereas science can give them a methodical, factual grasp of the natural world.

6. In order to promote sustainability, environmental protection, and other goals that are consistent with both religious and scientific ideals, there is also a growing trend of religious leaders and organisations adopting scientific knowledge into their beliefs and practises.

Last but not least, in Einstein's words, "Science without religion is weak and religion without science is blind." Therefore, even today, both are complementary because so much—including Religion and Society—remains outside the purview of human knowledge.

Mains 2013 - Paper 2

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Section A

Question 1. Write short notes on the following: (Each note should not exceed 150 words) 10 × 5 = 50

a) Andre Beteille's definition of class. (10 Marks)

Approach

- Begin with Andre Beteille's work on class and his approach of studying class.

- Give the views of Andre Beteille on Class. (Should be the major part of answer)

- Provide some criticism of his views on class.

- Give a well-balanced conclusion.

Solution

Andre Beteille is a French-born Indian sociologist whose book "Class, Caste, and Power: Changing Patterns of Stratification in a Tanjore Village" is regarded as a seminal work on class and social stratification in India. He has examined the concept of class from a Marxist standpoint in his work, emphasising the importance of class as a fundamental aspect of society.
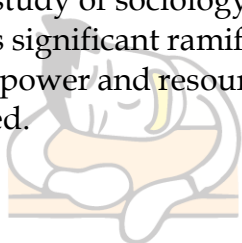
1. According to Beteille, a class is a group of people who have a similar level of control over the means of production and have a similar position in the economic system. For him, class is determined by the relative positions of various groups in the social hierarchy.

2. He believes that social, economic, and political dynamics cause classes to change constantly over time. For example, he saw the Green Revolution's sociological implications as an increase in social class divisions and the rise of a bullock capitalist class.

3. He views class and status as two distinct but related concepts. He maintains that although status influences a person's social position in terms of respect and prestige, class dictates their economic position.

4. He argues that class is a fundamental feature of Indian society, which is characterized by disparities based on birth, level of wealth, and occupation.

5. According to Beteille, a significant contributor to class inequality in Indian society has been the caste system. He argues that caste is a type of social stratification that significantly influenced Indian society and influenced how classes relate to one another in that society.

6. However, Beteille observed that in determining the structure and dynamics of Indian society, class ties were far more significant than caste ties. While caste was a crucial factor in India's social stratification, in his opinion class was more essential in determining how resources and power were distributed.

7. Andre Beteille believed that there was no single, universal way to classify the agrarian class structure and instead proposed his own classification based on land ownership, control, and use. Beteille categorises the agrarian class structure into three broad groups: landowners, cultivators, and agricultural labourers.

8. Andre Beteille was also one of the first sociologists in India to conduct a systematic study of the middle class. He defined the middle class as a "cultural and socioeconomic category" distinguished by certain characteristics and lifestyles such as a high level of education, a white-collar occupation, and a high standard of living.

9. He argued that the Indian middle class was distinguished by a strong sense of moralism, a belief in the value of tradition, and a desire for stability and order.

Some of the criticisms of his views on class are:

1. Marxist theory has a significant influence on his ideas about class, and he does not sufficiently take into account other viewpoints.

2. Overlooks how crucial cultural and ideological influences are in determining how people experience and relate to class.

3. The agency of individuals and groups in influencing class relations and experiences is not something he fully acknowledges.

4. His theories on class fail to appropriately take into account how racial and gendered intersections affect class relations and experiences.

For the study of sociology, particularly in the context of Indian society, Andre Beteille's position on class has significant ramifications. As a result of his ideas, our understanding of class, how it affects us, how power and resources are distributed, and how to better comprehend it has been shaped and improved.

b) M.N. Srinivas's concept of westernisation. (10 Marks)

Approach

- Begin with M.N. Srinivas's work on social change.

- Give the views of M.N. Srinivas on Westernization. *(Should be the major part of answer)*

- Provide some criticism of his views on Westernization.

- Give a well-balanced conclusion.

Solution

M.N. Srinivas an Indian sociologist whose book "Social Change in Modern India" is a study of social change in India in the early 20th century and its impact on Indian society and culture.

1. M.N. Srinivas defines Westernisation as the changes that have occurred in Indian society and culture as a result of over 150 years of British rule, and the term encompasses changes that have occurred at various levels, including technology, institutions, ideology, and values. Thus, he traces westernisation back to the British Raj.

2. According to Srinivas, Westernization is a cultural process of change caused by the influence of Western ideas, values, and institutions on non-Western societies.

3. He saw Westernization as a complex process of transformation that included not only the introduction of Western technology and economic systems, but also changes in social, political, and cultural norms and values.

4. M.N. Srinivas argued that there were three kinds of Westernization in his work: primary, secondary, and tertiary Westernization.

   a. Primary westernization refers to the emergence of westernised sub-cultural pattern through a minority section of Indians, who first came in contact with the western culture.

   b. Secondary westernisation refers to the process in which, a section of population came in direct contact with the beneficiaries of Westernisation.

   c. Tertiary westernisation refers to the general spread of western cultural traits, such as the use of new technology, dress, food, and changes in the habits and styles of people in general.

5. M.N. Srinivas also developed the concept to describe the process of social and cultural mobility in India's traditional social structure. It has also emerged in Srinivas' research on the Coorgs of south India.

6. Westernization, according to Srinivas, was not a one-way process of simple imitation, but rather a dynamic and evolving process shaped by the interaction of Western and non-Western cultures.

7. He emphasised that Westernization had both positive and negative effects on non-Western societies, and that it was critical to understand how Westernization was being adapted and transformed in different cultural contexts.

8. He believed that while Westernization had resulted in increased education, science, and

technology, it had also resulted in cultural decline and the loss of traditional values.
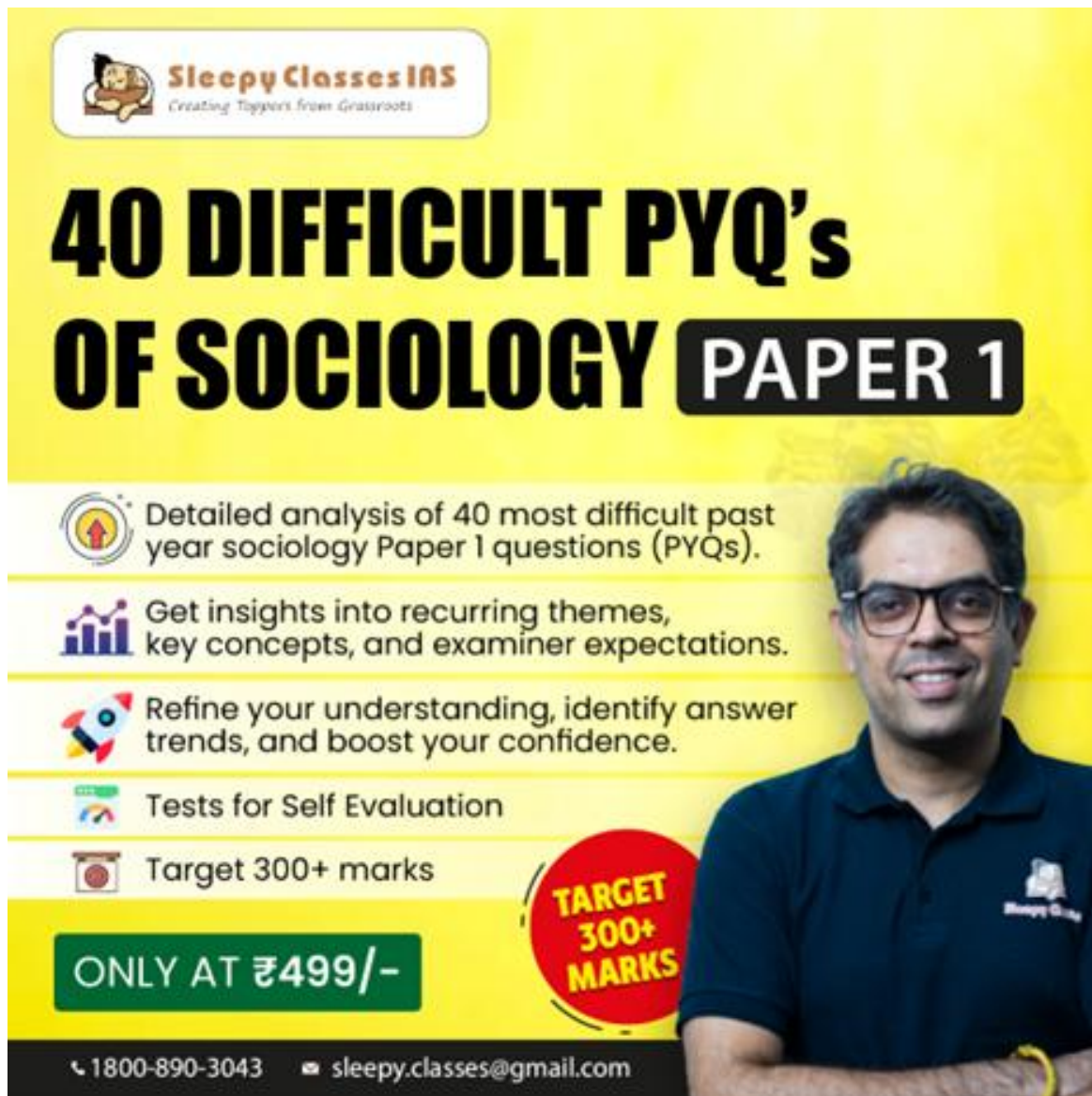
Some of the criticisms of his views on Westernization are:

1. Since it presupposes that Western culture is the primary factor driving change and that non-Western cultures are passive recipients of this change, critics claim that Srinivas' idea of Westernization has a Eurocentric perspective.

2. The influence of dominance and power in determining the course of cultural change is not fully reflected in Srinivas' definition of Westernization.

3. Westernization concepts primarily analyse social change in "cultural" rather than "structural" terms, and according to Yogendra Singh, the process of westernization also resulted in structural changes because it gave rise to several new phenomena and institutions, such as the middle class and the bureaucracy.

Despite these criticisms, Srinivas' concept of Westernization remains a seminal contribution to the study of cultural change and modernization, and it remains relevant in current discussions of these topics.

c) Satya Sodhak movement of Mahatma Jyotiba Phule. (10 Marks)

Approach

- Begin with the origin of Satya Shodhak Movement and nature.
- Provide the sociological significance of Satya Shodhak Movement. *(Should be the major part of answer)*
- Provide some limitations of Satya Shodhak Movement.
- Give a well-balanced conclusion.

Solution

Satyashodhak Samaj (Truth-seeker's Society) was a social reform society founded by Jyotiba Phule in Pune, Maharashtra, in 1873.

For the following reasons, the Satya Shodhak movement has significant sociological significance:

1. The movement fought against the caste-based inequalities and oppression that Dalits and other members of the lower castes had to suffer.

2. Phule recognised the value of education in promoting social change and established schools for girls and lower caste members, challenging traditional patriarchal and caste-based norms that limited access to education.

3. The Satya Shodhak Samaj inspired subsequent social movements in India aimed at ending caste discrimination and promoting equality and social justice. Jyotiba Phule, according to Dhanjay Keer (famous biographer), is the father of the Indian Social Revolution.

4. The movement's goals were to abolish the practise of untouchability, encourage inter-caste marriages, remove existing caste barriers, and establish a more egalitarian society.

5. The movement is an early example of Dalit assertiveness and the power of collective action in bringing about social change. The Satya Shodhak movement, according to Gail Omvedt, was an early form of Dalit assertion and resistance.

6. Phule and his followers criticised religion and advocated for a more secular and rational approach to social and political issues.

7. The Satya Shodhak Samaj brought together members of the lower castes, including Dalits, and created a sense of community and solidarity among them, allowing them to assert their rights and resist discrimination and oppression.

The Satya Shodhak Samaj faced a number of constraints that hampered its effectiveness and reach. Among the key limitations of the movement are:

1. The movement was primarily centred in western India and had a limited geographical spread, limiting its impact and reach.

2. The movement lacked political power and was unable to effectively challenge the time's dominant political structures and power dynamics.

3. The upper castes, including the Brahmins, were staunchly opposed to the movement's goals of promoting equality and challenging the caste system.

4. The lack of a strong and committed leadership base hampered the movement's ability to carry out its work effectively and sustain its momentum.

Despite the limitations mentioned above, the Satya Shodhak Samaj movement was one of India's earliest and most influential social reform movements, having a significant impact on Indian society and the larger struggle for social justice and equality.

d) Classes in agrarian society in India. (10 Marks)

Approach

- Introduce answer with concept of social class system and the basis of agrarian social classes.

- Elaborate on various factors that determined the classes in agrarian society in India.

- Mention studies done by thinkers and their classification of agrarian society in India.

- Give an appropriate conclusion.

Solution

A social class system is established in any society where the means of production are privately owned and the accumulation of wealth becomes concentrated in the hands of a small group of individuals. In a society where agriculture is the main source of production, social classes are established based on the control and organization of agricultural resources and other production means.

Classes in India's agrarian society are influenced by multiple factors including the caste system, colonialism, capitalism, and the political system. The caste system has resulted in unequal power

dynamics, where upper caste groups have control over the majority of land and other means of production, while lower castes are primarily employed as laborers. During the Mughal period, rural society was dominated by Jajmani relationships where upper castes held sway over lower castes in a patron-client relationship. The British colonial rule further entrenched the power of the upper classes and eroded the position of the lower classes through various policies.

After gaining independence, several laws such as the Tenancy Act, the Zamindari Abolition Act, and the Land Ceiling Act were enacted with the goal of transferring ownership of land to the people who work it, which led to members of the middle class and intermediary castes in rural society becoming landowners. However, the capitalist system has resulted in a concentration of wealth and power among a tiny group of people, exacerbating the oppression of the rural poor and the loss of land for small farmers.

Class structure in an agricultural society in India has been the focus of numerous studies by researchers such as D.N. Dhanagare, Utsa Patnaik, and Daniel Thorner. Thorner believes that agricultural class structure can be identified based on three factors: income from the land, the type of rights, and the amount of actual fieldwork done. He categorizes the classes into Malik, Kisan, and Mazdoor. Malik represents big landlords and wealthy landowners, Kisan are small and marginal landowners who also work on other fields, and Mazdoor are landless laborers who rely primarily on work in other fields. Patnaik uses ownership of property as the main indicator and classifies classes as Zamindar, Kisan, and Mazdoor. Modern sociologists such as Gail Omvedt and M.S. Swaminathan factor in technology, including tractors, high-yield seeds, and chemical fertilizers, in determining class.

The overall class structure in an agrarian society in India is composed of landlords, middle farmers, small marginal farmers, and landless laborers. The distribution of resources and well-being in the society are significantly affected by the complex and interrelated factors of caste, colonialism, capitalism, and politics, which shape the deeply ingrained class system.

e) Other Backward Classes. (10 Marks)

Approach

- Introduce with general understanding of Other Backward Classes in India.

- Give example of castes that constitute OBCs and their position in caste hierarchy.

- Briefly talk about the backwards class movement.

- Mention views of various thinkers on OBC.

- Give an appropriate conclusion.

Solution

The Other Backward Classes (OBCs) in India are a group of people who are disadvantaged in terms of their economy, education, and social status in comparison to other sections of society. The Indian government recognizes this group and provides them with certain policies to support their growth and development. These policies are designed to promote their socio-economic advancement.

In India, the Other Backward Classes (OBCs) are situated between the upper castes and the marginalized Scheduled Castes and Tribes. They encompass various intermediate castes, such as

cultivators, artisans, and service castes, and go by different names in different parts of India, such as Yadavs, Kurmies, Gujjars, and Jats in northern states, and Kappus, Kammas, Reddies, and Vokkaliggas in southern regions.

The Other Backward Classes (OBCs) in India are a product of the country's complex social, economic, and political systems. The Backward Classes Movement started in the early 20th century with the aim of increasing social mobility for lower castes. The movement was based on three ideologies: adaptive movements, cultural revolts, and counter-culture movements. Lower castes claimed higher varna status, reinterpreted Hindu religion, or resorted to mass mobilization and protest in response to the unequal distribution of resources and opportunities within the caste system. After independence, various factors such as population growth and state policies led to increased social mobility for backward classes in rural areas. The impact of state policies was not uniform across the country but they still contributed to the rise of the backward classes as a powerful social, economic, and political block in rural areas.

M.N. Srinivas was one of the first sociologists to study Sanskritization, where lower castes adopt the lifestyle and customs of higher castes to improve their social status. Gail Omvedt views OBCs as an important political force that can challenge the dominance of upper castes in India. Utsa Patnaik considers OBCs as a heterogeneous group that is economically disadvantaged and socially marginalized. M.S. Swaminathan believes that the welfare of OBCs, who are a crucial part of India's agricultural sector, is essential for the country's overall agricultural development. David Hardgrave, a Marxist, considers backward class mobilization to be a class mobilization driven by caste interest. Sociologists argue that the classification of OBCs as a separate category reinforces the caste system and perpetuates the marginalization of these groups. It is also argued that the OBC category is not homogeneous and that it obscures the differences and inequalities within the group.

In short, the OBC group shows that the caste system still affects India and we need a better way to deal with social and economic problems. This means understanding the complex factors that affect OBCs and working towards equality and fairness for everyone in society.

Question 2.

a) What are the features that distinguish tribes from the rest of the population? (20 Marks)

Approach

- Introduce answer with some facts on Tribal population in India.

- Mention the features that distinguish the tribes from rest of the population.

- Also mention the specific problems of Tribes and the safeguard available to them.

- Mention the overlap between the tribes and rest of the population.

- Give an appropriate conclusion.

Solution

In India, tribal populations are collectively referred to as Adivasis. As of 2021, the estimated tribal population in India is approximately 104 million, constituting around 8% of the country's total population. India has perhaps the highest concentration of tribal population anywhere in the world

except Africa.

Tribes are known for their distinct cultural practices, beliefs, and traditions, including language, rituals, music, and dance, which separate them from the rest of society. They have a strong sense of social organization and group identity, which is often centered around families, clans, or extended families. Tribal economies are often subsistence-based and include agriculture, hunting, and gathering, or other traditional livelihood practices. Many tribes are located in remote or isolated areas and may have special political status such as recognition as a sovereign nation or special legal protections for their land and resources.

Mandelbaum mentions the following characteristics of Indian tribes - kinship as an instrument of social bonds; a lack of hierarchy among men and groups; absence of strong, complex, formal organization; communitarian basis of land holding; segmentary character; little value on surplus accumulation on the use of capital and on market trading; lack of distinction between form and substance of religion; a distinct psychological bent for enjoying life.

According to T.B. Naik, there are certain characteristics that define tribes in the Indian context. These include: minimal functional interdependence within the community, an underdeveloped economy based on primitive methods of utilizing natural resources and multiple economic activities, a degree of geographical isolation, a shared dialect, political organization and influence of community panchayats, and existence of customary laws.

Tribals in India face distinct problems including land alienation, indebtedness, issues with forests and government control, poor implementation of protective acts, displacement, health problems, poor education, shifting cultivation, poor utilization of government funds, and poor delivery of government programs. Additionally, there are political problems and insurgency in the northeast region.

In India, various measures have been put in place to protect the rights of tribes, including the Scheduled Tribes and Other Traditional Forest Dweller's (Recognition of Forest Rights) Act 06, which seeks to address their long-standing demands for forest rights.

Other initiatives include the National Commission for Scheduled Tribes, TRIFED for marketing tribal goods, reservation of seats in the Lok Sabha and Assemblies for Scheduled Tribes (as specified in Article 164,3, 332), appointment of a Minister in charge of tribal welfare, the Panchayats (Extension to the Scheduled Areas) Act, 1996 (PESA), and others. These measures aim to address the issues of integration, development, and autonomy for tribes in a multi-dimensional manner.

It's important to note that not all tribes are alike, and the characteristics described above may vary from one tribe to another. Additionally, the distinction between tribes and the rest of society is not always clear-cut, and there may be overlap or fluidity between the two. This can be seen in the classification of tribes provided by GS Ghurye. Ghurye classified tribes in India as hinduised tribes, partially hinduised tribes, and hill section tribes. Even Andre Beteille says "there is no satisfactory way to define a tribe and it can only be explained through the continuum.

Historically, tribes have been an integral part of the Indian society for thousands of years. They have played a crucial role in shaping the cultural and social fabric of India, and have a rich and diverse history that is closely tied to the land and its resources. Their well-being and development are important for the overall development of the country.

b)

Write a note on ethnicity and integration in the context of tribes. (20 Marks)

Approach

- Introduce with definition of ethnicity and tribe.
- Give the relationship between ethnicity and tribe category in Indian context.
- Mention views suggested for tribal development and discuss integrationist approach.
- Mention the measure take for tribes and the problems of integration and development.
- Give an appropriate conclusion.

Solution

Ethnicity refers to a group of individuals who share a common cultural background which encompasses their shared ancestry, language, history and values. The term is frequently utilized to describe communities that are bonded by a mutual sense of belonging and similar cultural

attributes.

Conversely, a tribe is a social group that is typically established based on common ancestry and geographical location. The organization of a tribe often revolves around a central leader or council and they possess their own set of cultural practices, traditions, and beliefs, distinct from other groups. A tribe is usually a tighter-knit social group when compared to an ethnic group.

In some instances, the terms "ethnicity" and "tribe" are used interchangeably to describe a specific group of people. This can be seen with groups like Gonds, Santhals, and Bhills, who are viewed as both tribes and ethnic groups due to their own social and political organizations and a strong sense of community identity. However, it's crucial to understand that the connection between ethnicity and tribe in India can be shaped by historical, political, and economic factors. For example, the Indian government categorizes tribes as Scheduled Tribes, a group that is entitled to specific rights and privileges under the constitution. This categorization can have both positive and negative impacts on the social, economic, and political well-being of tribal communities in India.

When we talk about Integration, it refers to the act of bringing together different groups and fostering their coexistence in a peaceful and inclusive society. When India gained independence, various methods were proposed for integrating tribals into Indian society. Verrier Elwin, a Christian missionary and ethnographer, advocated for an isolationist approach to tribal development, arguing that tribes should be kept away from modern culture and the market economy to avoid cultural shock. This approach was criticized as "Museum ology." GS Ghurye rejected this approach and suggested "assimilationist" approach in which tribal development should involve social evolution from tribe to caste to class, with tribes being exposed to caste, living in caste villages, and taking up caste occupations to minimize differences between the two groups and eventually contribute to nation-building. Ultimately, Jawaharlal Nehru chose a "middle way" or an "integrationist" policy. This policy aimed to preserve the distinct cultural identity of tribals while also allowing them access to modern benefits and integration into the mainstream. This policy was reflected in the reservation policy, which guaranteed representation for tribals in Indian society while preserving their cultural identity.

Additionally, in conjunction with the rural development strategy, a tribal development strategy was adopted. Besides this, the appointment of a minister responsible for tribal welfare, and the implementation of the Panchayats (Extension to the Scheduled Areas) Act, 1996 (PESA) was done to protect the rights of tribals.

Despite these efforts, however, tribes still face numerous challenges and barriers to integration, such as poverty, lack of education and healthcare, and political marginalization.

In recent years, there have been several demands for tribal autonomy, including demands for the creation of tribal-majority states, greater representation in government and other institutions, and the recognition of tribal cultural and economic rights, recognition of separate Sarana religious code for tribal population. Some of the prominent tribal autonomy movements in India include the Naga National Political Groups in Nagaland, the Mizo National Front in Mizoram, and the Bodoland Movement in Assam

To sum up, ethnicity and integration are important ideas for understanding the culture and society of tribes in India. Despite some attempts to bring different groups together, more needs to be done to break down barriers and allow tribes to fully take part in society.

Sleepy Classes IAS

Awakening Toppers

(c) How does the new Forest Act affect tribals? (10 Marks)

Approach

- Introduce by briefly explaining what is Forest Right Act 2006 and its major provisions.

- Mention the positive impacts or benefits of the Act for the tribal communities

- Mention the negative impacts or limitations of the Act for the tribal communities.

- Conclude by providing some solution to the problem of communalism.

Solution

The Forest Rights Act of 2006 recognizes the rights of forest-dwelling communities and tribal populations, who have been historically denied access to forest resources due to colonial forest laws. It was passed by the Indian parliament in 2006 and aims to correct past injustices and provide legal status to the rights of these communities. The Forest Rights Act recognizes the rights of traditional forest dwellers and forest-dwelling scheduled tribes, granting them possession of forest land they have lived on for multiple generations.

The Act recognizes various rights, including the right to hold and live, community rights, ownership rights, rights to access and use forest produce and biodiversity, and the right to protect and manage forest resources. Additionally, the Act provides for the conversion of leases and the settlement of forest dwellers.

Some of the positive impacts of the Act on the tribal communities are seen as below.

1. One of the primary impacts of the Forest Rights Act has been the recognition of the tribal rights. The Act has recognized the right of

2. Scheduled Tribe (STs) and Other Traditional Forest Dweller (OTFDs) to live in the forest, collect forest produce, and manage forests. This recognition has helped in protecting and preserving the traditional livelihoods and cultural practices of these communities.

3. The Act has also empowered tribal communities by giving them a legal framework to claim their rights over forestland and resources. This has given them a greater sense of control and ownership over their traditional territories, which was previously denied to them. The Act has also reduced the displacement and eviction of tribal communities from their traditional territories, which was a major issue faced by these communities in the past.

4. Moreover, the involvement of tribal communities in forest management has improved conservation and sustainable use of forest resources. The Act has encouraged the involvement of tribal communities in the management of forests, which has led to better forest cover in many areas.

5. The recognition of the rights of tribal communities over forestland and resources has also helped protect their cultural identity and traditional practices. This has contributed to preserving the unique cultural heritage of these communities.

6. Furthermore, the implementation of the Forest Rights Act has enabled greater social and political participation of tribal communities, particularly women, in decision-making processes related to forest management and governance. This has increased their social and political participation, and helped them in accessing previously denied economic opportunities, such as collection and sale of non-timber forest produce, which has improved their income and livelihoods.

7. Finally, the recognition of the rights of tribal communities over forestland and resources has also contributed to strengthening social cohesion within these communities by empowering them to manage and protect their natural resources.

The Forest Rights Act though is a legislation aimed at recognizing and protecting the rights of tribal communities over forestland and resources in India it has many limitation.

1. Its implementation has been limited, particularly in states with large tribal populations, resulting in a lack of recognition of their rights and continued marginalization.

2. Furthermore, the Act has led to conflicts between tribal and non-tribal communities over forestland and resources, particularly in areas with high commercial value forests. Although the Act recognizes the rights of tribal communities, they often face limited access to forest resources due to inadequate implementation and lack of government support.

3. In addition, the Act has not always been implemented in a gender-sensitive manner, resulting in continued gender inequalities within tribal communities.

4. The recognition of tribal rights over forestland and resources has also led to the displacement

of non-tribal communities, particularly those who have been using these resources for commercial purposes. This again has resulted in conflicts and tensions between tribal and non-tribal communities.

5. Although the Act aims to empower tribal communities by giving them a greater say in forest management and governance, in many areas, decisions related to forest management and governance are still made by the government and non-tribal actors, leading to a lack of participation of tribal communities in decision-making.

To overcome the limitations of the Forest Rights Act 2006, actions such as strengthening implementation, resolving conflicts, ensuring access to resources, promoting gender sensitivity, ensuring participation in decision-making, strengthening monitoring and evaluation, providing legal support, addressing bureaucratic delays, strengthening community institutions, promoting sustainable forest management, and addressing root causes of marginalization are needed. This requires a comprehensive and integrated approach that addresses social, economic, and political factors and collaboration between government, civil society, and tribal communities.

Question 3.

(a) What are the main features of Dr. B.R. Ambedkar's views on annihilation of caste? (20 Marks)

Approach

- Introduce with general view and contribution of BR Ambedkar towards the problem of caste.

- Give features of caste system as per BR Ambedkar.

- Provide reasons he gave for Annihilation of Caste.

- Provide measures he gave for Annihilation of Caste.

- Give an appropriate conclusion.

Solution

B.R. Ambedkar, a prominent Indian social reformer and the architect of the Indian Constitution, wrote the book "Annihilation of Caste" which discusses the deeply entrenched caste system in India, its impact on society, and the need for its annihilation. In his book, Ambedkar presented a scathing critique of the caste system, arguing that it was the root cause of social and economic inequality in India.

Ambedkar's views on the caste system and chaturvarna can be summarised as follows:

1. The caste system perpetuates inequality and discrimination by denying people basic human rights based on their birth.

2. The traditional caste-based occupations restrict social and economic mobility, further entrenching caste-based discrimination.

3. Chaturvarnya presupposes classification of people into four definite categories, but it is impossible to classify people into four definite classes accurately.

4. Chaturvarnya is not only based on division of labour, but it is also a division of labourer into water-tight compartments.

5. Caste endogamy is a practice that reinforces caste boundaries and prevents inter-caste marriages.

6. Ritual pollution is a practice that reinforces caste-based discrimination and maintains the caste hierarchy.

7. Hinduism is the source and sustainer of the caste system, and its scriptures have been used to justify caste-based discrimination.

Ambedkar believed that the annihilation of caste was necessary for the following reasons:

1. Caste killed public spirit, destroyed the sense of public charity, and made public opinion impossible.

2. The caste system promoted an anti-social spirit, created segregation and exclusiveness, prevented fellow-feeling and common consciousness, and thus was not functional for society.

3. The caste system is not based on merit, but on birth, which hinders social and economic progress.

4. The eradication of the caste system is essential for the establishment of a just and equitable society.

5. The creation of a casteless society based on equality and social justice is necessary for the growth of democracy in India.

6. The caste problem cannot be solved by the adoption of a universalist religion or philosophy, as it is deeply rooted in Indian society and culture.

7. The caste system cannot be eradicated by inter-caste marriages alone, as it is a systemic problem that requires structural change.

B.R. Ambedkar sought the following measures to annihilate the caste system:

1. Abolishing the practice of caste endogamy, which restricts inter-caste marriages and reinforces caste boundaries.

2. Abolishing the traditional caste-based occupations and allowing individuals to choose their own occupation based on their skills and abilities.

3. Enacting legislation to guarantee the basic human rights of all citizens, regardless of caste.

4. Ensuring equal political representation for all castes in the democratic process, including the reservation of seats for lower castes in elected bodies.

5. Providing education and vocational training to members of lower castes to increase their opportunities for social and economic mobility.

6. Reforming Hinduism to remove the caste system from its scriptures and practices, and creating a universal religion based on the principles of equality and social justice.

7. The eradication of caste-based discrimination requires the active participation of all members of society.

Overall, Ambedkar's work was instrumental in bringing the issue of caste to the forefront of the Indian social and political discourse. His work not only shed light on the pernicious effects of the caste system, but also offered practical solutions to eradicate it. Ambedkar's vision of a casteless society based on the principles of equality and social justice continues to inspire social and political movements in India today.

(b) Critically evaluate Louis Dumont's Homo Hierarchicus. (20 Marks)

Approach

- **Introduce answer by briefly mentioning about Louis Dumont and his work on Caste system in India.**

- **Explain his concept of Homo Hierarchicus.**

- **Provide criticism of his concept of Homo Hierarchicus and his understanding of caste system.**

- **Give a balanced conclusion.**

Solution

Louis Dumont was a French social anthropologist and Indologist who is known for his research on India and its caste system. He is considered one of the most important anthropologists of the 20th century, particularly for his contributions to the study of hierarchy, power, and values in social structures. Louis Dumont's book "Homo Hierarchicus: The Caste System and its Implications" presents a theoretical framework for understanding the caste system in India.

1. In his book, Dumont argues that the "values or ideologies" of traditional societies are fundamentally different from those of modern Western societies.

2. He suggests that the caste system in India is organized around the values of collectivism and hierarchy, which are different from the individualism and equality valued in the West.

3. Dumont asserts that the caste system in India is based on a religious ranking of individuals in terms of a dialectical relationship between the "pure" and the "impure".

4. The hierarchy between the castes becomes the basis of "separateness," "distinction," and division of labor between the different caste groups. However, the value of hierarchy also integrates the Hindu society as the different caste groups are not just "hierarchically ranked" but are also "mutually related" through "a system of opposition," as the pure is pure only in relation to the impure.

5. According to Dumont, the "ritual hierarchy" is a "pure hierarchy" that exists independently of economic and political power. This aspect of "power" operating within the framework of status-hierarchy is unlike the class society of modern societies. The "pure hierarchy" stemming from "religious values" makes the caste system "peculiar to Indian society."

However, Dumont's theory has been subject to criticisms on various grounds some of his criticisms are as follows-

1. Critiques of Dumont's theory argue that he tried to develop an "ideal type" of the Hindu caste system, which he applied pan-India. This was mainly because his sources were derived from classical Hindu texts, and he ignored a large amount of empirical literature, which provides graphic details of how the caste system functioned at the micro-level. There exist significant variations in the system of caste hierarchy from region to region. For example, the Brahmins do not command much respect in the northwestern region of India.

2. Dumont's theory is based on the assumption that while modern societies of the West were characterized by the ideas of individualism and egalitarianism, traditional societies were characterized by conceptions of the "collective" nature of man, and the primacy of social rather than individual goals and thus, hierarchy and inequality

He, therefore, projected traditional societies like India as "closed and unchanging" and the West as "open and progressive." It has, therefore, been argued that he works with a false dichotomy of traditional and modern societies.

3. Critics argue that Dumont's theory gave no recognition to individual choice, and people who comprised the system were depicted as "unfeeling, regimented, automatons" ruled by inexorable social forces. Such a notion could easily be contradicted by empirical studies carried out by professionals. His theory, therefore, gave no agency to the individuals who practice it.

4. According to critics, the oppressive side of the caste system and various "oppositional movements" against it had no place in Dumont's depiction of Indian society and in his theory of the caste system.

5. In modern as well as pre-modern India, there were many "social mobilizations against Brahminical dominance," which were not discussed by Dumont. From Buddhism to Bhakti to Sikhism to neo-Buddhism, there have been strong and, in many instances, successful opposition to caste ideology.

6. In conclusion, Dumont's theory of the caste system in India provides a framework for understanding the organization of the caste system around the values of collectivism and hierarchy. However, his theory has been criticized for developing an "ideal type" of the caste system, working with a false dichotomy of traditional and modern societies, and giving no

7. Critics argue that Dumont's depiction of the Indian society and his theory of the caste system did not acknowledge the oppressive side of the system and the various movements against it. Many social mobilizations against Brahminical dominance, from Buddhism to Bhakti to Sikhism to neo-Buddhism, were not discussed by Dumont.

Although Dumont's intention was to study only the underlying structure of the system and not its practice, he aimed to make generalizations. While the ideological emphasis of Dumont's approach is useful for analyzing stable social situations with consistent reciprocity between structure and culture, it has limitations in its application in the context of rapid social change.

(c) What are the features of M.N. Srinivas' concept of dominant caste? How effective is it in understanding today's reality? (10 Marks)

Approach

- Introduce answer with MN Srinivas's work on Dominant Caste.

- Provide features of Dominant Caste as given by MN Srinivas.

- Provide the relevance of the concept of Dominant Caste in today's society.

- Give a balanced conclusion.

Solution

M.N. Srinivas' concept of dominant caste refers to a caste that holds a position of dominance in a particular region or locality. The concept of dominant caste, was introduced by M.N. Srinivas in his essay "Social System of a Mysore Village."

Srinivas observed that the Okhalinga caste, which made up nearly half of the population of the village Rampura, was the dominant caste due to its economic and social power, including being the largest landowners.

He attributed the emergence of dominant castes to modernizing influences and identified several factors that contribute to their rise. Some of the key features of this concept include:

Economic and social dominance: The dominant caste is characterized by its economic and social dominance in a particular region. It typically controls the resources, institutions, and networks of power in the area. It must own a sizeable amount of cultivable land. Landed elite in Northern states like Punjab are more powerful than Brahmins.

Numerical Strength: Numerical Strength plays an important role in determining dominant caste. A dominant caste must be of considerable numerical strength.

Political power: The dominant caste often holds significant political power in the region, with members holding positions of authority in local governments, institutions, and organizations.

Hierarchy: A fairly high place in Local Hierarchy also determines dominant nature – Peasants/Okkalinga in Mysore Village of Rampura are dominant.

Ritual purity: The dominant caste often places a strong emphasis on ritual purity and cleanliness, which is used as a means of distinguishing themselves from other castes. The chances of a caste to dominate become higher if it is not placed too low in ritual hierarchy.

Western Education: In his later writings he also attributes Western/Non-traditional education as also one of the factors determining dominance.

The Relevance of the concept of Dominant Caste in understanding today's reality can be seem as below:

Understanding the power dynamics of a village society requires an examination of the concept of dominant caste, which is crucial in comprehending various aspects of village society, including Sanskritization, dispute resolution, hierarchy in multi-caste villages, patronage, and power.

The concept is multi-dimensional and remains important in the current context of intense competition for political and economic power.

The dominant caste in a village used to be determined by big landowning families like the Brahmins and Rajputs who received land as a gift from rulers. However, land reforms and the abolition of the Jamindari system have made political power the new determinant of dominant caste. While economic power was traditionally important, it is now limited to traditional villages that have not undergone modern political transformation.

The concept of a dominant caste is criticized by scholars who disagree on whether numerical strength or secular power and ritual status determine the status of a dominant caste. Some argue that historically, numerical strength was not decisive in the formation of a dominant caste. Besides, alone-Brahmin, a sadhu, a jamindar, alone social worker each has exercised more influence than a numerically preponderant community in the village. Others believe that with modern democracy and development, numerical strength has become more important, and scheduled castes and tribes can now assume a greater importance. Overall, the idea of what makes a caste dominant is still debated.

The relevance of the concept has eroded due to social changes in contemporary rural India, such as the reservation for scheduled castes and tribes and the introduction of Panchayati Raj. However, politically dominant groups still exercise influence in some villages.

Therefore, while the concept of dominant caste may still have some relevance, it needs to be complemented with other approaches to provide a more nuanced understanding of today's reality.

Question 4.

(a) Distinguish between formal and informal sectors in India. (20 Marks)

Approach

- Introduce answer with general view of nature of Indian Economy
- Distinguish between formal and informal sectors in India.
- Also mention the overlap between the two sectors
- Provide an appropriate conclusion.

Solution

India is a rapidly developing country with a complex and diverse economy. By nominal GDP, it ranks as the world's fifth-largest economy, and by purchasing power parity (PPP), it ranks as the third-largest. One way to understand the country's economic landscape is to examine the distinction between the formal and informal sectors.

SR No	Formal Sector	Informal Sector
1	The formal sector pertains to the segment of the economy that is subjected to government regulations, taxation, and labor laws compliance.	Conversely, the informal sector denotes the unstructured portion of the economy that functions beyond the scope of governmental regulations and labor laws.
2	It comprises sectors such as manufacturing, finance, insurance, real estate, and government services.	It encompasses small-scale industries, street vendors, petty traders, and household enterprises.
3	The formal sector employees obtain consistent salaries, avail themselves of social security, and enjoy various perks, including paid leaves, health insurance, and retirement benefits.	In the informal sector, the workers are predominantly self-employed, and they generally engage in low-skilled and poorly-paid jobs without any job security, social security, or additional perks. They do not pay taxes or receive any government protection.
4	The formal sector is relatively minor but provides higher job security, favorable working conditions, and social protection.	A considerable proportion of India's population works in the informal sector, which is marked by meager earnings, unfavorable working conditions, and inadequate social safeguards.
5	The Indian Formal Sector encompasses a variety of entities, such as Public Sector Enterprises, Private Sector Companies, Banking and Financial Institutions,	In India, the informal sector is primarily composed of agricultural workers, self-employed individuals such as street vendors and small shop owners, contract laborers, and household laborers (predominantly women).

	Government Departments and Agencies, as well as Educational Institutions, Hospitals, and Research Organizations, that receive funding and regulatory oversight from the government.	Unfortunately, child labor is also prevalent and classified as informal labor due to the absence of government regulations and oversight. Any labor that operates outside the purview of government regulations is deemed unorganized.
6	Although the formal sector offers reliable and secure employment options, its capacity to absorb the expanding labor force is restricted, leading to a considerable number of workers being compelled to join the informal sector.	Conversely, the informal sector exacerbates poverty and inequality by offering meager compensation and unfavorable working conditions that compromise the economic and social welfare of laborers and their families.
7	Formal sector companies offer consistent and secure jobs with predetermined compensation and perks, such as paid time off, medical coverage, and retirement benefits. The formal sector is largely controlled by manufacturing, finance, and information technology industries, and it's approximated that merely 10-15% of the Indian labor force is working in formal employment.	Although the informal sector plays a vital role in the Indian economy by contributing significantly to the country's GDP and employing a substantial number of individuals, it receives little attention from the government. The informal sector is inadequately supported and lacks protection, including access to social security, credit, and technology.

There is often a significant amount of overlap between the formal and informal sectors in India. In some cases, workers who are technically part of the formal sector may also engage in informal work to supplement their income. For example, a factory worker may take on additional work as a cab driver (ola/uber) in the evenings or on weekends to earn extra money.

Similarly, informal workers may sometimes interact with the formal sector. For instance, the use of online marketplaces by informal businesses to sell their products or services. These marketplaces, such as Amazon provide a platform for small and informal businesses to reach a wider customer base, expand their market, and increase their revenue.

This overlap can make it difficult to accurately measure the size and scope of the informal sector, as workers may move in and out of informal work as their circumstances change. It also means that efforts to improve working conditions and job security in the formal sector may have spill over effects on the informal sector, and vice versa.

In conclusion, the formal and informal sectors are two distinct components of the Indian economy, each with its characteristics and challenges. In addressing the issues faced by both sectors, it is essential to focus on creating opportunities for growth and development in the formal sector while also providing protection and support for those working in the informal sector.

(b) Examine the influence of industrialisation on caste. (15 Marks)

Approach

- Introduce answer by briefly explaining caste system.

- Explain how industrialization played a role in diluting the caste system.

- Explain how caste system is still prevalent despite industrialization.

- Provide an appropriate conclusion.

Solution

Caste is a system of social stratification that has existed in India for centuries. It is a hierarchical system that categorizes people into different groups based on their birth, and assigns them different roles and status in society. The caste system is characterized by a rigid hierarchy, with the highest castes enjoying the most privileges and power, and the lowest castes facing discrimination and exclusion.

Industrialization played a role in diluting the caste system in India by creating new economic opportunities and social mobility.

1. As India's economy shifted from agriculture to industry, new occupations and professions emerged, creating a demand for skilled labor and education. This provided opportunities for people from lower castes to gain education and skills, and to move into new occupations and professions, breaking down traditional barriers of caste-based occupation.

2. Industrialization also led to the growth of urban centres and the rise of a new middle class that was not defined by caste. This allowed for greater social mobility, as people from different castes could interact and work together in urban areas without being subject to traditional caste-based restrictions.

3. Max Weber, a German sociologist, argued that industrialization would lead to the decline of traditional forms of authority, including caste systems. He believed that the rise of modern capitalism would create a new class of people based on merit and achievement rather than on birth and social status.

4. The anonymity in urban areas has played a significant role in breaking down the restrictions on food and drink that were prevalent in the caste system. In addition, the removal of civil and religious disabilities has also helped to weaken the caste system.

5. Furthermore, industrialization brought about changes in the political and social structures of India, leading to the emergence of new social movements and political parties that challenged the caste system and fought for the rights of marginalized communities. This led to the adoption of affirmative action policies such as reservations in education and employment for lower castes, which helped to reduce caste-based inequality and discrimination.

6. Finally, the uniformity of language has decreased the influence of caste as English became the sole medium for exchange of ideas. Modernists like Yogendra Singh celebrate industrialization as a secular institution that has developed in the macro sphere and penetrated into the meso and micro sphere, leading to further weakening of the caste system.

Despite industrialization, the caste system is still prevalent in India due to several reasons.

1. Firstly, the caste system has been deeply ingrained in Indian society for centuries and has become a part of the cultural and social fabric. Even with the growth of urban areas and industrialization, people's beliefs and attitudes towards caste have not changed significantly.

2. Secondly, while industrialization has created new opportunities for social mobility and economic growth, it has also led to the emergence of new forms of inequality. For example, certain caste has been disproportionately represented in the new service and professional industries, while others have been left behind in low-skilled and low-paying jobs. This perpetuates existing social hierarchies and reinforces caste-based discrimination and inequality. Additionally, the neoliberal economic policies associated with industrialization have led to the further marginalization of lower castes, particularly in rural areas where many of them still live and work.

3. According to Louis Dumont, industrialization in India did not lead to the disappearance of the caste system but rather a transformation of it. Andre Beteille also argued that industrialization had a limited impact on the caste system in India, as the economic benefits of industrialization were not evenly distributed across different caste groups

4. Besides, the caste system has been reinforced by political and economic structures that benefit certain groups while marginalizing others. This includes policies such as affirmative action and reservation, which are intended to address historical injustices but have also led to resentment and tension between different castes.

5. Moreover, inter-caste marriages are still relatively rare, and people tend to marry within their own caste, which perpetuates caste divisions and reinforces the caste hierarchy.

6. Finally, the caste system is also reinforced by the socialization process, in which children are taught to value their own caste and to avoid contact with those of other castes. This socialization begins at a young age and is perpetuated through family, education, and religious institutions.

In conclusion, while industrialization has played a significant role in diluting the caste system in India by creating new economic opportunities, social mobility, and challenging the traditional authority of caste-based hierarchies, it has not completely eradicated the caste system. The caste system is still prevalent in India due to its deep-rooted nature, the emergence of new forms of inequality, uneven distribution of economic benefits, reinforced political and economic structures, the continuation of endogamy, and socialization. Thus, further efforts are required to address the inequalities and discrimination perpetuated by the caste system and to achieve true social equality and justice in India.

(c) Discuss the salient features of Indian middle class. (15 Marks)

Approach

- Introduce answer with general definition of Middle Class.

- Discuss in detail some of the salient features of Indian Middle Class.

- Provide an appropriate conclusion.

Solution

Middle class refers to a social group that occupies a position between the upper class and the working class or lower class. While the definition of the middle class can vary depending on the country and the specific social and economic context, some Common characteristics of the middle class include moderate to high income, higher education levels, a wide range of occupations, and a focus on cultural and social values such as education, professional achievement, and upward mobility.

However, some of the salient features of the Indian middle class are:

1. British colonial legacy: B.B. Mishra in his work on "the middle classes in India" concluded that the British rule resulted in the emergence of a class intermediaries serving as a link between the people and the new rulers.

2. Origin in Caste: According to Andre Beteille, the Middle Class in India is viewed as a part of a relatively new social formation based on caste and kinship. Middle Class belonged to castes which were educationally forward traditionally. However, they were the pioneers of social reforms and donned a liberal and secular outlook. Thus, though, it had caste origins, but it was not hesitant to shake its roots for a liberal outlook.

3. Education: Education is a key feature of the Indian middle class, with most members having completed at least some level of higher education. This is often seen as a way to achieve upward mobility and improve social status.

4. Occupation: The Indian middle class includes a wide range of occupations, including professionals, managers, and entrepreneurs, as well as skilled workers in industries such as IT, finance, and healthcare.

5. Income: While the Indian middle class is characterized by a moderate to high level of income, the exact income level can vary widely depending on factors such as occupation and location. The definition of middle class in India, according to The Economist, is when a household has more than one-third of its income remaining after paying for food and shelter.

6. Aspirations: The Indian middle class is often characterized by its aspirations for upward mobility and a better quality of life. This often translates into a focus on savings and investment, as well as a desire for home ownership and other symbols of social status.

7. Values: The Indian middle class often places a high value on education, professional achievement, and social mobility. Additionally, family values are important, with many middle-class Indians prioritizing the well-being and education of their children. However, in Andre Beteille's opinion the middle class valuess are difficult to be characterised because they are still in the process of formation i.e. transitional and have not acquired a stable form. As such they are marked by contradictions & oppositions

8. Consumption: The Indian middle class is a key driver of consumption in the country, particularly in areas such as housing, automobiles, and consumer goods. The Indian middle class has become the segment driving consumption of "luxury" goods like cars and air-conditioners, according to a survey by the National Council for Applied Economic Research (NCAER). However, consumption patterns can vary widely depending on regional and cultural factors.

9. Rural and Urban: Middle class today is not only urban centric, it is a phenomenon of rural areas also due to expansion of administrative machinery, market economy, Green Revolution, farm mechanization, transport, cooperative movement etc. Y. Singh distinguishes between the rural and urban middle class by highlighting that both share a conservative and narrow utilitarian outlook. However, the rural middle class differs from the urban middle class in that it harbors intense antagonism and conflict towards the latter due to historical factors, such as the slowdown in agricultural production and the underdevelopment of agriculture after globalization and economic liberalization.

In general, the Indian middle class is a fast-growing and dynamic social group that has a significant impact on the economy and society of the country. While there is no uniform definition of the Indian middle class, the traits mentioned earlier are usually regarded as essential to its identity and ambitions.

Section-B

Question 5.

(a) Five Year Plans. (10 Marks)

Approach

- Introduce answer with briefly explaining what were Five Year Plans.

- Mention some major goals of FYP and its social impacts.

- Briefly mention the shortcomings of the FYP.

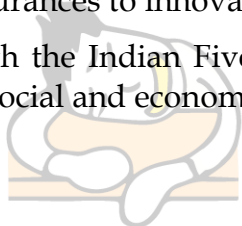- Provide a balanced conclusion.

Solution

The Indian Five-Year Plans were a series of centralized economic development initiatives launched by the Government of India from 1951 to 2017. The plans were formulated by the Planning Commission and set specific targets for each sector, with funding and resources allocated accordingly.

1. Promotion of industrialization: This was done by encouraging the growth of the manufacturing sector, which was expected to provide employment opportunities to the growing workforce. The process of industrialization resulted in urbanization as individuals relocated from rural regions to cities in pursuit of employment opportunities in factories and other industries. Additionally, this brought about the creation of new societal groups, including the rise of a middle class and the development of working-class movements. The social and cultural effects of industrialization were also apparent, as seen in the expansion of consumerism. Furthermore, industrialization frequently brought about substantial migration and displacement.

2. Emphasis on agricultural development: The plans aimed to increase agricultural productivity and promote rural development, which was seen as a crucial component of the country's economic growth. It led to the growth of a new rural middle class, which played an essential role in the development of the agricultural sector.

3. Improvement of social indicators: The plans also focused on improving social indicators, such as health, education, and nutrition. This was done by investing in social infrastructure, such as schools, hospitals, and public health programs. Improving social indicators had wide-ranging social impacts, including enhanced well-being, reduced poverty, increased social inclusion, greater social mobility, improved gender equality, etc

4. Reduction of regional disparities: The plans focused on reducing regional disparities by promoting economic growth in the backward regions of the country. It aimed to create a more equitable distribution of resources and promote inclusive development. It led to the growth of a new aspirational middle class in the backward regions of the country and the emergence of a more inclusive society.

5. Employment generation: This was done by promoting the growth of the manufacturing and service sectors, which were expected to provide new jobs. Is it led to the growth of a new urban working class, and the emergence of a new set of aspirations and lifestyles.

6. Reduction of poverty: The plans sought to provide a safety net for the poorest sections of society by investing in social welfare programs, such as food subsidies and rural employment schemes. It led to a more inclusive and egalitarian society.

7. Scientific and technological development: The plans aimed to promote research and development in areas such as agriculture, health, and industry, with the goal of achieving self-sufficiency and promoting innovation. Scientific and technological development had a wide range of positive social impacts, including improved quality of life, increased productivity, enhanced education, reduced environmental impact, increased access to information, improved safety and security, greater creativity and innovation, enhanced cultural exchange, and increased diversity.

8. Environmental sustainability: The plans aim to promote sustainable development by investing in renewable energy, conservation of natural resources, and the mitigation of climate change. It reflects a growing concern for the environment and the need for a more ecologically sustainable society.

The Indian Five Year Plans, aimed at economic development, had some significant shortcomings, including inadequate implementation, limited focus on agriculture, neglect of social sectors, inadequate attention to the private sector, failure to address regional disparities, environmental impact, lack of long-term vision, emphasis on heavy industry, lack of participation and inclusivity, dependence on external aid, inadequate attention to human capital, and inequitable distribution of benefits. These challenges contributed to economic imbalances, social and economic inequalities, and hindrances to innovation and competitiveness.

Although the Indian Five Year Plans had limitations, they still played a critical role in shaping India's social and economic landscape.

(b) Mahatma Gandhi National Rural Employment Guarantee Scheme. (10 Marks)

Approach

- Introduce answer with briefly explaining what is MGNREGA Scheme.
- Discus the positive social impact of the scheme.
- Discus the shortcoming or the negative social impact of the scheme.
- Provide a balanced conclusion.

Solution

MGNREGA is a social welfare program implemented by the Indian government in 2005 to provide employment to rural poor households. The program offers 100 days of wage employment per year to adult members who volunteer to do unskilled manual work through various projects related to agriculture, water conservation, and rural connectivity. MGNREGA aims to generate employment, enhance the livelihood security of rural households, and create durable community assets, making it one of the world's largest social welfare programs.

The Mahatma Gandhi National Rural Employment Guarantee Scheme (MGNREGA) has brought about numerous positive social impacts, such as providing employment to millions of rural households, reducing poverty and increasing rural incomes. Jean Drèze highlighted MGNREGA's potential to reduce poverty and promote inclusive growth in rural India. Additionally, it has empowered women by offering them employment opportunities and promoting their participation in community decision-making. It has also helped to provide jobs to socially marginalized communities and aided in the development of rural infrastructure such as roads, bridges, and water conservation projects, which have improved the quality of life in rural communities. MGNREGA has also contributed to environmental conservation by encouraging the use of sustainable practices such as afforestation and water conservation. Moreover, the scheme has prevented forced migration, especially when there is no agricultural work available, and has led to a reduction in infant mortality rate, maternal mortality rate, and poverty.

However, there are negative social impacts of MGNREGA as well. Many of the jobs created under the scheme are unskilled manual labor, leading to work-related health problems such as fatigue and back pain. Further, Ashwini Deshpande argued that the program has also led to some degree of labor market segmentation. While MGNREGA has empowered women, it has also been criticized for reinforcing traditional gender roles. Additionally, the provision of guaranteed employment may discourage labor mobility and lead to dependence on the scheme. There have been instances of corruption and mismanagement in the implementation of MGNREGA, including the issuance of fake job cards, incomplete works, and siphoning off of funds meant for the scheme. Critics have argued that the high costs associated with the implementation of MGNREGA could be better utilized for other rural development and poverty reduction programs. Furthermore, there is a significant problem of delayed salary processing for employees working under MGNREGA. The scheme has contributed to an increase in rural wages, resulting in higher input labor costs for agriculture, which has led to an increase in food prices. Jayati Ghosh argued that the program's long-term sustainability will depend on the ability of policymakers to address the social and economic challenges associated with the program.

In summary, MGNREGA is an essential social welfare initiative that has had a significant impact on rural development and the reduction of poverty.

Nevertheless, the long-term success and viability of the program will rely on the capacity of policymakers and stakeholders to tackle the social obstacles linked with the program and ensure its continued commitment to providing opportunities for underprivileged communities and promoting social equity.

(c) Green Revolution. (10 Marks)

Approach

- Introduce answer with briefly explaining what is Green Revolution.

- Discus the social impact of the Green Revolution.

- Provide some perspectives of Thinkers on the Green Revolution.

- Provide conclusion that briefly provides some solution to the problem of Green Revolution.

Solution

In the 1960s, India implemented a set of agricultural initiatives known as the Green Revolution, which sought to enhance food production and security through the utilization of high-yield crop varieties, modern irrigation methods, and agrochemical inputs. The Green Revolution resulted in a substantial rise in agricultural output and was instrumental in converting India from a food-shortage country to a food-surplus one.

The Green Revolution, which was aimed at improving agricultural productivity through modern technology and supportive measures, had both positive and negative social impacts. One of the positive impacts was the significant increase in agricultural production, which allowed for more food to be produced to meet the needs of a growing population. This was seen as a major achievement by the government and the scientists who contributed to the effort.

However, there were also negative social effects that were pointed out by sociologists who studied the Green Revolution areas, such as the widening of economic disparities among farmers. Only large landholders were able to exploit the new techniques, while small and marginal farmers and agricultural laborers were left behind, resulting in increased economic inequality. Additionally, tenant cultivators were adversely affected as large farmers reclaimed land previously leased out under tenancy agreements, pushing tenant-cultivators into the rank of landless laborers.

The Green Revolution also led to large-scale migration of agricultural laborers from poorer regions to prosperous areas, increasing regional disparities and further under-developing the source area of migration. The introduction of machinery such as tillers, tractors, threshers, and harvesters displaced service caste groups who used to carry out these agriculture-related services, leading to a pattern of rural-urban migration.

The social structure of rural areas was also altered by the Green Revolution, with new dominant castes emerging in some areas. Socially backward castes (OBCs) benefited the most from the Green Revolution, accumulating wealth and property through a plethora of cash crops and commercial agriculture, while traditionally landless scheduled castes were left behind. Rich farmers in some areas spent a portion of their inflated income on conspicuous consumption, while share-croppers and landless laborers found themselves excluded from the new prosperity.

The Green Revolution also worsened regional inequalities, as the areas that underwent this technological transformation became more developed while other areas stagnated.

It also led to a shift of authority from the older generation to the younger generation, as the younger generation was better equipped to handle the new technology and economic transactions.

Furthermore, the Green Revolution invited and facilitated the entry of new market forces, which greatly affected the Jajmani relations between the traditional jajmans (patrons) and client or service castes, leading to changes in inter-caste relations in villages.

In view of the negative environmental and social impact of modern methods of cultivation, there is now a suggestion to return to traditional, more organic seeds by the farmers' movement and organic movement.

Numerous intellectuals have also reflected on the adverse effects of the Green Revolution as below

Amartya Sen argued that the Green Revolution, while boosting agricultural productivity, has also contributed to social and economic inequality, and that a more equitable approach to development is needed.

Bina Agarwal argued that the Green Revolution has had negative effects on women farmers, who have been excluded from access to credit, land, and technology, and who have often borne the brunt of the social and environmental costs of intensive agriculture.

Rajni Kothari criticized the Green Revolution for leading to the displacement of small farmers and the concentration of land ownership in the hands of a few wealthy individuals.

William H. Friedland argued that the Green Revolution has led to the expansion of capitalist agriculture and the marginalization of small farmers and rural communities.

To improve the impact of the Green Revolution in India, strategies such as adopting sustainable agriculture, supporting small farmers, improving water management, promoting crop diversification, and ensuring inclusiveness are needed. These strategies will reduce the negative impact of the Green Revolution and make the benefits more equitable and sustainable.

(d) Child Labour. (10 Marks)

Approach

- Introduce answer with definition of Child Labor.

- Discus the causes of Child Labor.

- Provide strategies to deal with the problems of Child Labor.

- Provide an appropriate conclusion.

Solution

UNICEF (United Nations International Children's Emergency Fund) defines child labor as work that deprives children of their childhood, their potential, and their dignity and that is harmful to their physical and mental development. It refers to work that is mentally, physically, socially, or morally dangerous and harmful to children, and interferes with their schooling. In general, any work that is performed by a child under the age of 18 is considered child labor, unless it is classified as "light work," which is defined as work that is not harmful to a child's health or development and does not interfere with their education.

Child labor in India can be attributed to both structural and cultural factors. From a structural perspective, factors such as overpopulation, poverty, lack of proper education and opportunities, parental illiteracy, urbanization, and the availability of cheap child labor contribute to the widespread prevalence of child labor. Additionally, the prevalence of the Jajmani system in some regions of India and the transfer of bonded labor or debt responsibility from parents to children are also seen as contributing to the problem.

On the cultural front, the practice of involving children, particularly girls, in household chores is widely accepted. Furthermore, the caste-specific occupational system often involves vocational training at a young age, and it is considered better to expose children to such training. However, this has also led to children being employed as bonded laborers to pay off debts or serve as apprentices, which is not only illegal but also harmful to their physical and mental development.

In addition to the factors mentioned earlier child labor can also be caused by various factors, including demand for cheap labor in industries like textiles, construction, and agriculture, conflict and displacement forcing children to work, discrimination against marginalized communities, trafficking and exploitation, and family indebtedness where children are sent to work to pay off family debts or may be trafficked for forced labor.

Some strategies that we can use to address the problem of child labor in India as follows.

Firstly, the government should provide free and compulsory education up to the age of 14. Secondly, the government and NGOs should work together to raise awareness about the negative impacts of child labor and the importance of providing a healthy and safe environment for children to grow up in. Thirdly, the government should provide financial and other support to families living in poverty.

Fourthly, companies operating in India should be held accountable for any child labor in their supply chains, and the government should introduce strict regulations to prohibit the employment of children and ensure compliance with international labor standards. Further, children who are rescued from child labor should be provided with psychological and medical support and access to education and vocational training. Also, better access to healthcare for children, particularly from vulnerable or marginalized communities, is needed to address the risk of injury and illness.

Besides, the government should consider increasing the minimum age of employment and strictly enforce it to prevent children from working in various industries. Further, vocational training programs should be provided to help children develop skills that will enable them to find better-paying jobs when they reach adulthood. Moreover, community involvement is essential, and NGOs and the government should engage with local communities to understand the reasons why children are working and find alternative solutions.

Also, the government should strengthen child protection mechanisms and improve the capacity of child protection agencies to identify and rescue children who are at risk of child labor and provide appropriate support. Lastly, consumers can also play a role in reducing child labor by supporting companies with ethical supply chains and avoiding products produced using child labor.

To deal with the problem of child labour, we should take a cue from Kailash Satyarthi who says, "Child labour perpetuates poverty, unemployment, illiteracy, population growth, and other social problems. Addressing the issue of child labour requires a comprehensive, multifaceted approach that focuses on education, economic development, and social protection."

Sleepy Classes IAS
Awakening Toppers

(e) Sex Ratio. (10 Marks)

Approach

- Introduce answer with definition of sex ratio and give some stats on it.
- Discus various aspects of sex ratio in India.
- Mention the implication of skewed sex ratio.
- Provide solutions to deal with skewed sex ratio.
- Provide an appropriate conclusion.

Solution

In India, the sex ratio is the ratio of females to males in a given population. Specifically, it is the number of females per 1,000 males in the population. The sex ratio in India has been a matter of concern due to the persistent preference for male children and the practice of sex-selective abortion, which has resulted in an imbalanced sex ratio in favor of males. As of 2021, the sex ratio in India is estimated to be 934 females per 1,000 males.

Historically, the sex ratio has been slightly in favour of females. However, in India, the juvenile child sex ratio has been declining sharply for more than a century, with some states showing even greater cause for concern. Demographers and sociologists have identified several reasons for the decline, including cultural factors, inheritance practices, safety concerns, patrilineal traditions, and issues related to honour and females. Additionally, factors related to women's health, such as maternal mortality, may be contributing to the declining sex ratio.

Severe neglect of girl babies in infancy, sex-specific abortions, and female infanticide due to religious or cultural beliefs are also major contributors to the decline in the sex ratio. The regional pattern of low child sex ratios seems to support these arguments, although there are some anomalies, such as the fact that the lowest child sex ratios are found in the most prosperous regions of India.

It is possible that as prosperous families decide to have fewer children, they may also choose the sex of their child with the help of ultrasound technology. The government has imposed strict laws banning such practices, including the Prenatal Diagnostic Techniques Act, which imposes heavy fines and imprisonment.

A skewed sex ratio can have significant implications, including a marriage squeeze where men have to delay their marriage due to fewer women of marriageable age. It can also lead to an increase in violence and human trafficking, as well as social consequences such as practices like dowry and bride price, which can result in dowry deaths and disrupt family peace. Domestic violence may also increase, while patriarchal practices can be reinforced, and sexual assaults and crimes may rise. In some states, such as Punjab and Haryana, brides are imported from other states due to the lack of women.

There are several solutions to the declining sex ratio in India, including involving civil society in social movements, implementing stringent laws like the PCPNDT, promoting attitudinal change, celebrating the birth of girl children, ensuring inheritance rights, and increasing the presence of women in physical and mental spaces. By taking these steps, India can begin to address this longstanding issue and ensure a brighter future for all its citizens.

India must invest in policies to ensure women are not missing in the workforce to shed its "Missing Women" tag coined by Amartya Sen. Successful campaigns like Beti Bachao, Beti Padhao should be encouraged and made available even in rural areas, with ASHA workers playing a major role. Educating and sensitizing the youth regarding the importance of gender balance is also essential.

Question 6.

(a) Bring out the main features of farmers' movements in Modern India. (20 Marks)

Approach

- Introduce answer with a brief historical background of Farmers Movement in modern India
- Discuss in detail main features of farmers' movements in Modern India.
- Provide an appropriate conclusion.

Solution

The struggle of farmers in India has been documented in various phases, including the early agitations from 1857 to 1921, which involved numerous revolts and movements against different issues. The emergence of Kisan Sabhas between 1922 and 1946 was a movement that started in Bihar to protest against the Zamindari system. The post-independence period saw the emergence of organized farmer movements, such as the Bhartiya Kranti Dal and the Bhartiya Lok Dal in the 1960s and 70s. Significant turning points were marked with the founding of the Shetkari Sangatana under Sharad Joshi's leadership and the Karnataka Rajya Ryat Sangh under M. D. Nanjundaswamy's leadership in 1980.

The farmers' movements in modern India have been characterized by several key features, including:

1. Calls for Equitable Pricing: Farmers' demands for fair prices are at the heart of their movements, with claims that middlemen and traders are exploiting them, and the call for a minimum support price (MSP) to ensure fair payment. The second key demand during the 2020-21 farmers' protests was for an assured Minimum Support Price (MSP).

2. Strategies of Protesting: To draw attention to their demands, farmers' movements in India have used a range of protest tactics such as marches, demonstrations, road blockades, and strikes, while also using social media to organize and mobilize.

3. Regional diversity: The regional diversity of these movements has made it challenging to build a unified national farmers' movement, with different groups in different regions often leading the charge.

4. Political Associations: Farmers' movements in India have often been associated with political parties, making it difficult for them to remain non-partisan and independent. The BKU, for example, has close ties to the Communist Party of India (Marxist), while the Shetkari Sanghatana has been associated with the Bharatiya Janata Party.

5. Impact of Gender: Rajni Palriwala has argued that women's participation in these movements has challenged traditional gender roles and given women a greater voice in public life. Eventhough the Women farmers have been integral to these movements, but they have also faced discrimination and marginalization.

6. Historical Background: The Green Revolution of the 1960s and 1970s, which led to negative environmental and health effects, has informed demands for sustainable and organic farming practices. According to Gadgil rising farmer Movement in India that can be attributed to capitalist adventure like green revolution and growth of co – operative in Indian agriculture.

7. Land ownership and tenancy: Land ownership and tenancy have also been important issues in farmers' movements, with small and marginal landholders often struggling to access credit and government support, and tenant farmers being excluded from subsidies.

8. Opposition to Corporate Control: Recent farmers' movements, such as the protests against the new farm laws passed by the Indian government in 2020, have also been characterized by resistance to corporate influence in agriculture. Farmers argue that the new laws will lead to greater control by agribusiness corporations, and that this will be detrimental to small farmers.

9. Intersection of Caste and Farmers Movement: Chandra Bhan Prasad has written on the intersection of caste and farmers' movements in India. He argues that caste has been a significant factor in shaping farmers' movements, as marginalized and oppressed castes are often overrepresented in the agricultural sector.

10. Support for Other Social Causes: Farmers' movements in India have often sought to build solidarity with other social movements, such as workers' unions, environmental groups, and women's organizations. This has led to the formation of broader alliances and coalitions, which have been able to exert greater pressure on the government and policy makers.

11. Government Crackdown and Violence: Farmers' movements in India have often faced repression and state violence. Protests have been met with police brutality, and leaders have been arrested and detained.

12. Symbolism and Cultural Expressions: Farmers' movements in India have often used symbolism and cultural expressions to articulate their demands and create a sense of solidarity. This has included the use of traditional clothing, music, and dance, as well as the display of regional and national flags and symbols. Anand Chakravarti who studied the farmers' movement in Uttarakhand and has argued that this movement is driven by a sense of identity and community, as well as a desire for autonomy and self-determination.

13. Emphasis on Sustainable Agriculture: Agroecology and sustainability have been key focuses for many farmers' movements, with the promotion of organic and natural inputs, traditional seeds and crop varieties, and biodiversity.

14. Concerns over Land Acquisition and Displacement: Large-scale infrastructure and development projects have led to displacement and loss of livelihoods for farmers, leading to calls for greater protection of land rights and meaningful consultation and participation in decision-making

15. Youth Mobilization: Recent farmers' movements in India have seen a significant mobilization of young people, including students and urban youth.

The farmers' movements in modern India are the result of various challenges and concerns that farmers face on a daily basis. The movements have been successful to some extent in bringing attention to these issues and demanding policy changes to support the interests of farmers. The farmers' movements are an essential aspect of Indian democracy and have the potential to drive significant change in the agriculture sector.

(b) Discuss the sociological aspects of movements for separate States. (15 Marks)

Approach

- Introduce the answer by mentioning the various factors that lead to movement for separate state.
- Explain with example the sociological aspects that underlie the various movements for separate States in India.
- Mention the impacts both positive and negative of such movements.
- Provide a balanced conclusion.

Solution

Movements for separate states are often rooted in deep social and cultural differences that separate groups of people. These movements are sparked by a range of issues, including political and economic marginalization, cultural differences, and perceived injustices. Sociological aspects play a significant role in the emergence, development, and impact of such movements.

1. The historical context is an important factor in the emergence of regionalism movements. In India, regionalism began with the constitutional reforms of the early 20th century, and the establishment of regional parties like the Justice Party in Chennai and the Akali Dal in Punjab. After independence, the democratic government aimed for nation-building on the principles of democracy, secularism, national unity, and social justice, but regional competition for development led to the emergence of regional politics.

2. The reorganization of states on a linguistic basis was a crucial factor in the development of regional politics in India. While many factors contributed to the creation of new states, language was the most significant force. The reorganization of 28 states into 14, along with centrally administered territories, and the creation of new states like Gujarat and Maharashtra were primarily based on linguistic considerations. However, other factors like culture, ethnicity, historical and political reasons, and social distinctiveness were also considered. Nevertheless, language remained the most important factor in the reorganization of states and contributed to the growth of linguistic regionalism in Indian politics.

3. The influence of caste on linguistic regionalism is exemplified by the case of Tamil Nadu, where the non-Brahmin movement played a significant role in promoting Tamil regionalism. Non-Brahmin castes in the Tamil-speaking region came together to challenge the unquestioned dominance of Brahmins in the economy, society, and politics, leading to the growth of Tamil regionalism.

4. While religion does not usually play a significant role, it can be a factor in cases where it is combined with linguistic homogeneity or economic deprivation. In the case of Punjab, the demand for Punjabi Suba had religious overtones, invoking loyalty towards Sikh religion. In Tamil Nadu, casteism reinforced linguistic regionalism.

5. Most demands for new states are based on allegedly unfair distribution of development benefits and expenditure in multi-lingual states. The demands for separate states in instances such as Uttarakhand, Jharkhand, and Bodoland are mainly due to economic deprivation, making economic factors the prime importance in regional politics.

6. One of the most important aspects of movements for separate states is the concept of identity. These movements often arise from a deep sense of identity and attachment to a particular group, such as a linguistic or ethnic group. Such movements are often driven by a desire to protect or preserve that identity, and to resist the perceived cultural homogenization of the

dominant group.

In this sense, movements for separate states are often an expression of a collective identity, and a desire to maintain a distinct cultural and social existence. An example of a movement for a separate state based on the concept of identity in India is the demand for a separate state of Gorkhaland in the Darjeeling district of West Bengal. The Gorkha community in the region has been demanding a separate state for decades, citing cultural and linguistic differences with the Bengali-speaking population of West Bengal.

7. Movements for separate states often arise in response to perceived injustices or discrimination against a particular group, where the dominant group holds most of the political and economic power. These movements aim to challenge the power imbalance and create more equitable societies. However, the establishment of a separate state can also create new forms of power and inequality, where newly-formed states may have a dominant ethnic or linguistic group that could lead to the marginalization of other groups. An example of such a movement was the demand for a separate state of Telangana, which gained momentum due to perceived political and economic marginalization of the region by the dominant Andhra Pradesh state government.

8. One of the factors that contributed to the emergence of regional and parochial tendencies in India was the selfish interests of some politicians. After India gained independence in 1947, various political parties started competing for power at the national and regional levels. In this struggle for power, some politicians resorted to tactics that were aimed at enhancing their own authority and prestige, even if it meant weakening the authority of the central government or the state governments.

Movements for separate states in India had both positive and negative impacts.

Positive Impact:

1. One of the main positive impacts was that they recognized and gave voice to the unique cultural, linguistic, and historical identities of different regions.

2. They also provided better representation and governance to smaller regions that may have been neglected or marginalized by larger states.

3. In addition, separate states created new opportunities for historically marginalized groups to gain access to political power and economic resources, promoting greater social justice.

Negative Impact:

1. Movements for separate states led to divisive politics, pitting one region against another and creating tensions between different linguistic, cultural, and ethnic groups.

2. The process of creating separate states caused economic disruption, including job losses and income reduction.

3. The creation of separate states also created administrative challenges, leading to duplication of efforts, higher costs, and inefficiencies in governance.

4. Finally, the establishment of a separate state created new power dynamics, which could lead to the marginalization of certain groups and the emergence of new forms of inequality.

Any demand for a separate state should be carefully evaluated on the basis of its social, economic, and political implications, and a balance should be struck between the need to recognize regional diversity and the need to maintain the unity and integrity of the country.

(c) Explain the inter-linkages between poverty, deprivation and inequality. (15 Marks)

Approach

- Introduce with defining poverty and deprivation.

- Show inter-linkages between poverty and deprivation; poverty and inequality; and inequality and deprivation.

- Provide some alternate views.

- Provide conclusion that offers actionable solutions to the problem of slums.

Solution

Poverty refers to a lack of resources or income necessary to meet one's basic needs, such as food, shelter, and healthcare. Deprivation, on the other hand, refers to a lack of access to basic necessities, social opportunities, and resources that are considered essential for a decent standard of living.

The inter-linkages between poverty and deprivation can be seen in several ways.

1. Firstly, poverty can lead to deprivation, as individuals and communities living in poverty often lack access to basic resources such as adequate housing, education, and healthcare. These deprivations can then exacerbate poverty, as individuals struggle to meet their basic needs without access to essential resources.

2. Secondly, deprivation can also lead to poverty. For example, individuals who lack access to quality education and training opportunities may have difficulty finding well-paying jobs, which can lead to long-term poverty. Similarly, individuals who lack access to affordable healthcare may struggle with health problems that prevent them from working, leading to financial instability and poverty. One key finding of 'The Great Smoky Mountains Study' is that changing economic opportunities explain much of the movement into and out of poverty over time. The study found that individuals who experienced upward mobility, moving out of poverty over time, did so largely through gaining access to better-paying jobs and educational opportunities.

3. Further, poverty and deprivation can interact in complex ways, creating a cycle of disadvantage that is difficult to break. For example, children growing up in poverty may lack access to quality education and healthcare, which can limit their opportunities for upward mobility and perpetuate the cycle of poverty and deprivation into adulthood.

Inequality refers to a situation in which resources and opportunities are distributed unevenly among different individuals or groups.

The inter-linkages between poverty and inequality can be seen in several ways.

1. Firstly, inequality can contribute to poverty by limiting access to resources and opportunities for certain individuals or groups. For example, individuals from Scheduled Caste, Schedule Tribes and other Minorities communities may face discrimination in the labor market, limiting their access to well-paying jobs and contributing to their poverty. Diane Pearce, who coined the term "Feminisation of Poverty," argues that women represent a disproportionate percentage of the world's poor not as a consequence of lack of income, but due to deprivation of capabilities and gender biases.

2. Secondly, poverty can also contribute to inequality, as individuals living in poverty often lack the resources and opportunities necessary to participate fully in society. This can lead to a lack of social mobility, as individuals from poor backgrounds may struggle to access education and training opportunities that would allow them to move up the socioeconomic ladder.

3. Additionally, poverty and inequality can interact in complex ways, with each reinforcing and exacerbating the other. For example, individuals living in poverty may lack access to healthcare, leading to poor health outcomes that can further limit their opportunities for upward mobility.

Further inter-linkages between deprivation and inequality can be seen in several ways.

1. Firstly, inequality can contribute to deprivation by limiting access to resources and opportunities for certain individuals or groups. According to Bourdieu, inequality is not just about economic factors, but also about cultural and social factors that shape individuals' access to resources and opportunities.

2. Secondly, deprivation can contribute to inequality, as individuals who lack access to basic resources and opportunities may struggle to participate fully in society. This can limit their opportunities for upward mobility and perpetuate existing inequalities. Weber emphasized the role of power and privilege in perpetuating inequality, and the need to address these issues through political action and social reform.

3. Additionally, deprivation and inequality can interact in complex ways, with each reinforcing and exacerbating the other. For example, individuals who lack access to affordable housing may be forced to live in overcrowded and unsafe conditions, which can negatively impact their health and well-being. This can lead to further inequality, as individuals with poor health outcomes may struggle to access education and employment opportunities.

However, regarding the triad of poverty, inequality, and deprivation, there are other perspectives to consider.

1. Merton, for instance, posits that poverty in modern societies is often relative, as he discusses in his reference group theory.

2. Similarly, Oscar Lewis, who coined the term "Culture of Poverty," argues that the impoverished not only lack resources but also internalize a value system that perpetuates poverty. This occurs due to the worldview, aspirations, and character of children who grow up in impoverished environments.

3. Firestone suggests that biology contributes to inequality because women are responsible for bearing children, which renders them dependent on men, as well as infants who are dependent on women.

To break the cycle of poverty, inequality, and deprivation, several strategies can be employed such as increasing access to education and skills training, promoting inclusive economic growth, implementing social protection programs, addressing discrimination and social exclusion, empowering communities, and addressing systemic issues. It requires a comprehensive and intersectional approach to address the root causes and promote social justice.

Question 7. Answer the following questions in not more than 200 words each: - 15+20+ 15=50

(a) Write an analytical note on slums in cities. (15 Marks)

Approach

- Introduce answer with definition of slum.

- Give reasons for creation of slums in cities.

- Provide the analysis of thinkers on problem of slums.

- Provide conclusion that offers actionable solutions to the problem of slums.

Solution

The Census of India 2011 has defined "slum" as a compact area of at least 300 people or about 60 to 70 households, with poor housing conditions, lack of basic amenities, and insufficient infrastructure. According to the census, a slum can be identified by the following characteristics - inadequate or poor quality of housing, congestion, lack of basic amenities, insecure residential status, social and economic marginalization.

Aashish Bose defines a slum as a "densely populated urban settlement, predominantly of the poor or lower-income group, characterized by overcrowding, poor housing, inadequate basic services, and lack of tenure security." He further explains that slums are areas where housing units are unfit for human habitation, and basic services such as water, sanitation, and electricity are lacking or inadequate.

The growth of slums in cities of India can be attributed to various factors. One major reason is rural-urban migration in search of better economic opportunities. Lack of affordable housing in cities and inadequate urban planning have also led to the creation of slums. The absence of basic services like sanitation, water supply, electricity, and waste management, along with low wages and unemployment, have made it difficult for slum residents to afford formal housing. Political factors, poor governance, and the informal economy have also contributed to the growth of slums in India.

Jan Breman has suggested that slums are often the consequence of the exploitation of migrant workers and the lack of affordable housing. Meanwhile, Mike Davis has contended that slums are not solely a product of poverty, but also of the global capitalist system. He believes that the growth of slums is due to the failure of neoliberal economic policies and the exploitation of the working class. In a field study, Victor D'Souza from Chandigarh University found that the slum population is predominantly made up of SC/ST groups. Further thinkers believe that, in a society that is based on the division of labor with varying rewards and prestige attached to different positions, it is natural for some people to live at the bottom of the social hierarchy, just as others will be placed at the middle and upper levels. Oscar Lewis who is known for his study of poverty and slum life in Mexico City coined the term "culture of poverty" to describe the values, beliefs, and attitudes that are common among those living in poverty in urban slums. He argued that this culture of poverty is passed down from generation to generation and contributes to the perpetuation of poverty in slum communities. Lewis also emphasized the importance of understanding the social and economic context in which slum communities exist in order to develop effective solutions to address poverty and inequality.

Sudhir Alladi Venkatesh has put forth the argument that slums are complex social and economic systems, consisting of a range of informal networks and economic activities, rather than mere places of poverty and hopelessness.

In his book "Shadow Cities: A Billion Squatters, A New Urban World," Robert Neuwirth argues that slums can be thriving and resilient communities, where residents devise their own solutions to the challenges they encounter.

In his book "The Mystery of Capital," Hernando de Soto claims that the informal economy in slums can foster innovation and entrepreneurship. He asserts that slum dwellers own valuable assets that are not recognized by formal legal systems, such as property rights, and that recognizing these assets can result in economic growth. Stewart Brand, in his book "How Buildings Learn," suggests that slums can be environments that are "self-organizing and adaptive," where residents alter their homes and surroundings to meet their requirements. He proposes that this process of "incremental improvement" can lead to the development of new and innovative solutions to urban issues.

The issue of slums in cities is complex and requires multifaceted solutions. Governments can address the problem by providing affordable housing, upgrading slum areas, creating job opportunities, involving slum dwellers in decision-making, addressing root causes, empowering communities, providing basic services, encouraging formal employment, regularizing land tenure, supporting social enterprises, and building social capital. These measures can improve living conditions, reduce poverty and health hazards, and promote economic development and social well-being.

(b) Discuss the problems of working women in India. (20 Marks)

Approach

- Introduce answer by briefly mentioning the status of working woman in India.

- Explain the various problems the working woman have to face in India in workspace as well as in domestic sphere.

- Mention some positive steps taken to solve the problems of working women in India.

- Give a balanced conclusion

Solution

The status of working women in India is a complex issue, with a range of economic, social, and cultural factors impacting their ability to participate fully in the workforce. Despite some progress in recent years, women in India continue to face significant challenges related to economic empowerment, unequal pay, workplace discrimination, and social norms that perpetuate gender inequality.

1. One of the biggest problems is the lack of economic empowerment, which is reflected in the low labour force participation rate for women in the country. According to World Bank, the global labour force participation rate for women is just over 50% compared to 80% for men. In India, the Labour Force Participation Rate for males is 57.5% in 2020-21 while the female Labour Force Participation Rate is up to 25.1% in 2020-21. Women are underrepresented in senior managerial positions and overrepresented in low paying jobs, with only 19% of firms having a female senior manager globally, according to Oxford Survey.

2. This imbalance in job opportunities results in unequal pay for women, with a gender pay gap of 34% in India, according to a recent ILO report. This means that women get 34% less than men for performing the same job with the same qualifications. The gap between female and male wages is highest for non-agricultural tasks, the new and growing source of employment.

3. The glass ceiling effect also affects working women in India. Despite making up almost half of the country's population, women still earn on average 79% of what men earn, hold only 5% of Fortune 500 CEO positions, and represent on average 17% of global board positions. As per Mckinsey report, women were overlooked for promotion even in companies like Google for their reproductive choices.

4. The long workday for women is another challenge that affects their economic empowerment. Counting all forms of work - economic activity and care work or work in cooking, cleaning, child care, elderly care - a woman's workday is exceedingly long and full of drudgery. The total hours worked by women (in economic activity and care) ranged up to a maximum of 91 hours (or 13 hours a day) in the peak season, according to the FAS time-use survey. No woman puts in less than a 60-hour work-week.

5. Safety issues are another concern for working women in India. They face concerns about safety and harassment at the worksite, both explicit and implicit. This leads to a hostile work environment that hinders their progress.

6. Social norms also contribute to the challenges faced by working women in India. Social norms about household work are against women's mobility and participation in paid work. Childbirth and taking care of elderly parents or in-laws account for the subsequent points where women drop off the employment pipeline.

7. The cultural baggage about women working outside the home is so strong that in most traditional Indian families, quitting work is a necessary precondition to the wedding itself. When increases in family incomes are there, due to the cultural factors, women leave the work to take care of the family and avoid the stigma of working outside.

8. Social norms and stereotypes also impact working women in India. Men are classified as "breadwinners," and women pursuing jobs are called "career women." Most of the unpaid work is seen as women's job, according to the Oxford University Survey. Deeply ingrained biases exist among both men and women against genuine equality, according to PISA test data. The notion that "boys fare better at maths" is unfounded, yet this belief still exists.

In recent years, India has taken several steps to address the problems faced by working women.

1. One of the major initiatives has been the introduction of various legal measures and policies aimed at promoting gender equality in the workplace. For example, the Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act was enacted in 2013 to provide a safe and secure working environment for women.

2. Additionally, the Maternity Benefit Act was amended in 2017 to extend the duration of paid maternity leave from 12 weeks to 26 weeks, providing women with greater job security and flexibility in balancing work and family responsibilities.

3. Equal Remuneration Act, 1976 ensures that men and women are paid equally for the same work or work of equal value. It prohibits discrimination on the basis of gender in matters of recruitment, training, promotion, and transfers.

4. The Indian government has introduced gender budgeting, which ensures that resources are allocated to programs and schemes that benefit women. This approach helps in reducing the gender pay gap by ensuring that women are given equal opportunities and access to resources.

5. The government has also launched several schemes and programs to promote women's economic empowerment, such as the Stand-Up India scheme, which provides financial support to women entrepreneurs. The Mahila E-Haat platform has been launched to promote women's entrepreneurship and facilitate the online sale of products made by women.

6. In addition to these legal and policy measures, there has been increased awareness and activism around women's rights and gender equality in India. Civil society organizations and advocacy groups are working to promote gender equality in the workplace and address issues such as unequal pay, workplace discrimination, and gender-based violence.

While progress has been made, there is still a long way to go in addressing the problems faced by working women in India. Continued efforts to promote gender equality and women's empowerment in the workplace will be essential in addressing these issues and ensuring that women are able to participate fully in the workforce.

(c) What are the main causes of female mortality in India? (15 Marks)

Approach

- Introduce by defining female mortality and providing some recent data on it.

- Give reasons/causes of female mortality in India.

- Provide conclusion that offers actionable solutions.

Solution

Female mortality in India refers to the number or proportion of deaths among females in the Indian population over a specific period of time. This can be expressed as a mortality rate or a mortality ratio, which compares the number of deaths among females to the total number of females in the population or to the number of deaths among males in the population. India has a relatively high female mortality rate compared to many other countries.

India has a high female mortality rate, and there are several reasons for this.

1. One significant factor contributing to female mortality in India is maternal mortality. Maternal mortality refers to deaths related to pregnancy and childbirth. S.V. Subramanian in his research, has identified several social factors that contribute to the high maternal mortality rate in India. These include poor access to healthcare, low education levels, poverty, and gender inequality.

2. Another contributing factor is poor access to healthcare. Many women in India lack access to quality healthcare, including maternal healthcare services, which can lead to delayed diagnosis and treatment of health conditions and limited access to essential medications.

3. Malnutrition is also a significant problem in India, particularly among women and children. Malnutrition can increase the risk of mortality due to a range of health complications, including infections and chronic diseases.

4. Gender discrimination is another factor that contributes to high female mortality rates in India. Women often face discrimination and limited access to education, employment, and healthcare, which can limit their ability to make decisions about their health and well-being and can contribute to poorer health outcomes.

5. Violence against women is a significant problem in India and can have severe physical and psychological health consequences. Veena Das in 'Mirrors of violence' says that atrocities against women are manifestation of culturally constructed boundaries / patriarchal construct.

6. Honour killing are generally carried out by family members against women who are perceived to have brought shame or dishonour to the family, often through actions such as marrying outside of their caste or religion, engaging in premarital sex, or refusing to submit to arranged marriages.

7. Child marriage is another common practice in many parts of India, particularly in rural areas. Amartya Sen in his book "The Argumentative Indian," argues that child marriage often leads to early pregnancy, which can limit a girl's education and opportunities for employment, and can also increase the risk of maternal mortality.

8. Inadequate sanitation and hygiene practices can increase the risk of infectious diseases and other health problems, particularly among women and children. Women in rural areas of India may have limited access to clean water, sanitation facilities, and hygiene education.

9. Women in India often have limited access to nutritious food during pregnancy, which can increase the risk of maternal and infant mortality. This is particularly true for women from marginalized communities and those living in poverty.

10. Cultural beliefs and practices can also contribute to high female mortality rates in India. Amartya Sen in 'The Missing Million Women' puts excess female mortality to a general preference for sons, which in turn traced it to either higher expected return to the labour of male over female children or anticipated old-age support from sons within the patrilineal kinship system.

11. Limited access to family planning services can lead to unintended pregnancies and a higher risk of maternal mortality. Women in India may have limited access to contraception and family planning services due to cultural and social barriers, as well as limited availability of services in rural areas.

12. Non-communicable diseases such as diabetes, heart disease, and cancer are becoming increasingly common in India, and women are disproportionately affected. These diseases can lead to premature mortality, particularly if they are not detected and treated early.

13. Women in India often use traditional cooking methods that rely on solid fuels such as wood, dung, and crop residues. Exposure to indoor air pollution from these fuels can increase the risk of respiratory diseases and other health problems, particularly for women who spend a lot of time cooking indoors.

14. Rural-to-urban migration in India can lead to poor living conditions and limited access to healthcare services, particularly for women who may face discrimination and limited social support in urban areas.

15. Climate change is exacerbating a range of health problems in India, including malnutrition, infectious diseases, and heat-related illnesses. Women are particularly vulnerable to these health risks, as they often have limited access to resources and are responsible for much of the household labor.

16. Limited access to education, particularly for women and girls, can limit opportunities for employment, healthcare, and empowerment. Women with limited education may also have limited knowledge of basic health and hygiene practices, which can increase the risk of mortality.

17. Lack of access to safe drinking water is a major public health problem in India, particularly in rural areas. Women and girls are often responsible for collecting water for their households, which can be time-consuming and physically demanding. Lack of access to safe drinking water can also increase the risk of waterborne illnesses, which can be

Reducing female mortality in India requires various strategies, including improving access to healthcare, education, and family planning, laws on violence against women, promoting mental health services, and improving sanitation and hygiene. Addressing poverty and harmful social and cultural norms can also help improve women's health outcomes and reduce female mortality. However, as Patricia Jeffery said the root cause of female mortality in India is gender discrimination, and that addressing this issue requires a shift in cultural attitudes towards women.

Question 8.

(a) Analyse the role of communalism in undermining democracy in India. (15 Marks)

Approach

- Introduce by defining communalism.

- Mention the types communalism and major events of communalism in India.

- Then describe how communalism has undermined democracy with examples. *(Should be the major part of answer)*

- Conclude by providing some solution to the problem of communalism.

Solution

Communalism refers to the use of social traditions to mobilize people for personal or vested interests. This may involve exploiting religious or cultural differences between different communities to gain political or social power.

Bipin Chandra has identified three types of communalism: liberal communalism, communal communalism, and extreme communalism. Liberal communalism occurs when different religious communities share similar secular interests, but have different religious interests. Communal communalism occurs when both the secular and religious interests of different communities are different. Extreme communalism occurs when both the secular and religious interests of different communities are different, but the two communities cannot coexist.

There have been several instances of communal violence in India after independence, including the Sikh riots of 1984, the demolition of the Babri Masjid in 1992, the Gujarat riots in 2002, the Kandhamal riots in 2008, the Muzaffarnagar riots in 2013 and the Delhi Riots of 2020.

Communalism is a divisive ideology that can have many negative effects on democracy.

1. It can create a polarized society, where people view others who do not belong to their group as the "other". This can create deep divisions and make it difficult to build consensus around important issues.

2. Moreover, communalism can lead to violence as individuals or groups may use their identity as a justification for attacking those who do not belong to their group. This can undermine the rule of law and make it more difficult to maintain peace and order in society.

3. Communalism can also lead to the exclusion of certain groups from the political process, as their interests and concerns may be dismissed as less important than those of the dominant group. This can result in a lack of representation and a feeling of disenfranchisement among marginalized groups. For example, the demolition of the mosque in Ayodhya in 1992 led to communal riots in several parts of the country. The demolition was followed by the exclusion of the Muslim community from the political process, as they were seen as sympathizers of the perpetrators of the demolition.

4. In addition, communalism can undermine democratic institutions, such as the judiciary, media, and civil society organizations. This can lead to a lack of accountability and transparency, as well as erosion of checks and balances that are essential to the functioning of democracy.

5. Communalism can also hinder the policy-making process, as groups may prioritize their own interests over the common good. This can lead to a lack of cooperation and compromise, making it difficult to address complex issues and find solutions that benefit all members of society. For example, communal tensions often arise when it comes to the allocation of reservations to various religious and caste groups.

6. Moreover, communalism can erode the trust between different groups in society, making it more difficult to establish common ground and work towards shared goals. This can lead to a breakdown in communication and cooperation, and make it more difficult to build a cohesive society. For example, the incident of Babri Masjid demolition in 1992 led to a deep-seated distrust between these two religious' communities.

7. Furthermore, communalism can limit freedom of expression, as individuals may feel pressure to conform to the views of their own group, and may face backlash or even violence if they express opinions that are perceived as contrary to the group's interests. One example of communalism limiting the freedom of expression in India is the controversy surrounding the film "Padmaavat" in 2018.

8. Communalism can also promote authoritarianism, as groups may seek to impose their views on others through force or coercion. This can undermine democratic institutions and lead to the concentration of power in the hands of a few. For example, Emergency period declared by the Indian government between 1975 and 1977 saw an increase in the use of authoritarian tactics such as censorship, forced sterilization, and the suspension of civil liberties, all in the name of promoting the national interest. This use of authoritarianism was often justified by invoking the idea of communal unity and the need to protect the country from internal threats.

9. In addition, communalism can reduce social mobility, as groups may prioritize the interests of their own members over those of others, leading to unequal access to opportunities and resources. This can make it more difficult for individuals to achieve upward mobility and can perpetuate existing inequalities in society. An example of communalism reducing social mobility in India is the caste system.

10. Rajni Kothari argued that communalism is a form of identity politics, and that it has been used by political parties to mobilize support among particular religious or ethnic groups. This can lead to a situation where individuals are encouraged to see themselves primarily as members of a particular group, rather than as citizens of a broader society.

11. Additionally, communalism can encourage extremism, as individuals may become more radicalized in their beliefs, and more willing to use violence to achieve their goals. This can lead to a situation where democratic norms and values are challenged, and the use of force becomes more acceptable as a means of achieving political change. An example of communalism encouraging extremism in India is the rise of radicalization and terrorism in the state of Jammu and Kashmir. The conflict in Kashmir has been fueled by religious and communal divides between the Muslim-majority population and the Hindu-majority government, leading to a rise in violent extremism among some segments of the population.

12. Furthermore, communalism can limit representation, as political parties may prioritize candidates from particular communities, rather than selecting candidates based on their abilities and qualifications. This can lead to a situation where certain groups are overrepresented in political institutions, while others are underrepresented.

13. Finally, communalism can undermine human rights, as individuals may be targeted based on their religious, ethnic, or linguistic identity, rather than on their individual actions. This can lead to situations where people are denied basic rights and freedoms, such as the right to free speech or the right to a fair trial. One example of communalism undermining human rights in India is the exodus of Kashmiri Pandits from the Kashmir Valley in the late 1980s and early 1990s.

Bipan Chandra argued that communalism is a product of the failure of Indian democracy to address the needs and aspirations of all sections of society, and that it has been used by political parties to create vote banks. Some ways to address the problem of Communalism include promoting secularization and reducing the role of religion in society. To achieve this, both civil society and politicians need to work together. Politicians should refrain from using religion in their political discourse and set a positive example for the public, while civil society should avoid being swayed by irrational religious sentiments. Instead, people should shift their focus to more tangible and secular issues such as development, education, health, and growth.

(b) What is the Dalit movement? Examine the Issues highlighted by it. (20 Marks)

Approach

- Introduce by briefly explaining the nature of Dalit Movement.

- Then describe in chronological order the Dalit Movements that took place in India and what issues it raised.

- Give the positive impact of the movement.

- Provide the criticism or limitations of the movement.

- Provide a balanced conclusion.

Solution

The Dalit movement is a complex and diverse movement, which aims to eradicate caste-based discrimination, atrocities, and untouchability. It is not a homogeneous movement but a mix of many movements taking place simultaneously in different parts of the country.

During the pre-independence period, the Dalit movements incorporated religious-cultural ideologies to gain self-respect and honor, and raised awareness about Dalit rights, including untouchability. The Satyashodhak Samaj in Pune led by Jyotiba Phule, SNDP Movement in Kerala, Mahar Movement in Nagpur led by Ambedkar, and Temple Entry Movement in Kerala are some of the examples of such movements. The Harijan Movement by Gandhi was also a significant movement during this time.

After independence, the Dalit movement shifted its focus towards seeking political and economic rights and equality, such as universal adult franchise and reservations in educational and political institutions, as enshrined in the Constitution framed under Ambedkar's guidance.

The emergence of the first generation of Dalit leadership, including educated middle-class professionals such as Ambedkar, challenged the dominant political parties and cultural ethos, especially Congress.

In the 1970s and 1980s, the Dalit movement took a radical turn, especially in Maharashtra through organizations like 'Dalit Panthers' (1972) and 'Dalit Sangharsha Samiti' (1973) in Karnataka. These movements, influenced by the ideologies of Ambedkar and Marxism, aimed to spread their ideas through debates and discussions in public spaces such as tea-shops, offices, and libraries. Dalit poets and writers provided critique to the exploitative caste structure, and the movement saw participation from all exploited groups, including peasants, Dalits, backward classes, and workers. They raised issues of women, political and economic exploitation, and the purity-pollution concept.

After the radical turn of the Dalit movement in the 1970s and 80s, there have been several developments in the movement. One of the most significant changes was the emergence of new leadership from the grassroots level. These leaders came from various backgrounds, including educated professionals, farmers, and workers. They brought a new perspective to the movement and focused on issues such as land reform, access to education, and employment opportunities.

Another notable development was the expansion of the movement beyond the boundaries of Maharashtra and Karnataka. The Dalit movement spread to other states, including Tamil Nadu, Andhra Pradesh, Uttar Pradesh, and Bihar.

In the 1990s, the Dalit movement saw a resurgence with the rise of the Bahujan Samaj Party (BSP) in Uttar Pradesh. The party, founded by Kanshi Ram and led by Mayawati, aimed to provide a political platform for Dalits and other marginalized groups.

In recent years, the Dalit movement has continued to evolve and adapt to new challenges. One of the major issues facing the movement today is the rise of Hindutva, a right-wing Hindu nationalist movement that seeks to impose a uniform Hindu identity on Indian society. The Dalit movement has been at the forefront of the fight against Hindutva and its attempts to marginalize and oppress Dalits and other marginalized communities.

The Dalit movement in India was able to achieve legal protection through the enactment of several laws that criminalize caste-based discrimination and violence. It has increased the political representation of Dalits in national and state governments, raised awareness about the discrimination and violence faced by Dalits, and promoted greater consciousness and solidarity among them. The movement has successfully secured land rights for Dalits, improved their access to education and employment opportunities, challenged traditional caste-based hierarchy. The movement has played a key role in introducing and expanding the reservation policy in India and promoting the empowerment of Dalit women. It has fostered a sense of unity and solidarity among Dalits and helped to revive and promote Dalit culture and literature. The movement has had a global impact, inspiring similar movements for social justice and human rights in other parts of the world, for example the recent resolution passed in Seattle in America that bans caste discrimination.

Despite its positive impacts some scholars argue that the movement has remained confined to the political sphere, and has failed to address the structural and cultural aspects of caste discrimination. It is also criticized for its narrow focus on reservations and protective discrimination, rather than addressing the root causes of caste oppression. Moreover, the movement is often fragmented and lacks a unified voice, which hinders its effectiveness.

According to Gail Omvedt, although the "post-Ambedkar Dalit movement" challenged some of the most profound forms of oppression and exploitation faced by Dalits, it ultimately failed to pave the way for long-term social transformation and mobility. Dipankar Gupta in his work, also pointed out that the Dalit movement has struggled to achieve its goals in the face of resistance from dominant castes and the limited resources available to it.

In conclusion, the Dalit movement in India is a diverse and complex movement that has evolved over time. It has made significant strides in raising awareness about Dalit rights, eradicating caste-based discrimination and violence, and promoting greater consciousness and solidarity among Dalits. Though Dalit movement has been criticized for failing to address the root causes of caste oppression and being confined to the political sphere, it has had a global impact and continues to adapt to new challenges in striving towards its goals of social transformation and mobility.

(c) Discuss the salient features of right to education. (15 Marks)

Approach

- Introduce by briefly mentioning what is Right to Education Act.

- Mention some of the important provisions/features of the act.

- Explain the significance of the act.

- Provide the criticism of the act.

- Provide a balanced conclusion.

Solution

The Right to Education Act, passed in August 2009 and enforced in 2010, made education a fundamental right for every child in India aged 6 to 14 years old. The Act ensures free elementary education, admission, attendance, and completion for all children in this age group, particularly those from economically weaker sections of society.

The Right to Education Act provides for free and compulsory education to children until they complete their elementary education in a nearby school. It obligates the government to ensure admission, attendance, and completion of education for children aged 6 to 14 years old. The Act provides for admission of non-enrolled children to a class appropriate for their age, and specifies the duties of governments, local authorities, and parents. It establishes standards for pupil-teacher ratios, infrastructure, and teacher training, and prohibits mental harassment, physical punishment, screening procedures, capitation fees, and private tuition by teachers. The Act also emphasizes the importance of developing a curriculum that is child-centric, child-friendly, and consistent with constitutional values, and promotes the all-round development of the child.

The Right to Education Act (RTE) has several significances. It recognizes education as a fundamental right of every child, which is essential for the overall development of an individual and society. The RTE Act is an attempt to address social inequalities and promote social justice by ensuring that every child, regardless of their background, has access to quality education.

Sociologists such as Pierre Bourdieu and Max Weber have emphasized the role of education in reproducing social inequalities. According to Bourdieu, the education system is an important site of social reproduction, where social inequalities are reinforced and reproduced through the transmission of cultural capital. Weber, on the other hand, emphasized the role of education in the formation of social status groups and the reproduction of class-based inequalities.

The RTE Act attempts to address these issues by providing access to education for all children, regardless of their social background. It aims to reduce the gap between rural and urban areas in terms of educational opportunities, as well as promote social inclusion by providing 25% reservation for economically disadvantaged and socially marginalized groups in private schools.

Additionally, the RTE Act recognizes the importance of participatory democracy and governance in elementary schools, by mandating the formation of School Management Committees (SMCs). This promotes the involvement of parents and communities in the education system, which is crucial for the success of any education policy.

Overall, the RTE Act has significant sociological implications for promoting social justice, reducing social inequalities, and improving access to education for all.

One major criticism of the RTE Act is that it does not adequately address the root causes of educational inequality in India, such as poverty, caste-based discrimination, and social hierarchies.

While the Act provides for certain provisions such as reservations for socially disadvantaged groups in private schools, it fails to address the fundamental societal inequalities that perpetuate educational inequity.

Sociologists like Amartya Sen and Andre Beteille have argued that the quality of education in India is closely linked to socio-economic factors such as poverty, social hierarchies, and gender discrimination. According to them, a more comprehensive approach that addresses these underlying issues is needed to ensure equitable access to education for all.

Another criticism is that the Act has been poorly implemented and has not been able to achieve its stated goals. Thinkers like Krishna Kumar have argued that the Act was rushed through without adequate consideration of its implementation and has led to bureaucratic hurdles, corruption, and inefficiency. This has resulted in poor quality education, particularly in rural areas and among marginalized groups.

Furthermore, the 25% reservation for EWS in private schools has been criticized for perpetuating social segregation and reinforcing inequalities, rather than promoting social integration.

Sociologists like Yogendra Yadav have argued that this policy has failed to achieve its intended goal of providing equal opportunities for all students and has instead created a two-tier education system.

Overall, thinkers have criticized the RTE Act for its narrow focus on legal and policy changes, without addressing the deeper structural inequalities that underlie educational inequity in India.

The Right to Education Act has taken significant steps towards promoting social justice and reducing social inequalities by recognizing education as a fundamental right for every child in India. Despite criticisms regarding its implementation and effectiveness, the Act's emphasis on participatory governance, reduction of rural-urban disparities, and inclusion of economically disadvantaged and socially marginalized groups in private schools demonstrates a commitment to creating a more equitable education system. As such, the RTE Act remains a crucial step towards ensuring access to quality education for all children in India, and a beacon of hope for a more just and inclusive society.

Mains 2014 - Paper 1

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Section - A

Question 1. Write short answer of the following in about 150 words each:

(a) How is objectivity different from value neutrality? Discuss with reference to Weber's views on methodology. 10 marks

Approach

- Introduce mentioning Max Weber discussed the distinct concepts of value neutrality and objectivity in sociology.
- Explain Value Neutrality also mention the Weber's view on it.
- Explain Objectivity is different from Value Neutrality also mention the Weber's view on it.
- Give alternate views on the concepts
- Give a balanced conclusion.

Solution

In sociology, value neutrality and objectivity are two related but distinct concepts. Max Weber a well-known sociologist made significant contributions to the field, particularly in the area of methodology. He was one of the first sociologists to discuss the importance of value neutrality and objectivity in research.

Value neutrality refers to the idea that researchers should set aside their personal values and beliefs when conducting research in order to remain impartial and unbiased. However, values are an inescapable result of being part of society, and sociologists must acknowledge and overcome their personal biases when conducting research. According to Max Weber, sociologists should identify their own values and strive to minimize their impact on the research process. Value neutrality, therefore, does not mean having no opinions. It just means that sociologists must strive to 'overcome' personal biases, when analysing data.

Objectivity, on the other hand, refers to the ability to observe and report on social phenomena in a manner that is free from personal bias or judgment. While some early sociologists, such as August Comte and Emile Durkheim, believed that sociology could and should be value-free, Weber recognized that complete value-freedom was not possible. However, once a topic for research had been chosen, Weber believed that researchers could strive for objectivity by being transparent about their values and biases and making their interpretations and assumptions explicit.

Despite these efforts, sociological studies may contain a certain amount of value biases, and researchers must strive to avoid skewing data to match a predetermined outcome that aligns with a particular agenda, such as a political or moral point of view. Ways of achieving value neutrality may be many, but it is highly desirable in sociological research for producing valid data.

However, Postmodernists argue that knowledge reflects the viewpoint and values of different social groups, and that researchers must be selective and interpret their results as the results do not speak for themselves. In other words, knowledge is not objective and is instead shaped by social and historical contexts.

In conclusion, while complete value neutrality and objectivity may not be possible in sociological research, researchers should strive to minimize their biases and be transparent about their values and assumptions. This will help to produce valid and reliable data that accurately reflects social phenomena.

(b) How did the emergence of industrial society change the family life in Western Europe? 10 marks

Approach

- Introduce by giving the timeline and briefly mentioning the factors that led to emergence of industrial society in Western Europe
- Explain how was family life in Western Europe before the emergence of industrial society.
- Explain how did the emergence of industrial society brought changes in the family life in Western Europe.
- Conclude appropriately

Solution

Industrial society emerged in Western Europe in the 18th and 19th centuries due to a combination of factors, including improvements in technology, increased capital investment, the growth of international trade, the development of a wage labor system, and changes in social and economic organization.

Before the emergence of industrial society, family life in Western Europe was primarily rural and centred on agriculture. Families were typically large and extended, with multiple generations living and working together on farms or in small villages. The family unit was the basic economic and social unit, with family members contributing to the household economy through farming, crafts, or other forms of manual labor. Gender roles were typically rigid, with men responsible for agricultural labor and women responsible for domestic tasks and child-rearing. Marriages were often arranged by families for economic or social reasons, rather than for love, and divorce was rare.

The emergence of industrial society brought significant changes to family life in Western Europe. With the rise of industrialization, the family began to shift from a unit of production to a unit of consumption, as more people began to work outside the home in factories and other industries. This led to changes in family dynamics, with the nuclear family becoming more prevalent and extended families becoming less common. This was due to the migration of people from rural areas to urban centres, where living quarters were often smaller and families had to adapt to new living arrangements.

As men increasingly worked outside the home, women and children were left to take care of domestic chores and child-rearing. The home became more private and separate from work, with a greater emphasis on domesticity and the need for a separate domestic sphere.

The rise of industrialization also brought about changes in gender roles, as women were increasingly expected to take on the role of the caregiver and men the role of the breadwinner. This led to a greater divide between public and private spheres and reinforced traditional gender roles.

However, as time went by the traditional patriarchal family structure, in which the father was the head of the household and had authority over his wife and children, was challenged by new social norms that emphasized individualism and equality. This led to a shift towards more egalitarian family structures, with husbands and wives sharing decision-making responsibilities and parenting duties more equally.

Overall, the emergence of industrial society brought about significant changes in family life in Western Europe. And as industrialization spread to other parts of the world, it also brought with it changes in the family structure, gender roles, and the relationship between work and family in those parts.

(c) How is sociological approach to human action different from that of psychological approach? 10 marks

Approach

- Introduce answer by highlighting the relation between sociology and psychology.

- Explain the difference in approach while studying human action between the two disciplines. *(Should be the major part of answer)*

- Explain the similarities and convergence in approach while studying human action between the two disciplines.

- Give a balanced conclusion.

Solution

Sociology and psychology are two separate but related disciplines that offer different approaches to understanding human action. While both fields aim to understand the behaviours of individuals and groups, they approach this goal from different perspectives and use different research methods.

When it comes to studying human actions, the approach of sociology and psychology differs in the following ways:

1. Sociologists study social factors' impact on behaviours, while psychologists examine individual factors like personality and cognition.

2. Sociology explores how social structures and institutions affect individuals and groups, while psychology focuses on the internal mental processes of individuals.

3. Sociologists analyze behaviours patterns across groups and societies, while psychologists concentrate on individual differences.

4. Sociology highlights the role of culture and social norms in shaping behaviours, while psychology emphasizes innate or biological factors.

5. Sociologists use macro-level analyses, like surveys or historical research, while psychologists use micro-level analyses, like laboratory experiments or case studies.

6. Sociologists study how social inequality and power relations impact behaviours, while psychologists focus on individual development and well-being.

7. Sociologists study collective behaviours like social movements, while psychologists' study individual behaviours in specific situations.

8. Sociologists employ a comparative perspective, studying different societies or cultures, while psychologists focus on behaviours within a single cultural context.

9. Sociologists use a conflict perspective, examining power relations and social struggles, while psychologists use a functionalist perspective, looking at how behaviours contribute to the functioning of society.

10. Sociology examines social change over time, while psychology focuses on understanding behaviours in the present moment.

However, there has also been similarities and convergence between the two fields when it comes to studying human action, and these can be seen below:

1. Sociological and psychological approaches to human behaviours share similarities such as interest in understanding behaviours causes, acknowledging multiple influences, using varied research methods, concern for human diversity, recognition of behaviours shaping by context, and studying the relationship between individual behaviours and broader social patterns

2. According to Max Weber sociological explanations can be further enriched if an attempt is made to understand social behaviour in terms of underlying meaning.

3. According to Gerth and Mills the study of social psychology is interplay between individual character and social structure as human behaviour is not purely driven by instincts.

4. Social psychology serves as a bridge between psychology and sociology, maintains a primary interest in the individual but concerns itself with the way in which the individual behaves in social groups, collectively with other individuals.

In conclusion, while sociology and psychology have different approaches to understanding human action, they are both important in their own ways. By understanding the unique perspectives and shared interests of sociology and psychology, we can gain a more comprehensive understanding of human behaviours and society as a whole.

(d) In what way biographies could be used to study social life? 10 marks

Approach

- Introduce by briefly explaining what is biographies and biographical research.

- Explain different ways in which biographies can be used to study social life.

- Mention some limitations of biographical research

- Give a balanced conclusion

Solution

Biographies refer to written accounts of the life history of an individual, usually told in narrative form. Biographical research involves collecting and analyzing data from individual life histories to explore how social and cultural factors have shaped individual's experiences. Thus, Biographical research is a qualitative research approach that uses life stories to understand social life.

Biographies can be used to study social life in following ways:

Firstly, they provide rich and detailed accounts of individual experiences, perceptions, and perspectives on social phenomena. Additionally, they can be used to examine social change over time, as well as how broader social changes shape individual experiences.

Moreover, biographies can shed light on the ways in which social structures and institutions shape individuals' lives, experiences, and opportunities.They can also be used to explore social inequalities, such as race, class, gender, and sexuality, and how they intersect and shape individuals' experiences.

Furthermore, biographies can be used for comparative analysis, where the life experiences of individuals from different social, economic, or cultural backgrounds can be compared. By comparing biographies from different contexts, researchers can gain insight into the impact of social structures on people's lives. Gender studies can also benefit from biographies, as they can examine gender roles and the impact of gender on people's lives. By studying the life experiences of men and women from different periods in history, researchers can gain insight into how gender roles have evolved over time and how they vary across different cultures.

Political history is another area where biographies can be useful. Biographies of political leaders can provide insight into the political and social context in which they operated and how their decisions shaped the course of history. Biographies can also be used in migration and diaspora studies, where they can be used to study the experiences of individuals who have migrated from one country to another or who belong to diaspora communities. By studying the life experiences of migrants and members of diaspora communities, researchers can gain insight into the challenges they face in adapting to new social, economic, and cultural contexts.

Finally, biographies can be used to study the impact of environmental factors on people's lives. By examining the biographies of individuals who lived in different environments, researchers can gain insight into the impact of environmental factors on health, well-being, and quality of life.

An example of study that used biographical research method is "The Great Depression: A Diary" by Benjamin Roth. In "The Great Depression: A Diary," Roth used a personal diary as a source of biographical data to explore the experiences of an individual during the Great Depression in the United States. The diary provides a rich account of the economic and social conditions of the time, as well as the personal struggles and experiences of an individual living through this period.

Researchers should be aware of the limitations and issues that come with using biographical research methods. One such issue is the reliability and accuracy of the data collected. The data may come from sources such as personal diaries or biographical interviews, but memories can be selective, subjective, and influenced by factors such as age, cultural background, and life experiences. As a result, it can be challenging to verify the accuracy of the data collected. Another issue is researcher bias. Researchers may have their own preconceived notions or agendas that could influence the selection of participants, interpretation of data, and presentation of findings. This bias could affect the research process and findings. Lastly, ethical considerations need to be taken into account in biographical research. Researchers must ensure that they protect the privacy and confidentiality of the participants and that the research is conducted in an ethical manner. It is essential to take steps to conduct research in an ethical and responsible way.

In conclusion, biographies are a valuable tool for understanding social life in various contexts and can provide researchers with a rich source of data for analysis.

(e) How can we use reference group theory to understand fashion in society? 10 marks

Approach

- Introduce by briefly explaining RGT and how it is applicable in fashion.

- Explain the types of reference groups given by Merton and how they are relatable to fashion.

- Explain the Merton concept of anticipatory socialization and the marginal man and how they are relatable to fashion.

- Discuss the factors decisive in making a reference group as per Merton and how they are relatable to fashion.

- Conclude by mentioning the dysfunction of Reference Group

Solution

Reference Group Theory is a social theory developed by Robert Merton in the mid-20th century. The theory proposes that individuals use reference groups as a benchmark to evaluate their own beliefs, attitudes, and behaviors. Reference groups are the groups that people use as a standard for evaluating themselves and their own behaviours, often based on a desire for social acceptance or to gain a sense of belonging. Fashion trends often emerge from specific reference groups, such as subcultures, social classes, or celebrity groups, and can be used as a way for individuals to signal their affiliation with or admiration for these groups.

Merton identified two types of reference groups: primary and secondary. Primary reference groups would be those individuals that we have direct contact with, such as our friends and family, who may influence our fashion choices through their own personal style or recommendations. Secondary reference groups, on the other hand, would be groups that we may not have direct contact with but still look to for fashion inspiration and as a benchmark for comparison. These could include fashion icons, celebrities, or social media influencers who may showcase current trends and popular styles. We may not have a personal relationship with them, but they still have an impact on our fashion choices and decisions. Individuals may conform to the fashion trends and styles of their reference groups, such as their friends or favourite celebrities, in order to gain social acceptance and avoid being judged or rejected for not fitting in with the group's fashion choices.

Robert Merton introduced a concept of Anticipatory socialization, which refers to the process of learning and adopting the norms, values, and behaviors of a group that one aspires to join in the future. It involves the adoption of the practices and customs of a group or occupation that one wishes to join, in anticipation of that membership. An example of anticipatory socialization in fashion can be observed in high school students who are preparing to enter college. These students may start to dress and behave in a certain way that is associated with college culture.

Robert Merton also gave the concept of marginal man, which refers to individuals who are caught between two cultures or social groups and do not fully belong to either. According to Merton, the experience of being a marginal man can lead to feelings of confusion, conflict, and tension, as individuals try to reconcile their identity with the expectations of both groups.

For example, a first-generation immigrant who struggles to adapt to the fashion norms of their new country while also trying to maintain the values and customs of their home country.

According to Robert Merton's Reference Group Theory, certain factors are decisive in making a group a reference group. These factors include power and prestige, whether the group is open or closed, the presence of reference individuals or role models in the group, etc.

Groups with high status and power tend to be more attractive as reference groups, as individuals may aspire to the social status and privileges associated with these groups. For example, in the world of fashion, designers and models are often seen as reference groups due to their power and prestige in the industry.

Besides closed groups, which are difficult to join or exclusive, may be more attractive as reference groups, as individuals may perceive membership in these groups as a significant achievement. For example, exclusive fashion clubs or societies can become reference groups for aspiring designers or models. Finally, Individuals who are seen as successful or admirable within a group can become reference individuals, and the group itself can become a reference group. In the world of fashion, for example, designers or models who are perceived as successful and influential may become reference individuals, and the groups or companies they are associated with can become reference groups.

However, the Reference Group can also lead to some dysfunctions such as the pressure to conform, which can lead to groupthink and limit individual creativity and independent thinking. The pressure to conform can also lead to the rejection of nonconformists, perpetuating discrimination and social inequalities. Additionally, the reliance on a reference group can limit an individual's exposure to diverse perspectives and limit personal growth and development.

Question 2.

(a) Which research technique would be most suitable for the study of consumer behaviours and its social correlates? Explain. 20 marks

Approach

- Introduce by briefly explaining what do we mean by consumer behaviours.

- Explain what do we mean by social correlates of consumer behaviours.

- Explain in short various techniques we can use to study consumer behaviours and its social correlates.

- Mention a research technique that is most suitable for the study of consumer behaviours and its social correlates with reasons.

- Give a balance conclusion.

Solution

Consumer behaviours refers to the actions and decisions made by individuals and households in relation to purchasing and using products and services. It involves a range of activities, such as searching for information, evaluating options, making purchasing decisions, and post-purchase evaluation. Consumer behaviours is influenced by a variety of factors, including personal and situational factors, social and cultural factors, and psychological factors.

Social correlates of consumer behaviours are the social factors that influence an individual's purchasing decisions. These factors include family, friends, reference groups, culture, social class, and media. Family and friends directly influence consumer behaviours, while reference groups and social class influence consumer behaviours through aspirational and normative influence.

Culture and media impact consumer behaviours by shaping attitudes, values, and beliefs related to products and services.

To study consumer behaviours and its social correlates, researchers can use various research techniques, such as surveys, focus groups, interviews, observational studies, Experimental research, social media analysis, etc. Surveys involve asking a sample of consumers to answer a set of standardized questions about their purchasing behaviours, attitudes, and beliefs.

Focus groups bring together a small group of consumers to discuss their opinions and attitudes about a product or service. Interviews involve one-on-one conversations with consumers to gain insights into their behaviours and motivations. Observational studies involve watching consumers in their natural environment to understand their behaviours and decision-making processes. Experimental research involves manipulating one or more variables to see how they affect consumer behaviours. This technique can help establish cause-and-effect relationships between variables, but it can be time-consuming and costly. Social media analysis involves analyzing consumer behaviours and attitudes as expressed through social media channels, such as Facebook, Twitter, and Instagram.

Surveys are one of the most suitable techniques for the study of consumer behaviours and its social correlates because they allow researchers to collect data from a large number of participants in a cost-effective manner. Surveys can be designed to gather information about various social factors that may influence consumer behaviours, such as family, friends, reference groups, culture, social class, and media. Surveys also enable researchers to collect data on the individual's own purchasing decisions, such as their preferred brands, price range, and frequency of purchase.

118

In addition, surveys can be conducted through various methods, including online surveys, phone surveys, and in-person interviews, making it easier to reach a diverse group of participants. Surveys can also be designed to include both closed-ended and open-ended questions, allowing researchers to gather both quantitative and qualitative data. Finally, survey data can be analyzed using statistical methods to identify patterns and relationships between social factors and consumer behaviours.

Each method has its own advantages and disadvantages, and the choice of method should be based on the research objectives, target population, and available resources. Overall, surveys can be a useful research technique to study consumer behaviours and its social correlates, as they provide a cost-effective way to collect data from a large number of participants and can provide valuable insights into consumer behaviours.

(b) Identify the similarities and differences between Marx's theory of 'alienation' and Durkheim's theory of 'anomie'. 20 marks

Approach

- Introduce with a definition of alienation and anomie

- Discuss the difference between Marx's theory of 'alienation' and Durkheim's theory of 'anomie'

- Discuss the similarities between Marx's theory of 'alienation' and Durkheim's theory of 'anomie'

- Conclude with the relevance of the theories in today's time.

Solution

Alienation, as defined by Karl Marx, is a social and economic condition in which a person is estranged or separated from the product of their own labor. According to Marx, this alienation arises from the fact that workers are forced to sell their labor power to capitalists in exchange for wages, and therefore have no control over the means of production or the fruits of their labor. Workers are thus separated from the things they produce, as well as from the process of production itself, and are reduced to being mere cogs in a machine.

Anomie is a concept in sociology first introduced by Emile Durkheim, referring to a state of normlessness or a lack of moral guidance in a society. It occurs when the social norms and values of a society are weakened or disintegrated, resulting in individuals feeling disconnected and disoriented. Anomie can lead to feelings of meaninglessness, purposelessness, and a lack of direction in life, which can manifest in various forms of deviant behaviours, such as crime, drug use, and suicide.

Marx's theory of 'alienation' and Durkheim's theory of 'anomie' differ in many ways. Marx's theory focuses on the capitalist system and the exploitation of labor, while Durkheim's theory is concerned with the breakdown of traditional norms and values. The former emphasizes the individual worker and their relationship to the means of production, while the latter emphasizes the individual's relationship to society. Additionally, Marx's theory emphasizes the social and economic context of work, while Durkheim's theory emphasizes the social context of modern society.

Marx's theory of 'alienation' is rooted in the historical context of industrial capitalism, while Durkheim's theory of 'anomie' is rooted in the historical context of modernization. Marx sees the state as a tool of the ruling class to maintain their power, while Durkheim sees it as a means of regulating social norms and values. Marx's theory is more objective and materialistic, while Durkheim's is more subjective and cultural.

Alienation leads to dehumanization and estrangement from oneself and others, while anomie leads to a sense of meaninglessness and disconnection from society. Marx's theory calls for the abolition of capitalism and the establishment of a socialist society, while Durkheim's theory calls for the reinforcement of social norms and values. Marx's theory is linked to revolutionary change, while Durkheim's theory is linked to evolutionary change.

Marx's theory sees labor as a source of value and creativity, while Durkheim's theory sees labor as a source of social integration. Alienation is a problem specifically related to work, while anomie is a broader problem related to society as a whole.
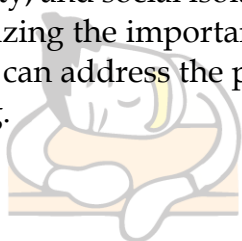
Finally, Marx's theory is rooted in a materialist and dialectical philosophy, while Durkheim's theory is rooted in a positivist and functionalist philosophy.

Marx's theory of 'alienation' and Durkheim's theory of 'anomie' share a common concern about the negative consequences of modern society. Both theories critique the effects of capitalism on individuals and society and emphasize the impact of social and economic factors on the individual. Both theories also highlight the disconnection between individuals and society, and the negative consequences of industrialization.

Moreover, both theories suggest that societal changes can lead to alienation and anomie and focus on the individual's relationship to society. They are concerned with the loss of a sense of purpose and meaning in life and suggest that social change is necessary to address the problem. Both theories also acknowledge the importance of social norms and values in shaping individuals' experiences, and society has a role to play in mitigating the negative effects of modernity.

Both theories critique the individualistic nature of modern society and view the individual as affected by societal forces beyond their control. They have had a significant impact on the study of sociology and continue to be influential in contemporary social theory. Therefore, despite differences in their conceptualization and focus, Marx's theory of 'alienation' and Durkheim's theory of 'anomie' share several similarities in their approach to the problem of modern society.

Marx's theory of 'alienation' and Durkheim's theory of 'anomie' remain relevant in modern times. They explain the negative consequences of modern society, including job insecurity, economic inequality, and social isolation. The COVID-19 pandemic has exposed and exacerbated these issues, emphasizing the importance of social support and community. These theories provide insight into how we can address the problems of alienation and anomie through social change and community building.

121

(c) How could one use Merton's concept of deviance to understand the traffic problem in urban India? 10 marks

Approach

- Introduce with the concept of Deviance given by Merton.

- Explain how traffic problem in urban India can be understood by Merton's concept of deviance.

- Mention some shortcomings of the theory to understand the problem.

- Give a balanced conclusion.

Solution

Deviance as per Merton refers to the social and cultural phenomenon where individuals or groups may engage in behaviours that goes against established norms and values of society. Merton's strain theory suggests that deviance arises when individuals are unable to achieve culturally prescribed goals through legitimate means, leading them to resort to deviant behaviours as a way of adapting to the strain of the gap between cultural goals and the means available to achieve them. Merton's theory also highlights the role of social structure in shaping patterns of deviant behaviours and how certain groups may be more likely to engage in deviance based on their position within society.

Merton's typology of deviance proposes five possible responses that individuals may choose when facing the strain between culturally defined goals and institutional means to achieve them. These five types of responses can also be applied to understand traffic problems in urban India.

The first response is conformity, which refers to individuals who accept both the culturally defined goals and institutional means to achieve them. In the context of traffic problems in urban India, this could be seen in the majority of people who follow traffic rules despite the fact that there are issues with traffic and general infrastructure. However, as a result of their conformity, they may fail to provide constructive criticism or demand changes to overhaul the infrastructure.

The second response is innovation, where a person deviates from institutional means to achieve culturally defined goals. In the context of traffic problems, this could be seen in people who use minor roads or footpaths to dodge signals on main roads, which can be dangerous and cause accidents.

The third response is ritualism, where a person accepts institutional means, but fails to understand or achieve the culturally defined goals. In the context of traffic problems, this could be seen in the people who are in charge of building roads and flyovers who keep on building them unplanned, indicating a lack of clarity in their goals, such as making it convenient for people to move from point A to point B.

The fourth response is retreatism, where a person rejects both the means and goals. In the context of traffic problems, this could be seen in the indifference shown by the government towards public transport, particularly road transport, which could be a sign of a retreatist policy.

Finally, the fifth response is rebellion, where people may resort to new means and goals due to severe constraints in the existing means. In the context of traffic problems, the proposed Hyperloop in Mumbai can be seen as a rebellious approach to solve the traffic issue by providing an innovative and futuristic alternative means of transportation.

By applying Merton's typology of deviance to the issue of traffic problems in urban India, we can gain a deeper understanding of the various ways in which individuals and institutions respond to the strain between cultural goals and institutional means, and how these responses can affect the larger social system.

While Merton's theory of deviance can provide some insights into the traffic problem in urban India, there are several limitations to its application in this context. Firstly, Merton's theory was developed to explain deviance in the context of the American dream, which may not necessarily apply to the cultural and social norms of urban India. Therefore, the theory may not fully capture the complexities and nuances of deviance in this context. Secondly, the theory does not account for the role of cultural and societal factors in shaping deviance. In the case of traffic problems in urban India, cultural factors such as a lack of respect for traffic rules and norms, and societal factors such as political influence and corruption, may contribute to deviant behaviours. Finally, the theory assumes a dichotomy between conformity and deviance, which may not accurately reflect the reality of traffic problems in urban India. In this context, there may be a wide range of behaviors that fall between conformity and deviance, such as bending traffic rules in certain situations or engaging in corruption to bypass traffic congestion.

Therefore, while Merton's theory can provide some useful insights, it should be used with caution and in conjunction with other theories and contextual factors when analyzing traffic problems in urban India.

Question 3.

(a) What do you understand by gender? How does it shape 'male' identity? 20 marks

Approach

- Introduce answer with your understanding of Gender.

- Explain how gender shape's male identity in a conventional sense.

- Explain the variation in gender identity/role in different societies.

- Explain the changes taking place with respect to gender identity/roles.

- Give an appropriate conclusion

Solution

Gender, from a sociological perspective, refers to social and cultural differences associated with being male or female, rather than merely biological distinctions. Gender is a socially constructed concept, influenced by cultural norms, historical contexts, and other factors. Pierre Bourdieu's habitus theory posits that cultural norms and values shape gender, which is then internalized and becomes part of an individual's identity and behaviours. Naila Kabeer further argues that biology is gendered as well as sexed, and masculinity and femininity become mutually exclusive traits that define male and female.

Gender plays a crucial role in shaping male identity. Boys are socialized into traditional masculine roles from a young age, reinforced by family, peers, and society as a whole. Masculine traits like physical strength, emotional stoicism, and competitiveness are deemed desirable qualities for men to possess. Men may feel pressure to conform to these gender expectations in order to maintain their status and identity as "real men." Failure to do so may result in ridicule, ostracism, or other forms of social punishment.

Michael Kimmel argues that this socialization process can significantly impact men's behaviours and identity, with men conforming to traditional masculine norms experiencing benefits like social status, power, and respect. However, conformity can also have negative consequences, such as less likelihood of seeking help for mental health issues or expressing vulnerability, which can lead to adverse health outcomes.

Gender roles, however, are not fixed or universal and may vary depending on culture, historical period, and contextual factors. For instance, Margaret Mead's study on tribal societies revealed atypical gender relations, like in the Arapesh society, where both men and women were seen as gentle and nurturing, with no distinction between "masculine" and "feminine" traits. In the Mundugumor society, both men and women were considered aggressive and competitive, with little emphasis on nurturing or caring roles. The Tchambuli society had gender roles reversed compared to Western societies, with women being dominant and assertive, and men being more passive and emotional.

In addition to the above, it is important to note that gender is not only limited to the binary of male and female, but can also include non-binary or gender non-conforming individuals who do not identify with traditional gender roles or expectations. Moreover, gender intersects with other social identities such as race, class, and sexuality, creating unique experiences and challenges for individuals.

For example, men from marginalized racial or ethnic groups may experience different pressures and expectations around masculinity than white men, while men from lower socioeconomic backgrounds may face unique challenges in conforming to traditional gender roles.

Further Men's gender roles have changed in recent times as they are now expected to be more involved in caregiving and household duties, be emotionally expressive, and prioritize work-life balance. These changes have been driven by factors such as changing cultural attitudes towards gender roles, the increase in dual-income households, and a greater emphasis on mental health and well-being.

Thus, gender is seen as a dynamic concept and gender roles and expectations can vary depending on the culture, historical period, and other contextual factors, and they are subject to change over time. This view of gender as a dynamic concept allows for a more nuanced and contextual understanding of gender relations and identities.

(b) "According to Max Weber, 'class' and 'status' are two different dimensions of power". Discuss 20 marks

Approach

- Define Class and Status as per Max Weber.

- Provide relationship between class and status.

- Provide implications of Weber's theory.

- Provide criticism of Weber's theory of Class and Status.

- Give a balanced conclusion.

Solution

Max Weber defined class as a group of individuals who share a similar economic position in society based on their relationship to the means of production. This means that class is primarily determined by a person's ownership or lack of ownership of property, including land, factories, and other productive resources. He recognized that there are different types of classes, such as the bourgeoisie (capitalist class), the petty bourgeoisie (small business owners), and the proletariat (working class).

Max Weber defined status as the social honour or prestige that a person receives based on their position in society, such as their occupation, education, or other factors. Weber believed that status groups play an important role in shaping social identity and behaviours, as people are often influenced by the norms and values of their social group.

Max Weber saw class and status as two different but interrelated dimensions of social stratification. Although they have distinct characteristics, they are not completely independent of each other. The relationship between class and status can be understood in the following ways: Firstly, Weber recognized that there is often a strong correlation between a person's class position and their status. This means that individuals who belong to a higher class, such as the capitalist class, typically have higher levels of status and prestige than those who belong to a lower class, such as the working class. However, exceptions to this pattern do exist, as highly educated professionals may have high status but relatively low income. Secondly, Weber believed that class and status are interdependent, meaning that they can influence or challenge each other.

Those who have higher levels of economic power may use their resources to enhance their status by attending prestigious universities or participating in high-status social activities. Conversely, those who have high status may use their social influence to improve their economic position by networking with influential individuals or using their status to gain access to lucrative job opportunities. Finally, Weber recognized that there can be conflicts between different status groups and classes, as they may have different interests and goals. For example, the interests of the capitalist class may conflict with those of the working class, and there may be tensions between different status groups based on factors such as race, ethnicity, or religion.

Weber's theory of class and status has important implications for understanding social inequality and power relations in society. It suggests that power is not simply a matter of economic wealth, but also includes social prestige and honour. It also highlights the ways in which economic and social power are intertwined, and how they can reinforce or challenge each other in various social contexts.

There are several criticisms of Weber's theory of class and status. First, some scholars argue that Weber's theory does not adequately account for the role of race, ethnicity, and gender in shaping social inequality. These factors can have a significant impact on an individual's social position and opportunities, yet they are not explicitly included in Weber's framework. Second, Weber's theory has been criticized for being too abstract and difficult to operationalize. It is not always clear how one would measure an individual's social status or how to classify different occupational groups into distinct classes. Third, Weber's theory assumes that individuals have agency and can use their economic resources or social status to improve their position. However, some scholars argue that this overlooks the structural barriers and constraints that limit individual mobility and opportunities. Finally, Weber's theory has been criticized for being Eurocentric and not accounting for the unique historical and cultural contexts of different societies. Some scholars argue that social stratification systems may operate differently in non-Western societies and that Weber's theory may not be applicable in these contexts.

Despite the above-mentioned criticism Weber's theory on class and status is relevant today as it emphasizes non-economic factors in social stratification, highlights the interdependence of class and status and recognizes constraints on social mobility. It is a useful framework for understanding social inequality and power relations in contemporary society.

(c) Using Merton's concepts of 'manifest' and 'latent' functions, explain the persistence of corruption in Indian society. 10 marks

Approach

- Introduce with the concept of 'manifest' and 'latent' functions given by Merton.

- Explain how persistence of corruption in Indian society can be understood by Merton's concept of 'manifest' and 'latent' functions.

- Mention some shortcomings of the theory to understand the problem.

- Give a balanced conclusion.

Solution

The concept of manifest and latent functions was introduced by sociologist Robert Merton in his book "Social Theory and Social Structure" (1949).

Manifest functions refer to the intended and recognized consequences of social actions or institutions. These are the positive functions that are consciously and deliberately designed and intended to serve a specific purpose or goal. For example, the manifest function of education is to transmit knowledge and skills to students so that they can become productive members of society.

On the other hand, latent functions refer to the unintended and unrecognized consequences of social actions or institutions. These are the hidden, unintended, or unacknowledged functions that may not be immediately apparent or obvious. For example, the latent function of education might be to socialize students into the norms and values of society, or to reinforce social inequalities by perpetuating the status quo.

Corruption is a significant problem in India, affecting politics, business, and public services. It impedes economic growth, exacerbates poverty and inequality, and undermines public trust in government. Merton's concept of manifest and latent functions can help to understand the persistence of corruption in Indian society. According to Merton's concept of manifest and latent functions, corruption in Indian society has both intended and unintended consequences.

The manifest function of corruption is that it provides benefits to the individuals involved in corrupt activities. For example, it can allow them to acquire wealth, power, and influence. This can create a culture of impunity where corrupt individuals are able to act without fear of punishment.

However, the latent function of corruption in Indian society is that it undermines the social institutions and norms that are meant to prevent it. Corruption erodes public trust in government and undermines the rule of law. It can also create a culture of cynicism and resignation, where individuals believe that corruption is simply a part of everyday life and cannot be eliminated.

Moreover, corruption can create and perpetuate social inequality by favouring those with wealth and power over those who do not have such resources. This can lead to a concentration of power and resources in the hands of a few, leading to social and economic disparities.

However, there are several limitations to its application in this context. One of the limitations is that Merton's concept overemphasizes individual actions and intentions while corruption in Indian society is often a result of systemic issues such as a lack of transparency, weak enforcement mechanisms, and inadequate checks and balances.

Another limitation of Merton's concept is its inability to capture the complexity of corruption in Indian society. Corruption involves various actors and practices, making it challenging to categorize its functions as either manifest or latent.

Furthermore, Merton's concept does not give much attention to cultural factors that may influence the persistence of corruption in Indian society, such as norms and values that prioritize loyalty to family or community over the public interest.

Additionally, Merton's concept does not provide clear guidance on how to address corruption in Indian society. Instead, it focuses more on describing the problem rather than providing solutions or recommendations for change.

Therefore, while Merton's concept can be helpful in analyzing the persistence of corruption in Indian society, it should be used alongside other frameworks that take into account the systemic and cultural factors that contribute to the problem and provide actionable solutions for change.

Question 4.

(a) How does Weber use the notion of 'ideal types' in his theory of bureaucracy? 20 marks

Approach

- Introduce with the concept of Ideal Type given by Weber.

- Define Bureaucracy as per Weber

- Mention the Ideal Types of Bureaucracy as per Weber.

- Mention some shortcoming or criticism of Ideal Types.

- Give a balanced conclusion.

Solution

Max Weber's concept of Ideal Type is an abstract model that serves as a standard for comparing and analyzing social phenomena. Ideal Types are not empirical reality but rather a theoretical construct that helps to identify the essential features of a social phenomenon. Weber believed that Ideal Types are constructed through the process of abstraction, where the researcher separates and simplifies the various components of a social phenomenon and identifies its defining features. Ideal Types are analytical tools that help to identify patterns and regularities in social phenomena and are often used in comparative analysis to identify similarities and differences across different societies or historical periods.

According to Max Weber, bureaucracy is a system of hierarchical organization designed to accomplish complex tasks efficiently. It is characterized by a clear hierarchy of authority, division of labor, formal rules and procedures, impersonal relationships, and career opportunities based on merit.

Like many of Weber's other ideas, bureaucracy is linked to the Ideal Type idea, and Weber associated it to the growing rationalisation of society. Weber asserts that the most "rational" method of exercising power over people is through bureaucracy.

Weber specified a few typical bureaucracy-related features or Ideal types, which includes:

1. The offices are organized into a 'hierarchical system.'

2. Authority is derived from position in organizational structure.

3. The incumbent is not allowed to appropriate the position.

4. Positions always remains a part of the organisations.

5. Objective criteria are used to choose the staff.

6. Competence and merit are the main criteria in recruitment.

7. Work is specialised in bureaucracy and staff is trained accordingly.

8. The bureaucracy's work is a full-time career.

9. Offices are used to organise work, and the tasks that need to be completed are called as official duties.

10. Decisions are made using a set of abstract and rational rules.

11. Bureaucrats are supposed to carry out executive orders without bias or value addition.

12. Administrative acts, decisions, and rules are written down and recorded.

13. Modern bureaucracy is distinguished by its rationalism and objectivity.

By using ideal types, Weber was able to identify patterns and regularities in bureaucratic organizations that might not have been apparent otherwise. However, he also recognized that no actual bureaucracy perfectly matched the ideal type, and that variations in bureaucratic structures and practices could be found in different contexts.

Max Weber's Ideal Types have faced several criticisms from sociologists. The first criticism is the lack of empirical evidence to support them, as Ideal Types are theoretical constructs not based on any real-world data. Therefore, their validity in practical situations can be questionable. Secondly, critics argue that the Ideal Types can oversimplify complex social phenomena, as they break down a phenomenon into its essential characteristics and may overlook important details and nuances. Furthermore, some scholars argue that Weber's Ideal Types have a Eurocentric bias, as they are based on Western bureaucratic models and may not apply to non-Western contexts. Finally, Ideal Types are static models, limiting their usefulness in understanding how social phenomena evolve over time and adapt to changing circumstances.

Overall, Weber's use of ideal types in his theory of bureaucracy provided a framework for understanding the essential characteristics of bureaucratic organizations and comparing them across different contexts.

(b) In what way 'Interpretative' method different from 'positivist' approach in the study of social phenomena. 20 marks

Approach

- Introduce with definition of Interpretivism and Positivism.

- Discuss the ways in which 'Interpretative' method is different from 'positivist' approach in the study of social phenomena. *(Should be the major part of answer)*

- Discuss the ways in which 'Interpretative' method and 'positivist' approach can complement each other in the study of social phenomena.

- Give a balanced conclusion.

Solution

Interpretivism is a research approach that emphasizes understanding the subjective experiences, meanings, and interpretations of individuals and groups, using qualitative research methods to explore social phenomena in their cultural, historical, and social contexts. On the other hand, Positivism is a research approach that emphasizes using empirical, quantitative methods to discover universal laws and patterns in natural and social phenomena, seeking to establish causal relationships between variables.

The interpretive method and positivist approach represent two different paradigms for studying social phenomena. The interpretive method focuses on understanding the subjective experiences and meanings of individuals and groups, while the positivist approach emphasizes objective, measurable social facts.

The interpretive method typically uses qualitative research methods such as interviews, observations, and case studies to gather data, while the positivist approach uses quantitative methods such as surveys, experiments, and statistical analysis.

Another key difference between the two approaches is their approach to understanding social phenomena. The interpretive method seeks to understand social phenomena in their cultural, historical, and social contexts, while the positivist approach aims to discover universal laws and patterns that can be applied across different contexts. Additionally, the positivist approach seeks to establish causal relationships between variables, while the interpretive method focuses on understanding the complex, interrelated factors that shape social phenomena. In terms of the researcher's role, the interpretive method encourages the researcher to be actively involved in the research process and to acknowledge their subjective positionality and biases. In contrast, the positivist approach aims to remove the researcher's subjectivity and bias as much as possible and maintain a value-free and objective stance.

The interpretive method often involves developing theory through an iterative process of data collection and analysis, whereas the positivist approach typically starts with a hypothesis or theory that is tested through empirical research. Sampling is also approached differently in the two paradigms. In the interpretive method, sampling is often purposeful and seeks to select participants who have rich and diverse experiences and perspectives, while in the positivist approach, sampling is often based on probability and seeks to obtain a representative sample of a population.
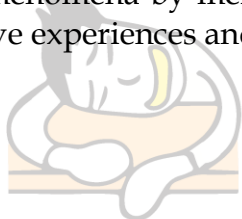
Finally, the interpretive method emphasizes ethical considerations such as informed consent, confidentiality, and protecting the well-being of participants, while the positivist approach may focus more on the scientific rigor and validity of the research.

In terms of data analysis, the interpretive method often employs interpretive frameworks such as thematic analysis or discourse analysis, while the positivist approach often uses statistical techniques to test hypotheses and establish causal relationships.

However, the interpretive method and positivist approach can also complement each other in studying social phenomena. The interpretive method can provide a deeper understanding of the subjective experiences and meanings of individuals and groups, while the positivist approach can provide a more rigorous and systematic way of testing hypotheses and establishing causal relationships.

One such example of a sociologists who has used both interpretive and positivist approaches in their research is Max Weber. In his famous study, "The Protestant Ethic and the Spirit of Capitalism," Weber used an interpretive approach to explore the relationship between religion and economic development. He conducted in-depth interviews with individuals from various Protestant denominations to understand how their religious beliefs influenced their attitudes towards work and wealth accumulation. At the same time, Weber also used a positivist approach to analyze statistical data on economic development in Protestant countries compared to Catholic countries. He found that Protestantism was associated with a higher level of economic development, which supported his interpretive analysis of the role of religion in shaping economic attitudes.

To sum up, the interpretive method and positivist approach have distinct differences in their assumptions, methods, and objectives, representing varying viewpoints on how to comprehend and examine social phenomena. Nevertheless, researchers can obtain a more complete understanding of social phenomena by merging the interpretive method and positivist approach, considering both subjective experiences and objective patterns and laws.

(c) Using Mead's theory of symbolic interactions, discuss the stages in the formation of gender identity. 10 marks

Approach

- Introduce by explaining briefly the concept of symbolic interactionism.

- Briefly mention Mead's idea of development of self in stages.

- Explain how it help us understand stages in the formation of gender identity.

- Provide a balanced conclusion.

Solution

Symbolic interactionism is the interaction of humans through symbols such as words, definitions, roles, gestures, rituals, and so on. The dynamic patterns of social action and social relationship are the focus of symbolic interactionism. George Herbert Mead's theory of 'Self and Identity' has made significant contributions to 'Symbolic Interactionism'.

According to Mead, human thought, experience, and behaviour are ultimately "social." They derive their nature from the fact that humans communicate by employing "symbols," of which language is the most significant.

According to Mead, the act of playing a role helps people create their own sense of who they are. One can think about themselves by putting themselves in other people's shoes.

Mead claims that the "Self" is not something that is inborn. There are two basic stages in the creation of the "Self," which is learned during childhood. The first one is referred to as the "play stage". Children play roles that are not their own in this stage. The "game stage" is the second phase of the self-development process. Children learn to see themselves from the perspective of the other players or from the standpoint of ' the generalised other ' when engaging in a game stage.

Mead's theory of symbolic interactions can also help us understand stages in the formation of gender identity.

During the play stage, children engage in imaginative play that involves taking on roles and identities. They may experiment with gendered behaviors and roles, trying on different gender identities in their play. For example, a girl may play with dolls or wear dresses, while a boy may play with trucks or dress up as a superhero. Through these playful interactions, children learn about gender and explore what it means to be a boy or a girl in their social environment. Play also provides children with an opportunity to observe and mimic the behaviours of their "significant others" - such as parents, siblings, peers, and media figures - and to experiment with different social roles and norms. For example, a boy may play the role of a father and mimic the behaviours of his own father or other male role models, while a girl may play the role of a mother and mimic the behaviours of her own mother or other female role models.

During the game stage, children become more aware of the rules and expectations of their social environment, including gender norms and roles. They learn to internalize these norms and identify with the gender that aligns with their biological sex. In the game stage, children begin to participate in more structured and rule-bound activities, such as sports, board games, and other group activities. These activities require children to take on specific roles and follow specific rules, which helps to reinforce gender roles and expectations.

For example, in team sports such as soccer or basketball, boys are often encouraged to be more competitive and assertive, while girls are encouraged to be more cooperative and nurturing.

These expectations are reinforced through the rules of the game and the behaviours of coaches and other authority figures.

Although Mead's theory of symbolic interactions has been criticized for neglecting biological factors and oversimplifying gender roles, which limits its explanatory power in real-world situations, it remains useful for understanding gender identity formation.

Section-B

Question 5. Answer the following questions in about 150 words each:

(a) For Marx, class divisions are outcomes of 'exploitation' Discuss. 10 marks

Approach

- Explain Marx's theory of class divisions.
- Explain Marx's concept of exploitation.
- Discuss how exploitation leads to class divisions.
- Provide some criticism of Marx Theory.
- Give a balanced conclusion.

Solution

Marx's theory of class divisions is a central concept in his broader theory of historical materialism. According to Marx, class divisions are a fundamental feature of capitalist societies and are the result of the unequal distribution of wealth and power.

Marx identified two main classes in capitalist societies: the bourgeoisie and the proletariat. The bourgeoisie are the owners of the means of production (such as factories, machinery, and raw materials) and the ones who control the distribution of goods and services. The proletariat, on the other hand, are the workers who do not own the means of production and are dependent on selling their labor to the bourgeoisie in order to earn a living.

As per Marx bourgeoisie exploits the proletariat in order to extract surplus value from their labor by paying them less than the value they produce. Marx believed that exploitation creates alienation, as workers become disconnected from the products of their labor and lose control over the process of production, leading to a sense of powerlessness and estrangement from their own creativity and labor.

Marx believed that exploitation by the bourgeoisie creates a fundamental conflict of interests between the bourgeoisie and the proletariat, leading to class divisions. This conflict can lead to the development of distinct class identities and consciousness, with the working class becoming aware of its exploitation and engaging in collective action to challenge the power of the bourgeoisie. As class consciousness grows, class divisions become more pronounced, and class-based conflict and struggle can arise as the working class seeks to improve its own conditions.

According to Marx, class formation has existed in the past, such as in ancient and feudal societies with slave owners and slaves or landowners and serfs. Nevertheless, Marx believed that ultimately, the exploitation and resulting class divisions would lead to a revolution that overthrows the capitalist system, resulting in a society without classes.

Critics argue that Marx's theory oversimplifies social class and ignores other factors such as education, culture, and lifestyle that contribute to class divisions. Weber and others have highlighted that apart from economic basis, there are other basis of stratification in society. Critics also argue that factors such as discrimination and unequal access to resources can create class divisions, not just exploitation. For example, gender or racial discrimination can create divisions within the working class where some groups are more marginalized and exploited than others.

Despite not being universally accepted and facing criticism and alternative perspectives, Marx's theory of class divisions as outcomes of exploitation remains a significant contribution to the study of social inequality.

(b) What are the distinctive features of social organization of work in slave society? 10 marks

Approach
- Introduce by explaining the concept of social organization of work.
- Explain distinctive features of social organization of work in slave society.
- Give an appropriate conclusion.

Solution

Social organization of work refers to how work is structured and carried out in a society, including relationships, roles, and interactions between individuals in the workplace. It encompasses division of labor, job roles, and social and cultural values that shape work.

The social organization of work can have significant impacts on individuals and society as a whole, influencing issues such as income inequality, social mobility, and the distribution of power and resources.

The organization of work in a primitive slave society is characterized by several distinct features.

1. The major economic activity in primitive slave societies is hunting and food gathering. Individuals use their skills and knowledge to acquire food and resources for their communities. These societies do not have advanced methods of production or industries, and subsistence is the primary focus of their economy.

2. In terms of the mode of production, primitive slave societies typically have an ancient mode of production where some individuals have mastered the skills and tools of hunting and gathering, while others are enslaved by them. The enslaved individuals are forced to work for their masters.

3. Due to limited occupational differentiation primarily based on birth, sex, and age, the division of labor in such societies is low. There are no specialized economic organizations, and individuals are expected to perform multiple tasks.

4. Because of poor specialization, productivity is low, resulting in little or no surplus. As a result, stratification is simpler in such societies, and inequalities are low. Most people are engaged in similar activities, and social mobility is limited.

5. Private ownership of the means of production is almost non-existent in primitive slave societies, and religion dominates economic life. The religious beliefs and practices of the society often influence the organization of work, and the community's economic activities are often tied to their religious practices.

6. The level of innovation is low in primitive slave societies, with little or no technological advancements. The lack of access to education and resources, combined with the limited division of labor, hinders technological progress.

7. The family plays an important role in production, with individuals relying on their families to produce goods and services. In such societies, work and family life are closely intertwined, and familial relationships play a significant role in the division of labor.

8. Inanimate sources of power are used in the form of human labor and animal power. There are no complex machines or industrial processes in primitive slave societies, and individuals rely on their own physical strength and the strength of domesticated animals to carry out work.

9. Alienation from work is low in such societies, as workers enjoy the fruit of their production. Because individuals are closely connected to the products of their labor, they have a sense of ownership in their work.

10. Finally, there is no clear separation between domestic economy and community economy, with individuals participating in both to meet their needs. The household is often the primary site of production, and the community is dependent on the household's output to meet its needs.

In conclusion, the organization of work in a primitive slave society is characterized by a unique set of features that differ from the complex production systems and specialized labor of modern societies.

(c) Discuss T. H. Marshall's views on citizenship. 10 marks

Approach

- Introduce by mentioning TH Marshal's work on citizenship.

- Explain the three types of rights/citizenships as per TH Marshal.

- Provide criticism of TH Marshal's concept of citizenship.

- Give a balanced conclusion.

Solution

T.H. Marshall was a British sociologist and historian, best known for his influential work on the development of citizenship and social rights in modern societies. In his essay "Citizenship and Social Class," he argued that citizenship is not just a legal status, but a social and cultural one as well. Marshall identified three main types of rights that are associated with citizenship: civil rights, political rights, and social rights. Thus, he identified three types of citizenship: civil, political, and social citizenship. Each type of citizenship is associated with a different set of rights and responsibilities.

Civil citizenship emerged as a result of the rise of the concept of property ownership as it required certain mutual obligation to respect each other's property rights. Civil citizenship refers to the individual's legal rights and protections. These include the right to free speech, freedom of religion, the right to a fair trial, and protection from discrimination. Civil citizenship is important because it provides individuals with the legal framework necessary to participate in society as equal citizens. Without civil citizenship, individuals may not have the legal protections necessary to live their lives freely and without fear of discrimination or oppression.

Political citizenship emerged when free speech developed and everyone was treated equal by means like universal adult franchise. Political citizenship refers to the individual's right to participate in the political process. This includes the right to vote, the right to stand for election, and the right to form political parties and associations. Political citizenship is important because it provides individuals with a voice in the decision-making processes that shape their lives. Without political citizenship, individuals may not have a say in the laws and policies that govern their societies.

Social citizenship refers to the individual's right to access social services and resources. These include the right to education, healthcare, social welfare, and other public services. Social citizenship is important because it provides individuals with the basic resources necessary to live their lives with dignity and security. Without social citizenship, individuals may not have access to the resources necessary to achieve their full potential and participate fully in society. Marshal regarded the right to social welfare as an important safeguard against section of the population being enfranchised in the theory, but in effect, excluded from the society by poverty

Marshall believed that the three components are acquired in the order set out above. He also argued that the contemporary capitalism is antithetical to citizenship which inherently treats everyone equally, but capitalism leads to gross inequality.

While T.H. Marshall's ideas about citizenship have been highly influential, they have also been subject to criticism. Feminist authors have noted that women's acquisition of citizenship entitlements has not necessarily followed the order given by TH Marshal. For example, voting rights in many countries were given before they were given full equality before the law or the civic equality.

Some critics contend that Marshall's social citizenship overemphasizes state dependency, neglecting individual responsibility. Marshall's theory is confined to citizenship within the nation-state and fails to account for global citizenship or the impact of global issues like climate change and inequality on citizenship rights.

Despite the criticisms of Marshall's theory, its influence can be seen in the development of modern welfare states and the protection of individual rights within the context of the nation-state.

(d) Distinguish between Political Parties and Pressure Groups. 10 marks

Approach

- Define the concept of Political Parties and Pressure Groups
- Provide difference between Political Parties and Pressure Groups *(Should be the major part of answer)*
- Provide some similarities between Political Parties and Pressure Groups.
- Give an appropriate conclusion.

Solution

A political party is a group of people who come together to contest elections and hold power in the government. Political parties generally have a shared set of principles and policies that they advocate for in order to influence government decision-making and public policy. On the other hand, a pressure group is a group of people who come together to influence government policies and decisions without seeking to hold power in the government. Pressure groups typically have a specific goal or set of goals they are trying to achieve and engage in activities such as lobbying, demonstrations, and campaigns to bring attention to their cause and put pressure on policymakers to act in accordance with their interests.

Political parties and pressure groups are two important actors in modern democratic systems, but they differ in significant ways. Political parties seek to gain power in the government and contest elections to form a government. In contrast, pressure groups do not field candidates for public office and are not seeking to hold power in the government. Instead, pressure groups focus on advocating for specific issues or causes, and they often have a more fluid and informal structure compared to political parties, which have a hierarchical structure and formal membership. Political parties typically have a broad range of policy goals, while pressure groups tend to focus on a specific issue or set of issues. Political parties have a formal relationship with the government and are recognized as an integral part of the political process, while pressure groups are not. Political parties also have a formal role in the legislative process, while pressure groups must rely on lobbying and other forms of indirect influence to affect legislation. Furthermore, political parties are accountable to the electorate and are subject to periodic elections, whereas pressure groups are not. Political parties have a public platform and advertise their policies to the electorate, while pressure groups focus on lobbying and direct action to influence policymakers. Political parties typically have a leader or leadership structure, while pressure groups are often led by charismatic individuals or coalitions of groups. Finally, political parties often have the support of the media, while pressure groups may have to work harder to gain media attention. These differences between political parties and pressure groups highlight their distinct roles in the political process and demonstrate the importance of both in modern democratic systems.

Despite their differences, political parties and pressure groups share several similarities. First, both seek to influence policy and shape public opinion, albeit through different means. Second, both aim to mobilize public support and engage citizens in political issues. Third, both may be driven by ideology and seek to advance their own interests or goals. Fourth, both can contribute to democratic decision-making by offering a range of perspectives and voices. Fifth, both are subject to regulation and legal restrictions, such as campaign finance disclosure rules and lobbying restrictions. Ultimately, both political parties and pressure groups are vital components of a pluralistic society, where diverse interests and perspectives are represented and engaged in the political process.

In conclusion both political parties and pressure groups are important for a democracy as they share the goal of influencing policy and shaping public opinion, and aim to mobilize public support and contribute to democratic decision-making.

(e) "According to Durkheim, the essence of religion in modern society is the same as religion in primitive society". Comment. 10 marks

Approach

- Introduce with general approach of Durkheim towards religion
- Provide the essence of religion in primitive society as per Durkheim.
- Provide the essence of religion in modern society as per Durkheim.
- Provide the comparison between religion in modern and primitive societies.
- Provide some criticism of Durkheim's theory on religion.
- Provide a balance conclusion.

Solution

Emile Durkheim believed that the fundamental essence of religion, which has persisted throughout history and in all societies, does not derive from any enigmatic supernatural forces or fear of nature. Instead, it is rooted in a reality that can be found within society itself. This reality is manifested in the individual consciousness through the dichotomy of the world into two distinct realms: the sacred and the profane.

Durkheim's theory of religion is exemplified in his study of the Arunta tribe, where the totem represents both the object of veneration and the symbol of the clan. The feelings of respect, obligation, and reverence evoked by the sacred object are equivalent to those stirred up by society, which is regarded as a superior power. The relationship of dependence and inferiority towards society is analogous to that with the sacred object. For him an object of worship merely serves as a symbolic representation of the collective beliefs and sentiments held by the society's members. Durkheim believed that primitive religion was essentially a form of worship of the collective, with individuals expressing their devotion to the group through their religious practices.

According to Durkheim, modern societies were characterized by a more individualistic culture, and religion served to provide a sense of community and social cohesion in this context. He believed that modern religion was focused on the individual rather than the group, and that it served as a means of providing individuals with a sense of purpose and meaning in their lives.

Durkheim argued that the essence of religion in modern society was essentially the same as that of religion in primitive societies, although the nature of this essence was different. He believed that both types of religion served to provide a sense of community and social cohesion, although the way in which this was achieved was different. In primitive societies, religion served to reinforce collective consciousness, while in modern societies, religion served to provide a sense of purpose and meaning to individuals.

Durkheim's argument regarding the essence of religion in modern and primitive societies has been the subject of much debate and criticism. Some scholars have argued that Durkheim's view of primitive society was overly simplistic and romanticized, and that his understanding of modern society was too limited.

Others have criticized his focus on religion, arguing that other factors, such as economics and politics, play a more important role in shaping modern society.

Although Durkheim's conception of religion in modern societies has received criticism, the emergence of new religious movements in contemporary society provides empirical support for his ideas. These movements vary greatly and include spiritual groups, self-help groups, sects, and cults.

Question 6.

(a) "Power is not a zero-sum game." Discuss with reference to Weber's and Parsons' views. 20 marks

Approach

- Introduce with a general definition of Power
- Explain Weber's views on Power
- Explain Parsons's views on Power
- Provide some criticism of both the views
- Give a balanced conclusion

Solution

Power is the ability or capacity to influence or control the behaviours of others, either through coercion or persuasion. It can be exercised through various means, such as physical force, authority, social status, wealth, knowledge, or charisma.

Weber viewed power as a zero-sum game which means that power is not something that can be shared equally among individuals or groups in society. Instead, power is a limited resource that one person or group can only possess at the expense of others. Weber famously defines power in his work *Economy and Society, 1922* as "The chance of men, to realize their own will, in a communal action, even against the will of others, who are participating in a social action." This ability to make others do what they do not want to do is the essence of power. In this sense, power is always exercised in a context of conflict or competition.

Weber argued that power is concentrated in the hands of those who control the means of production, such as land, capital, and technology. These power holders are able to use their resources to influence others and maintain their position of dominance. Weber referred to this as the "power elite" and believed that they were able to maintain their power through a combination of economic, political, and cultural means.

In Parsons' view, power is not a zero-sum game. He believed that power can be shared and that the exercise of power can lead to positive outcomes for society as a whole. According to Parsons, power is an essential component of any social system. He argued that power is a means by which society maintains its equilibrium and that it is distributed among different roles and positions within a society. Since it is very difficult for society to exercise power by itself, social positions are created which are functionally more important and power is exercised through them.

The whole premise of Talcott Parsons argument is that every social system has to have a value consensus. When value consensus exists, there is also an agreement on the common goals, which have to be achieved. That is why Power is the shared resource of the whole community to achieve goals, a commitment on which has been made through public policy.

Further he argued that power of the community can increase or decrease, for instance when technology improves ability of community to achieve common goals also increases. So, Power is a 'variable sum concept' not a zero some concept.

Parsons' functionalist perspective on power has been criticized for its idealistic view that power is shared and evenly distributed across various roles and positions in society. Critics argue that this notion overlooks the actual power dynamics in society.

143

On the other hand, Weber's view of power as a zero-sum game has been criticized for its lack of complexity, as it fails to consider the potential for individuals and groups to work collaboratively and cooperatively to achieve common goals.

However, both views also complement each other by acknowledging the potential for collaboration and cooperation, while also recognizing the reality of power dynamics and its concentration in certain individuals or groups in current times.

(b) Critically examine the functionalist views on the institution of family. How do those-help us in understanding family in the present times? 20 marks

Approach

- Introduce answer with general view of Functionalist

- Provide functionalist perspective on the institution of family and its main assumptions.

- Elaborate on the strengths and weaknesses of this perspective.

- Discuss how the functionalist perspective helps us in understanding the family in present times.

- Provide a balance conclusion

Solution

The functionalist perspective on the institution of family is a sociological approach that views the family as a fundamental institution in society that performs essential functions. The functionalist approach to family can be traced back to the work of Emile Durkheim, who argued that the family is a social institution that contributes to the stability and cohesion of society.

According to functionalists, the family plays a vital role in socializing and educating children, regulating sexual behaviours, providing emotional support and care, and ensuring economic stability. The family is seen as a basic unit of society that provides a sense of belonging and identity to its members, thereby strengthening social bonds. The family also provides a social and economic safety net for its members, which helps to maintain social stability. One of the main assumptions of the functionalist perspective on the family is that family is required to perform essential functions for the benefit of society as a whole. Another key assumption of functionalists is that the family is a harmonious and cohesive unit. Functionalists also assume that there is a division of labor within the family. This division of labor is based on gender roles, with men typically assuming the role of breadwinners and women typically assuming the role of caregivers and homemakers. Functionalists argue that this division of labor is natural and necessary for the smooth functioning of the family and society as a whole. According to the functionalists like George Peter Murdock, in his 'Social structure, 1949', family is viewed as a universal social institution as it existed in all kinds of societies from hunting gathering to industrial societies.

Various thinkers have scrutinized the functional aspect of the family, with some pointing out its potential drawbacks. For instance, Norman Bell argues in their 1968 article "The Emotionally Disturbed Child as the Family Scapegoat" that families can be dysfunctional for children, as parents may use them as scapegoats to release their tensions. Leach notes that "parents and children huddled together in their loneliness take too much out of each other. Parents fight, children rebel." Meanwhile, feminist scholars like Margaret Benston argue that families perpetuate unpaid labor, which can be seen as exploitative. Finally, in his 1975 book "Social Theory and the Family," Morgan suggests that although the family is often depicted as a remarkably harmonious social institution, this may not always be the case in reality.

In the current times, the family's functions have undergone changes due to various factors such as the nuclearization of families, industrialization, and the rise of bureaucratic institutions. For example Ronald Fletcher views the family as a multi-functional social institution, but its secondary functions are now being carried out by bureaucratic organizations like schools, old age homes, hospitals, play-schools etc.

Moreover, with the rise of modern welfare states, the responsibility of social control has shifted to law and order maintaining institutions. The family is no longer responsible for the production function or for providing economic placement in society. The modern division of labor has opened up numerous employment opportunities. Additionally, the concept of old age homes has led to the transfer of the responsibility of caring for the elderly from families to institutions.

However, the functionalist perspective still remains relevant in understanding family in the present times. For example, the family still serves as a primary unit of socialization for children, teaching them cultural values and norms, as well as providing emotional support and care. In modern times, this role of the family has become even more important as children are increasingly exposed to external influences through technology and social media. Moreover, the family provides a source of stability and support for its members, particularly in times of crisis or economic hardship. During the COVID-19 pandemic, for instance, families have been relied upon to provide emotional support and care for sick family members, as well as to navigate the challenges of remote work and virtual learning. In addition, families have been crucial in providing economic support for their members who have lost their jobs or businesses during the pandemic.

In conclusion, the functionalist perspective views the family as a fundamental institution in society that performs essential functions. While it has faced criticism for assumptions about gender roles and potential drawbacks like exploitation and dysfunction, it remains relevant in understanding the role of family in socialization, emotional support, and economic stability in modern times.

(c) What do you understand by institutionalization of 'live-in relationship'? 10 marks

Approach

- Define the term "live-in relationship".

- Explain what is meant by "institutionalization" of 'live-in relationship'.

- Discuss the current status of live-in relationships in the world and in India.

- Discuss the impact of "institutionalization" of 'live-in relationship'.

- Conclude with your comment on institutionalization of 'live-in relationship'

Solution

The term "live-in relationship" refers to a romantic relationship between two people who live together in the same household without being legally married.

In recent years, there has been increasing debate about the institutionalization of live-in relationships, which refers to the process of incorporating this type of relationship into the norms and values of society, often through legal or formal recognition.

Currently, the status of live-in relationships varies widely around the world. In many countries, including most Western countries, live-in relationships are relatively common and are generally socially accepted, although they may not have legal recognition. In some countries, such as India, live-in relationships are still relatively uncommon, and there may be significant social stigma attached to them.

In India, there have been recent efforts to provide legal recognition and protection for couples in live-in relationships. There is no law specifically addressing live-in relationships, but the Indian judiciary has developed jurisprudence over the years through a series of judgements. According to the SC judgment in Badri Prasad Vs Dy. Director of Consolidation (1978) live-in relationships in India are legal but subject to caveats like age of marriage, consent and soundness of mind. In 2010, the Indian Supreme Court ruled that couples in live-in relationships have the same legal rights as married couples in terms of property and financial support. However, the legal status of live-in relationships in India remains somewhat ambiguous, and there is ongoing debate about whether they should be fully institutionalized. A live-in relationship, although recognised by the judicial system, lacks cultural approval and remains stigmatised. Proper legal enactment is essential to safeguard the rights and interests of such parties.

If live-in relationships were to be fully institutionalized, there would likely be both positive and negative impacts. On the positive side, institutionalization could provide legal protections for couples and their children, reduce the stigma associated with non-traditional relationship structures, and promote individual autonomy and freedom. Even Simone de Beauvoir believed that live-in relationships could offer greater freedom and equality between partners than traditional marriage. On the negative side, some argue that such institutionalization could erode the institution of marriage and family, leading to negative social consequences. British sociologist Anthony Giddens has argued that live-in relationships reflect changes in modern society, including greater individualization and a weakening of traditional social norms. Whereas Zygmunt Bauman has described live-in relationships as a form of "liquid love," in which romantic relationships are more fluid and uncertain than in traditional marriage.

Men and women have greater chances of succumbing to promiscuousness, with all the associated medical and social hazards that go along with promiscuity.

Overall, the question of whether to institutionalize live-in relationships is a complex and controversial one, with arguments on both sides. Ultimately, the decision will depend on a variety of cultural, social, and political factors, and may differ from country to country.

Question 7.

Approach

- Define the concept of religious revivalism and communalism

- Distinguish between the two also elaborate with suitable examples from the Indian context. *(Should be the major part of answer)*

- Highlight some overlap or similarities between the two.

- Conclude appropriately.

Solution

Religious revivalism refers to a renewed interest or enthusiasm for a particular religion or religious movement, often characterized by an emphasis on personal spiritual experiences, individual piety, and a return to traditional religious values and practices. It can involve a revival of religious practices, beliefs, and rituals, and may lead to a growth in the number of adherents to the religion or movement. Religious revivalism can occur within established religions or as a result of the emergence of new religious movements.

On the other hand, Communalism refers to a social and political ideology that emphasizes the importance of the community or group identity over individual interests or identities. It can involve the promotion and protection of a particular community's religious, ethnic, cultural, or linguistic identity, often at the expense of others. Communalism can lead to social and political tensions between different communities and can contribute to conflicts, such as communal violence.

The two concepts differ from each other in following ways:

1. Religious revivalism is a movement that aims to revive and restore traditional religious practices and values, while communalism is an ideology that seeks to advance the interests of a particular community. For example, the Arya Samaj movement was a religious revivalist movement that aimed to reform Hinduism in the late 19th century, while the Hindu Mahasabha was a communal movement that aimed to promote Hindu interests over other religious communities in the early 20th century.

2. Religious revivalism often involves a renewed interest in the teachings and practices of a particular religion, while communalism is characterized by a sense of exclusivity and a belief in the superiority of one's own community. The Sikh revivalist movement of the 20th century aimed to renew interest in the teachings of Sikhism, while communal violence between Sikhs and Hindus in the aftermath of Indira Gandhi's assassination in 1984 was marked by hostility and exclusivity between the two communities.

3. Religious revivalism often involves a return to a more traditional and conservative interpretation of religious teachings, while communalism may take a radical and militant approach towards other communities. The Deobandi movement sought to promote a puritanical and orthodox interpretation of Islam in the late 19th century, while extremist groups like those involved in the Babri Masjid demolition in 1992 and Godhra riots in 2002 represent a militant approach towards other communities.

4. Religious revivalism may involve a rejection of modern values and practices in favour of traditional religious values, while communalism may be driven by a sense of alienation from mainstream society. The Ramakrishna Mission rejected modern values and promoted traditional spiritual values, while the Khalistan movement in the 1980s and 1990s was driven by a sense of alienation among Sikhs in India.

5. Religious revivalism often arises from a desire to protect and preserve religious traditions and values, while communalism may be driven by political or economic interests. The Ram Janmabhoomi movement in the late 1980s and early 1990s aimed to reclaim the birthplace of Lord Ram for Hindus, while the Gujarat riots in 2002 were sparked by communal tensions and economic competition between Hindus and Muslims.

6. Religious revivalism may be a response to a perceived decline in the practice or popularity of a particular religion, while communalism may arise from historical grievances. The Bhakti movement in medieval India was a response to the perceived decline of Vedic religion and the rise of Islam, while the partition of India in 1947 was a result of historical grievances between Hindus and Muslims.

7. Religious revivalism may focus on personal spiritual growth and religious practice, while communalism may focus on collective identity and interests.

8. Religious revivalism may involve a rejection of colonial influences and a return to pre-colonial religious traditions, while communalism may arise from the effects of colonialism. The Swadeshi movement in India rejected British colonialism and called for a return to indigenous traditions and practices, while communal tensions between Hindus and Muslims in India were heightened by British colonial policies that favoured one community over the other.

9. Religious revivalism may reject social reform and progressive values, while communalism may promote social reform. For example, the Ahl-i Hadith movement seeks to return to the original teachings of Islam and rejects any innovations or practices that are not based on these sources, while the Dalit movement, which advocates for the rights of lower castes, has been supported by various communal organizations.

10. Religious revivalism may reject political power and involvement, while communalism may seek political power and representation. The Jain community in India traditionally focuses on spiritual pursuits and avoids politics, while various communal organizations seek political power and representation.

11. The resurgence of religious beliefs and practices may arise in response to evolving social and cultural norms, whereas communalism may arise in response to perceived threats to the dominant community's identity and interests. For instance, the Hare Krishna movement emerged in the 1960s as a response to the changing social and cultural norms of the time and aims to encourage devotion to Lord Krishna. On the other hand, various communal organizations have sought to advance the interests of the dominant community by responding to perceived threats from other communities.

Despite their contrasting natures, religious revivalism and communalism exhibit some similarities. Both movements are centred around religion and community. While religious revivalism intends to revive or restore traditional religious practices and values, communalism aims to promote the interests of a specific community. Furthermore, both these movements may involve a rejection of certain values or practices. Religious revivalism may reject modern values in preference for traditional religious values, whereas communalism may oppose values that are deemed harmful to the community.

150

Both these movements may arise from a feeling of disaffection from mainstream society or culture and may have political ramifications, attempting to shape or influence political power structures.

In conclusion religious revivalism seeks to revive traditional religious practices and values, while communalism aims to promote the interests of a specific community. Both movements may involve a rejection of certain values or practices and may have political ramifications.

(b) Education is often viewed as an agency of social change. However, in reality it could also reinforce inequalities and conservatism. Discuss. 20 marks

Approach

- Introduce answer with definition of Education

- Discuss how education can be an agency of social change.

- Discuss how education can reinforce inequalities and conservatism.

- Provide conclusion that offers actionable solutions to the problem.

Solution

Education is the process of acquiring knowledge, skills, values, and attitudes that enable individuals to understand the world around them, develop their potential, and lead fulfilling lives. It involves formal and informal learning experiences, both inside and outside the classroom, and aims to prepare individuals to participate fully in society and contribute to its development.

Education is often viewed as a powerful agent of social change due to its ability to shape people's attitudes, beliefs, and values. By providing individuals with knowledge and skills, education can broaden their understanding of the world and introduce them to new ideas and perspectives that can promote social change. It can challenge traditional beliefs and encourage critical thinking, creativity, and innovation. Education can also foster tolerance and acceptance of diversity, which can promote social cohesion and reduce prejudice and discrimination. In addition to its role in initiating social change, education also promotes the capacity to welcome and accept social change easily and happily. Educated individuals are more likely to be open to new ideas and perspectives, making them more adaptable to change. This adaptability is essential in a rapidly changing world, where new ideas and technologies emerge at an unprecedented pace. Furthermore, education plays a crucial role in promoting equality of opportunity. Modern education systems and schools provide equal opportunities to members of society, regardless of their position in the system of stratification. Education is an important tool for promoting social mobility and creating a more open society, where individuals have the chance to succeed based on their abilities and hard work rather than their social background. Education also has a close linkage with the economic system. Education is essential to meeting the needs of the labor market and to scaling up industries. Technical education, for example, played a crucial role in the industrial revolution by producing skilled workers that could operate complex machinery. Education is thus an important factor in driving economic growth and development. Finally, education opens up new vistas for deeper investigations and research, leading to new discoveries and innovations that can bring desirable changes in society. Education enables individuals to critically evaluate existing theories and knowledge, leading to new insights and perspectives that can drive social change. By fostering research and innovation, education can contribute to the creation of a better society.

While education is often viewed as a tool for social change, it can also reinforce existing inequalities and conservatism. Modern education has come to be associated with formal schooling, and this narrow focus on classroom learning often neglects other important learning opportunities. Scholars argue that when education is based on the principle of equality, it can actually perpetuate inequality, as power, wealth, and other resources play a greater role in determining educational outcomes in such societies. The commercialization of education has further diluted its potential as a catalyst for social change, creating unequal access to quality education based on one's social class.

As a result, children from working-class families often receive an education that is limited in scope, and that leads to only a limited range of career opportunities. Scholars such as Paul Willis and Pierre Bourdieu have argued that education can also serve to reproduce cultural values and inequalities, by providing an education that is suited to one's social class. In unequal societies, schools often perpetuate cultural reproduction, leading to unequal educational outcomes. Factors such as rote learning, poor infrastructure, lack of parental care, and a lack of feminine perspectives in education also contribute to this problem. On the other hand, Marxist scholars like Louis Althusser and Bowles and Gintis have critiqued education as a tool of the ruling classes to reinforce dominant ideology and maintain the status quo, rather than promoting real social change. Ivan Illich has similarly criticized schools for promoting a "hidden curriculum" that promotes existing social relations and suppresses creativity and critical thinking, leading to a dependence on the capitalist system. To overcome these challenges, scholars like Ivan Illich have suggested "deschooling" society, promoting a shift away from traditional formal schooling and towards more creative and experiential learning opportunities that allow individuals to develop their own unique skills and knowledge.

In order to transform education into a tool for positive social change, steps such as emphasizing critical thinking and creativity, promoting diversity and inclusivity, providing equal access to quality education, fostering partnerships between educators and communities, and encouraging lifelong learning can be taken. These strategies can help create an open, tolerant, and innovative society that addresses social problems effectively.

(c) According to Marx, capitalism transforms even the personal relationships between men and women. Critically examine with illustrations from the contemporary Indian context. 10 marks

Approach

- Introduce by briefly stating the nature of personal relationship between men and women before capitalism.

- Show how capitalism has negatively transformed the personal relationships between men and women in Indian context.

- Show how capitalism has positively transformed the personal relationships between men and women in Indian context.

- Give a balance conclusion

Solution

It is generally accepted that in many pre-capitalist societies, family and kinship ties played a central role in organizing social and economic life. Gender roles and relationships were often defined by custom and tradition, rather than economic factors. Patriarchy was a common feature, where men held more power and authority than women. Marriage and family were often seen as important institutions for social stability and reproduction.

The way men and women relate to each other in family, work, and leisure has been transformed by capitalism. In India, this transformation has resulted in changing gender roles, with men generally expected to work outside the home and women expected to take care of the home and family. Additionally, capitalism has commercialized personal relationships, including romantic relationships, with industries such as matchmaking services, online dating, and the wedding industry growing. The focus on productivity and efficiency in capitalism has also led to a disregard for women's reproductive rights, with women in low-wage jobs often not having access to paid maternity leave or other benefits. Furthermore, the traditional Indian family structure, characterized by strong ties between extended family members, has been impacted, leading to a breakdown of these ties and increased isolation. The rise of individualism has also led to a rise in domestic and gender-based violence. Further the growing demand for materialistic aspirations in a relationship and the inability of one partner to fulfil them often leads to conflict. This issue is frequently reported in newspapers, highlighting instances where greed has prevailed over the importance of a relationship. The Sheena Bora murder case is a prime example of a woman who married multiple times to achieve her goals. Under capitalism, households are no longer just units of production. Even if both partners are working, they may work in different locations, which reduces the time spent together and strains the relationship between men and women.

Some argue that capitalism has led to positive changes aswell. It has provided women with greater opportunities to participate in the workforce, which has helped to challenge traditional gender roles and power imbalances in personal relationships. Additionally, capitalism has facilitated greater access to education and information, which has empowered women and given them greater agency in their personal relationships. Furthermore, capitalism has expanded the range of choices available to both men and women, enabling them to make their own decisions about who they marry, how many children they have, and other aspects of their personal lives. Besides, capitalism has helped to shift societal attitudes towards gender roles, leading to greater acceptance of women in the public sphere and more equitable treatment in personal relationships.

Finally, under capitalism, the family structure has transformed into a nuclear unit thus conjugal bond has become more significant than the consanguine bond, resulting in a positive effect on the relationship between men and women.

In conclusion, capitalism has brought about significant changes in the way men and women relate to each other, impacting traditional gender roles and family structures. While it has led to positive developments in terms of women's empowerment and greater agency in personal relationships, it has also brought about negative consequences such as increase in domestic violence.

Question 8.

(a) How is the increasing use of technology changing the status of women in Indian society? 20 marks

Approach

- Introduce with a definition of Technology.

- Provide the positive impact of use of technology in changing the status of women in Indian society.

- Provide the positive impact of use of technology in changing the status of women in Indian society.

- Show the Intersectionality of the impact of technology on women in Indian society.

- Mention the Policy changes needed to deal with negative impact of technology on women in Indian society.

- Give a balanced conclusion

Solution

Technology can be seen as a set of knowledge, tools, and techniques that are used to create, produce, and distribute goods and services in society. It is a socially constructed phenomenon that shapes and is shaped by social and cultural factors. In this sense, technology is not just a product of scientific advancements, but also reflects the values, beliefs, and priorities of the societies in which it is developed and used.

Technology has impacted the status of woman in India in both positive and negative way. One of the positive impacts of technology on the status of women is the increased access to information and knowledge. Susan B. Barnes in her book "Online Connections: Internet Interpersonal Relationships," argues that technologies such as social media and other online platforms can provide new opportunities for women to network, share information, and build communities. Technology has facilitated the spread of education, especially to remote areas, and has enabled women to pursue higher education and skill development. The internet has also created new opportunities for women to work from home, enabling them to balance work and family responsibilities. Donna Haraway in her essay "A Cyborg Manifesto," has shown that technology can be used to subvert traditional gender roles and hierarchies. Technology has also provided women with greater access to healthcare information and services, improving their health and well-being. Contraceptive technology has also helped reduce maternal mortality and morbidity by enabling women to space out their pregnancies and avoid unintended pregnancies.

However, technology has also contributed to the perpetuation of gender-based violence and harassment. The anonymity of the internet has made it easier for perpetrators to stalk, harass, and abuse women online.

Women in the tech industry have also faced discrimination and harassment, leading to a lack of representation in leadership positions. Additionally, technology has led to the automation of jobs traditionally held by women, resulting in job loss and decreased job security for women. Judy Wajcman in her book "TechnoFeminism," argues that while technology has the potential to reduce gender inequalities, it can also reproduce and reinforce them.

The impact of technology on women in Indian society is intersectional, with women from marginalized communities being disproportionately affected.

Women from lower socio-economic backgrounds may have limited access to technology and may not be able to fully benefit from its advantages. Anupama Rao in her book "Caste Question," argues that technology has been used as a tool to reinforce caste and gender hierarchies, and that Dalit women have been particularly marginalized and excluded from technological advancements. Additionally, the lack of representation of women and marginalized communities in the tech industry has resulted in a lack of consideration for their unique needs and experiences.

Policies need to be put in place to address the negative impact of technology on women in Indian society. This includes strengthening laws to combat online harassment and violence against women and ensuring equal opportunities and representation for women in the tech industry. Government initiatives should also focus on providing greater access to technology and promoting digital literacy among women from marginalized communities.

While the use of technology has brought about positive changes in the status of women in Indian society, there are still challenges that need to be addressed. The negative impact of technology on women cannot be ignored, and policies need to be put in place to mitigate these challenges. It is important to ensure that the benefits of technology are accessible to all women, regardless of their socio-economic background, and that the tech industry takes into account the unique needs and experiences of women and marginalized communities.

(b) Write a short essay on the Latin American perspective on 'dependency'. 20 marks

Approach

- Define the concept of dependency.
- Discuss the historical and political factors that contributed to the development of the dependency theory.
- Provide the key features of the dependency theory.
- Provide criticism of dependency theory.
- Give a balance conclusion

Solution

The Latin American perspective on 'dependency' emerged in the mid-twentieth century as a way to understand the region's economic and political relationships with developed countries. The concept of dependency theory argues that underdeveloped countries, such as those in Latin America, are dependent on the developed world for economic growth and development, which is reinforced by historical and ongoing patterns of economic and political domination.

Colonization and exploitation by European powers have contributed to the development of dependency patterns in Latin America. The Great Depression and subsequent economic and political crises further weakened local economies and reinforced the dominance of foreign powers. The dependency theory was developed to explain why Latin American countries were unable to achieve economic development and social progress.

The key features of the dependency theory include the center-periphery relationship in which wealthy developed countries (the "center") control and exploit underdeveloped countries (the "periphery") for their benefit. Multinational corporations also play a significant role in reinforcing dependency relationships by operating in underdeveloped countries and extracting resources and labor at a low cost. Global economic systems like the World Trade Organization and International Monetary Fund are also seen as perpetuating dependency relationships by favouring developed countries and promoting free trade policies.

In the 1960s, Wallerstein argued that there were new activities in the capitalist world economy that could not be explained by old theories. He argued that the nation-state level of analysis was no longer useful to explain conditions in underdeveloped countries, but that there were wider forces in the world that impacted small and underdeveloped nations. He classified the world as a trimodal system consisting of the core, semi-periphery, and periphery, contradicting earlier dependency theorists who saw the world as a bimodal system with only center and peripheries.

Critics of the dependency theory argue that it is overly deterministic and ignores the agency of local actors. They suggest that the theory fails to consider the ways in which local elites and governments are complicit in maintaining dependency relationships and that it does not provide a clear path to economic development and progress. The theory is also criticized for not accounting for the heterogeneity of Latin America and the diversity of its economic and political systems.

Despite criticisms, the dependency theory remains an essential framework for understanding economic and political relationships in Latin America. It has been used to criticize dominant models of development and advocate for alternative approaches to economic and social transformation.

In the early 2000s, a wave of "pink tide" governments emerged in Latin America that rejected free trade policies and embraced more state-led approaches to development, in part inspired by the ideas of the dependency theory.

While the theory has been criticized for its determinism and lack of nuance, it remains an important tool for understanding economic and political relations in the region and advocating for alternative models of development.

(c) What do you understand by social movement? How has the mobilization by Scheduled Castes helped them in constructing a new identity? 10 marks

Approach

- Introduce by defining the concept of Social Movement.

- Provide a brief overview of SC's and their status.

- Discuss how SCs mobilized themselves to assert their rights and construct a new identity.

- Discuss the impact of mobilization by SCs on their social, economic, and political status.

- Give an appropriate conclusion.

Solution

Social movement refers to the collective effort of a group of individuals who share common goals and ideologies, aimed at bringing about social or political change in society. Typically, such movements are initiated by groups that have been marginalized or oppressed by dominant groups in society, seeking to challenge the status quo.

Scheduled Castes (SCs), also known as Dalits, have been historically oppressed and marginalized, subjected to social, economic, and political exclusion for centuries. Despite constitutional provisions and affirmative action policies, SCs continue to face discrimination and exclusion from mainstream society. As a result, over the years, they have mobilized themselves to assert their rights and construct a new identity.

The mobilization of SCs can be traced back to the colonial period when social reformers such as Jyoti Rao Phule and BR Ambedkar began advocating for Dalit rights and challenging the caste system. Following India's Independence, Ambedkar played a significant role in drafting the Indian Constitution, which included provisions for affirmative action and reserved seats in educational institutions and government jobs for SCs. Since then, the Dalit movement in India has taken various forms, including socio-cultural, economic, and political, with significant phases such as the Republican Party of India and Mahar Movement, the Dalit Panther, and the Bahujan Samaj Party phase. In recent times, there has also been a surge in mass conversion movements to Buddhism among Dalits, indicating their desire to assert a distinct identity apart from Hinduism, initially initiated by Ambedkar in the 1950s.

The mobilization of SCs has significantly impacted their social, economic, and political status. Socially, it has led to a greater sense of community identity and solidarity, with Dalits being more vocal in asserting their rights. Scholars like S.M. Michael argued that literature has played a key role in empowering Dalits and helping them assert their identity. Economically, the mobilization has led to greater access to education and employment opportunities, with affirmative action policies ensuring access to reserved seats in educational institutions and government jobs, improving their economic status. Politically, the mobilization has led to greater representation in government and a greater say in the political process. The success of political parties such as the BSP has ensured that the interests of Dalits are represented at the highest levels of government. However, scholars like Gail Omvedt argue that the Dalit movement is not only about fighting for political rights but also creating a new cultural identity that is free from the shackles of caste.

In summary, the mobilization of SCs has significantly impacted their social, economic, and political status, leading to greater social integration, access to education and employment opportunities, and greater representation in government.

Mains 2014 - Paper 2

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Section A

Question 1. Write short notes with a sociological perspective on the following in about

(a) Gandhi's efforts on communal harmony. (10 Marks)

Approach

- Introduce by highlighting the role of Gandhi and backdrop in which he worked for communal harmony.

- Discuss the various efforts he took to preserve communal harmony.

- Discuss the impact of his effort on Indian society and around the world.

- Conclude with the relevance of work in today's time.

Solution

Mahatma Gandhi, known as the Father of the Nation in India, was a leader who played a crucial role in the country's independence movement. Along with his efforts towards India's freedom struggle, he also devoted himself to promoting communal harmony in the country.

India was facing significant communal tensions during Gandhi's time, and the divide and rule policy of the British had created a severe crisis in the country. The Hindu-Muslim divide was a crucial issue that the nation had to deal with.

In this context, Gandhi made numerous significant contributions towards communal harmony. He believed that interfaith dialogue had the power to promote understanding and harmony among different religious communities. Hence, Gandhi regularly met with leaders of different religions, encouraging dialogue between them. His philosophy of non-violence was another critical aspect of his efforts towards communal harmony. Gandhi believed that peaceful protests could bring about change without further dividing communities through violence. He promoted social and cultural events that brought people from different communities together, encouraging them to celebrate each other's festivals and traditions to promote understanding and respect for diversity. Gandhi's Satyagraha, or non-violent resistance, was also used to address issues of communal conflict. His campaigns like the Champaran Satyagraha, the Kheda Satyagraha, and the Salt Satyagraha mobilized people from different communities to fight for their rights. Moreover, he advocated for communal unity and solidarity among different religious groups, emphasizing the importance of focusing on shared values and working together towards a common goal. Gandhi was a vocal critic of communalism and sectarianism, speaking out against divisive forces and working towards creating an inclusive society that respected all religions and communities.

The impact of Gandhi's efforts towards communal harmony on Indian society was significant. His emphasis on communal unity and solidarity helped to break down the barriers that existed between different religious communities, promoting social cohesion. The legacy of his philosophy of non-violence and peaceful coexistence continues to inspire people not only in India but also around the world. Furthermore, his advocacy for communal harmony has become an integral part of India's cultural and social fabric. According to T.K. Oommen, Gandhi's emphasis on communal harmony helped to create a sense of national identity in India, while Dipankar Gupta argued that it helped to break down caste barriers.

Similarly, M.N. Srinivas in his book "Caste in Modern India" contended that Gandhi's philosophy of non-violence and his efforts towards communal harmony helped to challenge the rigid hierarchies of the caste system.

According to Yogendra Singh, Gandhi's approach to communal harmony was based on his understanding of the spiritual and moral dimensions of human existence. He argued that Gandhi's vision of a harmonious society was not limited to India but extended to the entire world. Thus Gandhi's efforts empowered marginalized communities, strengthened democracy, fostered national identity, and influenced global movements. Ultimately, his message of communal harmony and his efforts towards peaceful coexistence helped to reduce communal tensions in India and create a more peaceful and harmonious society.

Overall, Gandhi's efforts towards communal harmony had a far-reaching social impact in India and beyond. His vision of a harmonious society that respects diversity and promotes peaceful coexistence remains an important part of India's cultural and social fabric.

(b) Modernization of Indian traditions. (10 Marks)

Approach

- Introduce with definition of Modernization.
- Give historical background on Modernization in India.
- Give Yogendra Singh's view on Modernization of Indian Tradition.
- Analyse the phenomenon of Modernization of Indian traditions with example.
- Conclude appropriately.

Solution

Modernization refers to the process of social, economic, and political transformation that involves the adoption of modern values, technologies, and institutions. It involves the shift from traditional ways of life to more modern and rational ways of living.

Before the British rule the traditional Indian society was organized on the principles of hierarchy, holism, continuity, and transcendence. When British rule was established in India, the western tradition had already undergone a change and embraced modern values such as individualism, equalitarianism, humanism, and rationalism. This contact with the modern tradition of the west produced modernizing consequences for India, and the modernization of Indian tradition began with westernization. Initially, westernization only contributed to the emergence of a western sub-culture with limited impact, but with the expansion of education, mass media, transport and communication, and other changes initiated by the British, the modernization process became more comprehensive and started to spread.

Yogendra Singh attempted to analyze the impact of modern Western culture on India, examining the changes it brought about at both cultural (great tradition & little tradition) and structural levels (Macro structure & micro structure). At the level of great tradition, the British influence led to the development of modernity, the establishment of a universal legal system, the creation of modern judicial administration, the spread of nationalism, democracy, politicization, and mass communication, as well as the growth of new scientific education and means of communication. At the level of little tradition, the adoption of Western lifestyle resulted in changes in etiquette, dress, language, etc. At the macro structure level, there was a rise in a new progressive-thinking elite class, urban professional middle class, Indian bourgeoisie, and growth of party system and bureaucracy with bureaucratic elite. However, the micro-structure remained largely unchanged, with kinship, caste, village, regional, and religious communities remaining unaltered.

Thus, the process of modernization in India had a dual character, with traditional micro-structures coexisting alongside modern macro-structures. Therefore, the idea that tradition and modernity are opposing forces in the study of social change in India is misplaced. While some scholars have characterized tradition and modernity as polarities, this is not the case in India. Instead, tradition and modernity coexist superficially, with modernity being selectively adopted in a top-down process. Traditional micro-structures and identities have been revised for modern purposes, resulting in a neo-traditionalism trend that strengthens traditional ties such as kingship, caste, region, and religion. As modern structures remain weak, there is a general trend towards religious revivalism, and the party system uses caste networks for political mobilization. Therefore, tradition and modernity are not opposing forces but rather can coexist in the process of social change in India.

In conclusion while traditional micro-structures coexist with modern macro-structures, tradition and modernity are not opposing forces but rather coexist in a neo-traditionalism trend that strengthens traditional ties.

(c) Types of kinship systems in India. (10 Marks)

Approach

- Introduce with definition of Kinship System

- Describe the Types of Kinship Systems in India.

- Describe the variation in the Kinship systems of India.

- Conclude appropriately.

Solution

The kinship system refers to a set of people who are recognized as relatives based on blood relationships (consanguinity), marriage relationships (affinity or conjugal), and also relationships based on adoption or place. These relationships are socially constructed and vary across cultures and societies, and they play an important role in shaping social structures and relationships within families and communities.

In India, the kinship system is often classified on the basis of descent method used. The descent criterion can be traced either through males (patrilineal) or females (matrilineal), or through both parents (bilateral). Indological accounts differentiate kin groups in India based on various cultural notions, in addition to the linguistic and caste-based classifications. Some of these kinship systems include:

Sapinda group: This group comprises people who are related to each other through the common ancestor within five generations.

Sarika group: This group consists of people who are related to each other through a common female ancestor, who could be a grandmother, great-grandmother, or even further back.

Kula: This refers to a larger kin group that includes several families with a common ancestor.

Gotra: This is a patrilineal group of people who trace their descent from a common male ancestor. Members of the same gotra are considered to be siblings and therefore cannot marry each other.

These kinship systems are deeply ingrained in Indian society and have a significant impact on the social, economic, and cultural lives of people.

Irawati Karve, a renowned anthropologist, in her book 'Kinship Organization in India' (1952), divided India into four cultural zones based on various factors such as kinship terms, language, descent and inheritance, patterns of marriage and family, and other cultural values.

She highlighted various similarities and dissimilarities in marriage patterns, based on certain criteria such as the rule of marriage, endogamy and exogamy rules, matrilocal and patrilocal practices, and kinship terminology.

In North India, the kinship system is characterized by negative rules of marriage, whereas in South India, positive rules of marriage are more prevalent. North Indian kinship systems practice village exogamy, while most marriage alliances in South India occur within a small kin group, and there is almost no territorial exogamy.

In some south Indian castes like Nayars, matrilocal traditions exist, while among Khasi tribals of Meghalaya, matrilineal and matrilocal kinship practices are popular.

Kinship terminology in North India emphasizes the separation of kin related by blood from those related by marriage, while in South India, kinship terminology emphasizes the symmetry of relationships between affines.

For example, in North India, the term "bhai" (brother) is used to refer to a male sibling, while "jija" (brother-in-law) is used to refer to the husband of a sister. In contrast, in South India, the term "anna" is used to refer to both a male sibling and the husband of an older sister, emphasizing the symmetry of the relationships between the two.

Overall, the sociological perspective on kinship systems in India recognizes their dynamic and multifaceted nature, which is shaped by cultural, social, and historical factors. It emphasizes the need for an in-depth understanding of these systems to appreciate the nuances of Indian society and culture.

(d) Features of caste system. (10 Marks)

Approach

- Introduce with definition of Caste System

- Discuss the features of caste system (include perspectives of sociologists, mention contemporary changes)

- Conclude appropriately.

Solution

The caste system is a hierarchical social structure prevalent in India, in which people are divided into hereditary groups based on their birth and occupation. It originated from the Vedic period and was later reinforced by the Hindu religious texts. The caste system defines social and economic status and determines social interactions and opportunities for individuals.

The primary characteristic of the caste system is based on the principle of purity and pollution. However, Ghurye has defined six features of the system, while other scholars have identified various other features. Bougle has identified heredity occupation, hierarchy, and mutual repulsion in terms of pollution and purity as the three core features. On the other hand, Dumont has considered hierarchy and the separation of pollution and purity as the main characteristics of the caste system.

Some Commonly Understood Features are as below:

1. Hierarchy: The Brahmins were placed at the highest position in theory, as per religious texts and Brahminical values. While Ghurye and Srinivas both recognized hierarchy as the primary principle of caste, Srinivas believed that this hierarchy was symbolic and that in different regions, castes that were considered ritually lower might hold dominance.

2. Caste Based Occupation: The division of occupations was based on the principles of purity and pollution. For instance, the purest Brahmins were assigned roles such as teaching and preaching, while the Avarnas had to carry out polluted tasks like scavenging. However, in reality, such a system of occupational differentiation has never been fixed. There were times in India's history when it was governed by rulers who did not belong to the Kshatriya caste.

3. Endogamy: Endogamy within castes and exogamy outside the gotra are commonly observed practices in the caste system. Hypergamy, where a woman marries a man of higher caste, is allowed, but hypogamy, where a man marries a woman of lower caste, is not allowed. This feature has remained persistent in modern times, as it is rooted in personal beliefs and customs that are less influenced by laws and regulations.

4. Segmental Organization: Castes are further divided into subcategories, meaning that they typically have sub-castes, and in some cases, these sub-castes may have additional subcategories as well.

5. Common Name and Common Decent: Frequently, both sub-castes and castes can be traced back to a shared mythological figure.

6. Feeding and Social Intercourse Restrictions: Smritis have established rules regarding inter-dining and distinctions between cooked and uncooked food. Social interaction was also restricted in a similar manner. However, following India's independence, the government has deemed these limitations illegal, and the constitution prohibits them.

7. Civil and Religious Disabilities: In the past, there existed distinct wells and educational institutions, and obtaining consent from the upper castes was mandatory for building a permanent structure. Additionally, religious limitations-imposed constraints on entering temples and engaging in rituals. While these restrictions are officially prohibited by the government, some are still covertly practiced.

8. Social Mobility: Although caste is commonly regarded as a rigidly fixed social structure, scholars such as Srinivas have illustrated that there were avenues for upward mobility, as evidenced by the concept of Sanskritization. Other means of social advancement included royal sponsorship, religious conversions, and census operations.

9. In addition to these aspects, historical records indicate that the caste system was highly unequal, with certain castes experiencing significant advantages while others were relegated to a life of perpetual toil and subservience. Moreover, during the post-Vedic era, caste became increasingly ascriptive, meaning that it was essentially impossible for an individual to alter or shift their assigned caste.

Overall, the caste system is a highly rigid and stratified social structure, with many features that have persisted over time despite efforts to reform or abolish it. While some of these features have loosened somewhat in modern times, caste still plays a major role in many aspects of Indian society, including marriage, occupation, and political representation.

(e) G. S. Ghurye's Indological approach to understand society in India. (10 Marks)

Approach

- Introduce with briefly explaining Indological approach.

- Explain Ghurye's Indological approach in his study of castes, tribes, family and kinship, religion, culture and civilization, and national unity and integration.

- Provide criticism of Ghurye's Indological approach

- Conclude appropriately.

Solution

The Indological approach to studying Indian society and culture rests on the belief that it is unique and cannot be understood within the framework of European sociology. This approach uses historical and comparative methods and relies on texts such as ancient history, religious manuscripts, and classical literature of ancient Indian society to analyze social phenomena. This approach is known as the "textual view" or "book view" of Indian society and gives more importance to the culture than the empirical structure of Indian society.

The Indological approach was used in the early formative years of Indian sociology and social anthropology by several scholars including G. S. Ghurye, B. K. Sarkar, and Iravati Karwe. Ghurye is known as the Father of Indian sociology and made significant contributions to the study of Indian society in areas such as castes, tribes, family and kinship, religion, culture and civilization, and national unity and integration.

Ghurye's attributional approach to understanding caste involves combining historical texts, field work, and cultural perspective. He viewed caste system from a historical, comparative, and integrative perspective, identifying six structural features: segmental division, hierarchy, lack of choice of occupation, privileges or prohibitions, commensality, and restrictions on marriage. For him endogamy is the most important feature, as it maintains caste hierarchy.

G.S. Ghurye's views on tribes were both general and specific, as he worked on specific tribes such as "Mahadev Kolis" and also wrote a general book on Scheduled Tribes (STs) in India. He believed that the majority of tribes were already Hinduized, making isolation impossible. Instead, he argued that tribes should be assimilated into Hindu castes, as they were essentially "backward caste Hindus" due to imperfect integration into Hindu society. In his later works on north-eastern tribes, Ghurye documented secessionist trends and felt that they needed to be held in check to prevent damage to the country's political unity.

Ghurye believed that the relationship between caste and kinship is close, as exogamy and endogamy are based on kinship, and the effective unit of caste is constituted by kinsmen. He identified three types of marriage restrictions in Indian society, which shape the relationship between caste and kinship: endogamy, exogamy, and hypergamy. Exogamy can be divided into two parts: spinda or prohibited degrees of kin, and sept or gotra exogamy.

Ghurye believed that religion is central to human culture and behavior in society. He has written several books on the role of religion, including Indian Sadhus, which discusses the sociography of various sects and religious centres in India. Ghurye highlights the paradoxical nature of renunciation in India, where Sadhus are supposed to be detached from all social conventions but have played a role in guiding Hindu society.

Ghurye believed that culture grows by diffusion, and he had faith in the power of man to preserve the best of old culture while creating new culture. He was concerned with the evolution of Hindu civilization, which he termed a complex civilization, and emphasized that the process of acculturation is more relevant than diffusion. Ghurye also analyzed the caste system and how it was developed by Brahmins and spread to other sections of the population.

Ghurye's identified five sources of danger for national unity: the Scheduled Castes, the Scheduled Tribes, the Backward Classes, the Muslims, and linguistic minorities. Ghurye believed that cultural unity in India is the result of Brahmanical endeavours and that the major institutions of Hindu society originated from the Brahmins and were eventually accepted by other communities.

G.S Ghurye's work has been criticised for many reasons. These criticisms include his Brahminical point of view on caste, the value-loaded concept of integration and assimilation in relation to tribes, being seen as an armed chair theorist, and his view that SC, ST, OBC, and Muslims were a threat despite their participation in INM. Other criticisms include the failure of Indology to consider contemporary changes and the contradictory explanations given by different Indologists. Additionally, Ghurye's emphasis on religious texts as a source of cultural values was challenged by the reality on the ground, and his work mainly focused on Hindu culture to the exclusion of others in India.

Overall, Ghurye's Indological approach has contributed to the study of Indian society and culture, but it is important to recognize its limitations and the need for a more inclusive and dynamic approach to sociology in India

Question 2.

(a) Analyse the different views on integration and autonomy of tribes in India. (20 Marks)

Approach

- Provide a brief overview of the tribal population in India and their history of integration with the mainstream society.

- Discuss the policies adopted by the colonial governments with respect to tribes.

- Discuss the three main approaches considered for tribal development in Independent India.

- Provide current scenario in terms in integration and autonomy.

- Conclude appropriately.

Solution

Throughout history, tribal communities have upheld their unique social, political, and economic systems, which have largely remained separate from mainstream society. However, in India, a range of approaches have been employed to tackle issues facing tribal populations, including granting autonomy, promoting assimilation, and facilitating integration.

The British government had a policy of isolation and neglect towards the tribal population in India during the colonial period. They also introduced laws that restricted the movement of tribes and their access to resources, which led to their exploitation and displacement. The policy of "criminal tribes" led to stigmatization and marginalization.

The establishment of few welfare institutions intended to "civilize" the tribes and integrate them into mainstream society had limited impact due to neglect. These policies had long-lasting effects on the tribal population in India.

Various perspectives were presented regarding tribal policy after India gained independence.

The policy of isolation / autonomy:

- Verrier Elwyn proposed a policy of isolation or autonomy for Indian tribes, aimed at preserving their culture and preventing exploitation. The policy suggested that by keeping outsiders at bay, the tribes could maintain their distinct identity and avoid the harmful effects of integration with the larger society. The isolationist side argued that tribals needed protection from traders, moneylenders and Hindu and Christian missionaries, all of whom were intent on reducing tribals to detribalized landless labor. The constitution makers sought to uphold this policy through the fifth and sixth schedules of the constitution.

The policy of assimilation:

- Assimilationists argued that tribes in schedule areas should be integrated into the larger society based on a vision of a liberal state with no social distinctions or hierarchies. They rejected terms like scheduled, reserved, or excluded areas as colonial baggage and advocated for uniform administration in independent India. GS Ghurye criticized the constitution makers for the autonomy provisions as it worked against national integration and could fuel secessionism. Ghurye considered tribals as backward Hindus, who had internalized the Hindu rites and rituals, but not the Hindu epistemology. According to him, tribal and Hindu cultures have undergone a cultural fusion, with mainstream Hindus worshipping tribal Gods like Kali and Shiva, and tribals adopting many Hindu rituals.

- Ghurye favoured the gradual assimilation of tribes with Hindu society as he considered it beneficial for national integration.

The policy of integration:

- Integrationist's proposed protecting the distinct culture of tribes while integrating them into mainstream society. Nehru implemented a policy of integration to create a responsible partnership between tribes and non-tribes. This progressive acculturation allows for the tribals to have equality, upward mobility, and economic viability while being close to the national mainstream. The Constitution has two commitments in respect of scheduled tribes, which are to protect their distinctive way of life and to bring them at par with the rest of the nation to integrate them into national life while protecting them from social injustice and all forms of exploitation and discrimination. Nehru's Panchsheel aimed to find a middle path between isolation and assimilation for tribal integration. It proposed respecting tribal rights in land and culture, training locals for development work, avoiding excessive administration and external intervention, and evaluating success based on human character development rather than statistics or money spent.

Xaxa suggests that while tribal integration was constitutionally prescribed in post-independence India, it has not been implemented effectively. Despite lofty plans like as suggested by Elwin that there be special blocks in first Five Year Plan (FYP) for tribal development, consequent adoption of 'Tribal Sub Plan' since 5th FYP and 'Diversified Approach' since 9th FYP have all proved inadequate. Instead, inconsiderate developmental process has posed a threat to their identity and it has not been for tribes, but at the cost of tribes and they are reduced to second class citizens. While linguistic factions are successful in carving out their own states, tribals are still struggling for meaningful autonomy.

However, some concessions are made in form of Schedule 5th and 6th to tribals and recent progress like Darjeeling Hill Council being given as more autonomy in 12 are some signs of state doing its extra bit towards tribal autonomy. Further the Forest Rights Act (2006) also recognizes the rights of forest-dwelling communities, particularly Scheduled Tribes, to access and manage forest resources. It grants individual and community rights over forest lands, aims to prevent forced evictions, and provides a legal framework for settling disputes.

Overall, the issue of integration and autonomy of tribes in India is complex and requires a nuanced approach that balances the need for social and economic development with the preservation of tribal identities and cultural practices.

(b) Discuss the social background of Indian nationalism. (20 Marks)

Approach

- Introduce with the concept of Indian Nationalism.

- Discuss various social factors that led to Indian Nationalism.

- Conclude appropriately.

Solution

The concept of Indian nationalism pertains to the movement towards gaining independence from British colonial rule, and the formation of a distinct Indian identity and nationhood. This movement developed over time and was a key factor in India's eventual attainment of independence. The social background of Indian nationalism is intricate and varied, with numerous factors playing a part in its emergence and development.

AR Desai's Marxist approach to the study of Indian nationalism identifies the economic structure of society as the root cause of nationalism. The emergence of new classes and the conflict of interests between them due to the change in the economy under British rule led to social change and class struggle. The classes in India were divided into two groups: those who benefited from British rule, and those whose interests were opposite to those of the British. The establishment of British rule brought about changes in the economy, such as the commodification of land and the emergence of new land tenure systems, leading to the emergence of new classes in rural areas such as Zamindars, peasants, tenants, and landless labourers. These classes, except for the Zamindars, faced exploitation at the hands of the British, with tenants facing frequent evictions and peasants facing high revenue demands.

As modern industries developed, new classes such as workers and capitalists emerged. The capitalists recognized the importance of self-government to create favourable conditions for their growth, such as protection from imports and access to cheap capital. Meanwhile, workers experienced exploitation and realized that only a national government could improve their working conditions. Consequently, their class interests conflicted with those of the British.

As education and modernization grew, new professions emerged, such as teachers, lawyers, and doctors, creating a new middle class. This class demanded self-government to benefit themselves and provided leadership to the freedom movement, helping to develop a subjective consciousness of objective reality. Desai asserts that the new middle class played a crucial role in leading the mass movement for Indian independence. He suggests that all classes who clashed with the British or benefited from their withdrawal supported the freedom movement, while those like zamindars, who profited from British rule, opposed it and supported the British.

Religion also played a significant role in shaping Indian nationalism. Hinduism and Islam, the two dominant religions in India, both influenced nationalist movements and the vision of an independent India. Hindu nationalism, represented by organizations like the Hindu Mahasabha and the Rashtriya Swayamsevak Sangh, promoted a vision of India as a Hindu nation. Muslim nationalism, represented by the All-India Muslim League, promoted the idea of a separate Muslim state, which eventually led to the creation of Pakistan.

Caste relations, class distinctions, and gender roles also contributed to the rise of Indian nationalism. The Indian National Congress and other nationalist organizations sought to address these social issues, promoting equality and social justice as core values.

Mahatma Gandhi, one of the most prominent leaders of the Indian independence movement, advocated for social and economic reforms, including the abolition of the caste system and the promotion of women's rights.

Thus, the development of Indian nationalism was significantly influenced by various social factors, including British colonialism, religious and economic factors, and social structures. An understanding of these factors is crucial in comprehending the modern India's development and the challenges that it faces in promoting equality, social justice, and economic growth.

(c) Define Patriarchy. How does it impact the overall entitlement of girl child in India? (10 Marks)

Approach

- Introduce with definition of Patriarchy.

- Discuss the impact of patriarchy on the rights of girl child in India.

- Provide some measures taken to deal with the issue.

- Conclude appropriately.

Solution

Patriarchy is a societal framework where men have dominant control and power in various spheres of life such as the family, economy, and governance. Women, on the other hand, are considered inferior to men and are often subjected to discrimination and unequal treatment. Patriarchy is associated with gender stereotypes, the perpetuation of traditional gender roles, and the normalization of male supremacy and authority over women.

Gender-based discrimination and violence is one of the most significant impacts of patriarchy on girls in India.

- In "Mirrors of Violence," Veena Das argues that violence against women is a result of culturally constructed boundaries and patriarchal constructs.

- Practices such as female infanticide, child marriage, and female genital mutilation are prevalent and rooted in patriarchal attitudes that view girls as inferior to boys. As a result, girls are more likely to experience domestic violence, sexual harassment, and rape compared to boys.

- UNICEF reports that 47% of India's women aged 20-24 were married before they turned 18, and 40% of child marriages in the world occur in India alone.

- Education and employment opportunities for girls are also affected by patriarchy. Girls are less likely to attend school, especially in rural areas, and are more likely to drop out early due to traditional gender roles that prioritize their domestic duties over education.

- Girls also face significant barriers to entering the workforce, especially in male-dominated fields.

- Moreover, patriarchal attitudes often result in girls being denied basic human rights, including healthcare and nutrition. Boys are often given preference for access to healthcare and nutrition over girls in some communities, leading to higher rates of malnutrition and illness among girls.

- Patriarchy also limits the ability of girls to make choices about their own lives, such as whom they marry, when they marry, and whether they want to work or pursue higher education. Girls are often pressured to conform to traditional gender roles and marry at a young age, which can limit their opportunities for personal and professional growth. Control over women's sexuality is also more stringent in patriarchal societies.

- The impact of patriarchy on girls is further compounded for those belonging to marginalized communities, such as Dalits, Adivasis, and Muslim girls, who face multiple forms of discrimination based on their caste, religion, and gender.

According to Indira Jai Singh, in India the laws related to entitlements are influenced by patriarchy rather than gender equality, as demonstrated by the Hindu Marriage Act. For example, the grounds for divorce in this act are based on adultery, which must be proven in court.

To combat patriarchy and promote gender equality in India, legal provisions such as the Protection of Women from Domestic Violence Act and government schemes like Beti Bachao, Beti Padhao and Sukanya Samriddhi Yojana are implemented. Civil society initiatives such as the "Bell Bajao" and "Dark is Beautiful" campaigns, education, economic empowerment, and media and entertainment also help in promoting gender-sensitive attitudes and behaviors.

In conclusion, patriarchy has a significant impact on the entitlements and opportunities of girls in India, leading to gender-based discrimination and violence, limited education and employment opportunities, and restricted personal freedoms. Legal provisions, government schemes, civil society initiatives, education, economic empowerment, and media and entertainment can all play a role in combating patriarchy and promoting gender equality.

Question 3.

(a) Give a sociological analysis of the problems of migrant urban poor. (20 Marks)

Approach

- Introduce your answer with some data related to migrant urban poor.

- Discuss the various issues faced by the migrant urban poor.

- Provide some measures taken to deal with the issue.

- Conclude appropriately.

Solution:

India's urban population is expected to grow by 300 million due to rural-urban migration by 2030. The success of India's urbanization plans depends heavily on how well these migrants are integrated into urban society. However, there are several issues facing the urban poor migrants that need to be addressed.

Here are some of the key issues that migrants in India often face:

1. Identity issue: One of the most significant challenges faced by migrants in India is the lack of proper identification. Many migrants do not possess valid identification documents, which can make it difficult for them to access government services or avail themselves of legal protection.

2. Political rights deprived: Migrants often find themselves excluded from the political process and deprived of basic political rights, such as the right to vote or run for public office. This can further compound their sense of marginalization and disenfranchisement.

3. Economic rights deprived: Migrants may not be able to avail themselves of government schemes and entitlements, which are often linked to proof of residency or citizenship. This can leave them vulnerable to poverty, exploitation, and destitution. The National Sample Survey (NSS) found that internal migrants in India are denied political rights such as voting and economic rights such as access to government schemes.

4. Informal sector: These poor migrants are mostly engaged in the informal sector with little or no social security provided by the state and hence they became more vulnerable.

5. Lack of acceptability in the host society: Migrants from certain regions or ethnic backgrounds may face discrimination or lack of acceptance in the host society. For example, North Easterners in India may be subject to racial slurs and harassment, which can make it difficult for them to integrate into mainstream society.

6. Threat to migrant culture: There is always a threat to poor migrants' way of life and culture as it is assimilated in mainstream society in urban areas. This led to alienation of these migrants from mainstream society.

7. Homelessness: Many migrants in India live in informal settlements, such as slums or on the streets, which lack basic amenities and services. This can leave them vulnerable to health and safety risks and contribute to their sense of social exclusion.

8. Health and sanitation: They mostly live in slum dwellings as Marxist scholars put out that their needs are overlooked in the planning and vision of urban development which is meant for the have's section of society.

9. Vulnerability of women as domestic help: Female migrants, particularly those who work as domestic help, may be subject to exploitation, harassment, and abuse. They may not have access to legal protections or be able to assert their rights in the workplace.

10. Child rights: Basic education is denied to child and cases of child labour increases in urban area. Illiteracy affects 57.8% of female migrants and 25.8% of male migrants (Census, 2011).

11. Socio-economic Background: Data suggests that daily wage labourer in cities & migrant labourers comprise largely of the OBC, SC, and ST communities.

12. Easy prey for criminals, traffickers, prostitution rackets: Migrants may be at increased risk of criminal activity, such as trafficking or forced labor. This can further exacerbate their vulnerability and make it difficult for them to break free from poverty and exploitation.

13. Many become bonded labor: Some migrants may be forced into bonded labor, which can involve working long hours for low pay and being subject to physical and emotional abuse.

14. Compromised family life: Migrants may have to leave their families behind or be separated from them for long periods. This can contribute to a sense of isolation and loneliness, and make it difficult for them to maintain strong family ties.

15. State neglect: At the beginning of the Eleventh Five Year Plan (2007-2012), there was an urban housing shortage in India of 24.7 million. Ninety-nine per cent of this shortfall pertained to the economically weaker sections and lower income groups in which migrants typically fall. According to the U.N. report titled "Social Inclusion of Internal Migrants in India," internal migrants are a marginalized group that has been overlooked.

Following measures can be taken to deal with the problems of Migrants at the destination as well as the source of migration.

At the Destination:

1. Remove the necessity of domicile status to avoid work discrimination and provide affordable housing, employment, and healthcare for migrants.

2. Give special consideration to migrant children for admission to schools under the Right to Education and use local bodies and NGOs to upskill migrants.

3. Frame policies separately for household and individual migrants and make microfinance available for migrants.

4. Establish a legal cell at the central and state levels to protect wages and create a database to track migrant labourers dispersed across the country.

5. Provide targeted components and a special outreach plan for migrants within public services and government programmes.

6. Expand MGNREGS to urban areas to provide work for the needy and sensitize and instruct policymakers, employers, and financial institutions about the barriers that migrants face in obtaining public services.

At the Source:

1. Increase investment in agriculture to make it profitable and set up small-scale industries in villages to provide employment.

2. Improve schools, hospitals, and recreational infrastructure in village/town areas and implement land reforms, prevent land degradation, and promote 2nd generation green revolution.

3. Build Panchayats' competence to maintain a migrant worker database.

Overall, the problems faced by migrant urban poor are complex and multifaceted, requiring a comprehensive and multi-pronged approach to address the various structural factors that contribute to their marginalization and exclusion in society. Most importantly an acceptance of the permanence of the migrant population is critical to better planning, provisioning, and integration into India's urban development.

(b) Discuss the problems of religious minorities in India. (20 Marks)

Approach

- Introduce by defining Minorities in general and in Indian context.

- Discuss the general problems faced by religious minorities in India.

- Discuss the specific problems faced by religious minorities in India.

- Provide some measures taken to deal with the issue.

- Conclude appropriately.

Solution

The Sub-Commission on the Prevention of Discrimination and Protection of Minorities described a minority group as one that is numerically inferior to the rest of the population and in a non-dominant position. The Indian Constitution lacks clear criteria to define minority status. In 1992, the National Commission for Minorities Act allowed the government to decide minority status, which included Muslims, Christians, Sikhs, Buddhists, Parsis, and Jains.

Some of the general problems faced by minorities in India include

1. Low literacy: Many minority communities face low literacy rates due to factors such as poverty, lack of access to education, and social and cultural barriers. For example, Muslims are 'below' the national average in literacy and education. Most Muslims in urban areas are artisans. They consider it beyond their means and a waste of time to send their children to schools.

2. Economic Backwardness: The Sachar Committee Report (SCR) has stated that the Muslim community "exhibits deficits and deprivation in practically all aspects of development."

3. Identity: Minorities often face issues related to their identity, such as suspicion and discrimination based on their religion, language, or ethnicity. For example, the markers of Muslim identity like a beard, burqa or hijab frequently attract suspicion and derision in public spaces because of the cultivation of the image of "Muslim Fundamentalist" in common consciousness.

4. Political representation: Despite constitutional provisions for the representation of minorities in the political process, minority communities often face challenges in achieving adequate representation and political power.

5. Identity in transition: Some minority communities, such as the Kashmiri Pandits, face challenges related to their identity in transition, such as displacement, migration, and loss of cultural heritage.

6. Ethnocentrism: The majority community in India often shows ethnocentrism, which can lead to marginalization and discrimination of minority communities.

7. Problem of preserving culture: Minority communities face challenges in preserving their unique cultural heritage and traditions in the face of dominant cultural forces.

8. Violence communal tensions and riots: Minority communities are often the targets of communal violence and riots, which can result in loss of life and property, and a breakdown of social cohesion.

9. UCC: The proposal for a Uniform Civil Code, which would impose a uniform set of laws for all citizens regardless of religion, has been a controversial issue for minority communities in India, who fear that their personal laws and traditions may be undermined.

Jagganath Pathy has identified four dimensions of problems related to religious minorities, which include subordination in terms of physical and economic power; deprivation in terms of material resources, employment, and education; inferiority where the majority culture is celebrated; and distinctiveness which is often visibly apparent.

Some of the specific Problems of the Minorities are

1. Christians: Religious conversions have assumed a very sensitive form in India and missionaries are often alleged of forced conversions and are subjected to attack. Despite discrimination against the Dalit Christians, they do not have provision for reservation like the Buddhist or Sikh Dalits.

2. Sikhs: The sex ratio among Sikhs is poor despite relatively high affluence of the community. The Khalistan movement has also led to tension in the community and increased the suspicion between the state and the community.

3. Parsis: They are the most affluent minority community. However, the 2011 census found that the population of Parsis have declined by 18% to 57,264 in a decade, virtually reducing them to the status of urban tribes.

4. Muslims: They lag behind a great deal in human development parameter. They also face challenges of stereotyping and ghettoization and lack of representation in power.

The state has taken several measures to deal with the problems of religious minorities in India, some of which include:

1. The Indian Constitution recognizes the right of religious and linguistic minorities to establish and administer educational institutions of their choice.

2. The National Commission for Minorities Act was enacted in 1992 to safeguard the interests of minorities and to empower them to promote their educational, social, and economic development.

3. Various schemes have been introduced to promote the welfare of minorities, such as the Prime Minister's 15-Point Programme for the Welfare of Minorities and the Multi-Sectoral Development Programme.

4. The government has also provided financial assistance to minority students for education through various scholarships and schemes.

5. Special courts have been set up to handle cases related to communal violence and other crimes against minorities.

6. The government has launched campaigns to promote communal harmony and national integration.

7. The government has also taken steps to protect the cultural heritage of minorities, such as by preserving and restoring their religious and historical monuments.

In conclusion, the problems faced by religious minorities in India are complex and multifaceted. While some measures have been taken by the state to address these issues, there is still much work to be done to ensure the protection and equal treatment of all citizens regardless of their religion. It is important for the government and society as a whole to work towards fostering a culture of inclusion and respect for diversity to create a truly harmonious and equitable society.

(c) Write some of the important social reforms in India for the removal of untouchability. (10 Marks)

Approach

- Introduce by explaining briefly the practice of untouchability.

- Provide the important social reforms in India for the removal of untouchability before and after Independence.

- Describe the impact of the social reforms.

- Conclude appropriately.

Solution

Untouchability is a discriminatory social system where certain castes called as Dalits are deemed inferior and excluded from mainstream society. These castes face various obstacles such as limited access to education, employment opportunities, and public spaces, and also endure physical and emotional abuse. The origin of this practice is based on the Hindu caste system, which categorizes individuals into specific social and economic positions determined by their birth.

Ghanshyam Shah classifies the Dalit movements into reformative and alternative movements. The former tries to reform the caste system to solve the problem of untouchability. The alternative movement attempts to create an alternative socio-cultural structure by conversion to some other religion or by acquiring education, economic status and political power. Both types of movements use political means to attain their objectives.

Some of the important social reforms in India for the removal of untouchability before Independence includes:

1. Formation of Brahmo Samaj in 1828 by Raja Ram Mohan Roy, which aimed at social reform and eradication of social evils like untouchability.

2. Social reformers like Jyotirao Phule and Savitribai Phule founded Satyashodhak Samaj in Maharashtra in 1873, which was a social reform movement for the upliftment of Dalits and other oppressed communities.

3. The Indian National Congress, established in 1885, included the abolition of untouchability as one of its objectives.

4. B.R. Ambedkar, an intellectual and social reformer, founded the Bahishkrit Hitakarini Sabha in 1924, which aimed at working for the welfare of Dalits and the oppressed.

5. The Harijan Sevak Sangh, founded by Mahatma Gandhi in 1932, aimed at the upliftment of Dalits and the removal of untouchability.

6. Poona Pact of 1932, an agreement between Dr. B.R. Ambedkar and Mahatma Gandhi, which ensured reserved seats for Dalits in legislative assemblies and other elected bodies.

7. Temple Entry Proclamation Act, 1936 passed in Travancore, which allowed Dalits and other oppressed castes to enter Hindu temples.

Some of the important social reforms in India for the removal of untouchability after Independence includes:

1. The Constitution of India, which came into effect in 1950, made untouchability illegal and provided safeguards for the protection of the rights of the Dalits.

2. The Indian government has implemented a reservation system to provide better educational and employment opportunities for Dalits.

3. The Prevention of Atrocities Act, enacted in 1989, provides for the punishment of crimes against Dalits and other oppressed communities.

4. The National Campaign on Dalit Human Rights founded that works towards the protection of the rights of Dalits and the elimination of untouchability.

5. The Mandal Commission was established in 1979 to address issues of social and economic inequality in India, including the problem of untouchability. It recommended quotas for the admission of Dalits to educational institutions and government jobs.

The social reform movement succeeded in raising awareness about the injustices of untouchability and mobilizing public opinion against it. The movement also led to the introduction of several legal measures to abolish untouchability, including the Untouchability (Offenses) Act of 1955 and the Constitution (Scheduled Castes) Order of 1950, which granted reserved seats in government jobs and educational institutions to Dalits.

Overall, the impact of the social reform movement in the removal of untouchability in India was significant. It helped to challenge the deeply ingrained caste system and promote social equality and justice, paving the way for a more inclusive and equitable society. However, despite these efforts, discrimination against Dalits and other marginalized communities still persists in India today, highlighting the need for continued advocacy and activism.

To sum up, a number of social reforms were instrumental in eradicating the practice of untouchability in India. These initiatives were designed to confront prejudiced customs, foster fairness and impartiality, and offer positive measures for communities that were historically marginalized. Although notable headway has been made, there is still a considerable distance to travel to combat discrimination and guarantee the complete integration and empowerment of every community in India.

Question 4.

a) Discuss the status of women among the emerging urban middle class. (20 Marks)

Approach

- Introduce by explaining briefly the nature of the emerging urban middle class.

- Elaborate on the status of women in terms of the development they have undergone and challenges they still face.

- Provide some measures taken to deal with the challenges.

- Conclude appropriately.

Solution

The urban emerging middle class refers to a group of people who have experienced significant economic growth and social mobility in recent years. This group is typically characterized by their education, professional skills, and increased earning power. The urban emerging middle class in India is a diverse group, encompassing people from different regions, religions, and castes.

They are generally concentrated in urban areas and are engaged in professional, technical, and managerial occupations. They often work in the service sector, including IT, finance, and healthcare, and have access to better opportunities for career advancement and higher salaries.

The current status of women among the emerging urban middle class is a mixed one.

- On the positive side, there has been a significant increase in the number of women from the emerging urban middle class in India who are pursuing higher education and specialized skills training. This trend is opening up a wider range of professional opportunities for women, enabling them to enter non-traditional fields such as STEM that were previously male-dominated. Additionally, many women in this group are breaking traditional gender roles by delaying marriage and having children, and prioritizing their careers and personal goals.

- As a result, women in the emerging urban middle class in India are becoming more financially independent and able to make their own financial decisions, which gives them more control over their lives and greater self-confidence. Some companies are also implementing policies that promote gender equality and support women in the workplace, such as flexible work arrangements, maternity and paternity leave, and mentorship programs for women.

- Finally, women in this group are taking on leadership roles in various fields, such as politics, business, and media, which promotes women's visibility and representation in these areas. For example, in the 1950s, women contested elections in around 7% of constituencies, but by the 2010s, women were competing in 54% of constituencies.

These positive trends indicate a significant shift towards greater gender equality and empowerment of women in the emerging urban middle class in India.

However, women in the emerging urban middle class still face significant challenges. They are often expected to fulfil traditional roles as wives and mothers, even as they pursue their careers.

Leela Dube thus argued that the emerging middle class in India was not necessarily conducive to greater gender equality, as women were often expected to balance traditional gender roles with the demands of modernity. They also face discrimination and bias in the workplace and have fewer opportunities for career advancement than men. Furthermore, women in this group are often expected to balance work and family responsibilities, which can limit their professional growth and earning potential. This has impact on the female labour force participation. According to World Bank data, the female labour force participation rate has declined from 32% in 2005 to 19% in 2022.

Other challenges faced by women in the emerging urban middle class include limited access to healthcare and inadequate legal protection from discrimination and violence. Many women in this group also face societal pressure to conform to traditional gender roles, which can limit their choices and opportunities. A woman's identity is seen to be largely dependent on her marital status. While women are selecting fashionable clothing, it appears that their freedom and independence is only superficial, as marriage and motherhood continue to be seen as the most essential objectives, with all choices being made to align with these goals. Uma Chakravarti thus argued that the emerging middle class in India is often characterized by a narrow and exclusionary vision of modernity, which does not necessarily challenge traditional gender roles and hierarchies.

However, the States have also taken significant steps to improve the status of women through legal reforms, education, employment, health initiatives, and awareness campaigns. Legal reforms such as the Protection of Women from Domestic Violence Act and the Sexual Harassment of Women at Workplace Act aim to protect women's rights.

Education initiatives like the Right to Education Act provide free education for children, and employment initiatives like the Maternity Benefit Act provide paid maternity leave. Health initiatives like the National Health Mission provide free healthcare services for women in rural areas, and awareness campaigns like Beti Bachao Beti Padhao promote gender equality. Further, schemes like SHG's and reservation policy have played a major role in creating channels for women empowerment and have enabled them to take independent decisions in family, marriage and work places. Despite these efforts, gender equality in India still needs more progress.

In conclusion, while the emerging urban middle class in India has seen progress in terms of education and employment opportunities for women, there are still significant challenges in terms of social and cultural attitudes towards women's roles and status. Further efforts are needed to promote gender equality and empower women in all areas of Indian society.

(b) Describe the impact of land reforms on the peasants of Indian society. (20 Marks)

Approach

- Introduce India's historical context and need for land reforms

- Elaborate on the key land reform measures.

- Discuss its positive impact on peasant and overall agrarian social structure.

- Discuss the limitations of the Land Reforms and its impact on peasant and overall agrarian social structure.

- Conclude appropriately.

Solution

Land reforms in India were initiated to address unequal land distribution and landlessness, prevalent due to centuries of colonial rule and feudal practices. The reforms aimed to redistribute land, provide security of tenure, abolish intermediaries, ensure equitable access to land, and provide fillip to 'modernization of agriculture' and increase 'agriculture productivity'. So, broadly the objectives were to usher in an egalitarian society, stop exploitation in all forms.

The major land reform included abolition of intermediaries, which aimed to eliminate the middlemen between landowners and tenants; land ceiling laws, which aimed to limit the maximum amount of land that an individual or family could own; and tenancy reforms, which aimed to provide security of tenure to tenants and to regulate the relationship between landlords and tenants. The land reforms also included the distribution of surplus land to the landless and marginalized sections of the society and the provision of credit and other support services to small and marginal farmers.

Land reforms were used as a political tool to bring about changes in the agrarian class structure. Numerous sociological studies have examined the notable patterns of change in the agrarian social structure. These include:

1. Redistribution of land to the landless and marginalized sections has led to changes in land ownership patterns and increased land ownership among the previously landless.

2. The abolition of intermediaries has provided security of tenure to tenants and has reduced their exploitation by intermediaries and landlords.

3. Land ceiling laws have restricted land concentration and prevented the accumulation of large landholdings by a few individuals or families.

4. The implementation of tenancy reforms has ensured fair and equitable access to land and provided legal protection to tenants from arbitrary evictions.

5. The provision of credit facilities and access to markets has improved the economic conditions of peasant farmers and has provided them with opportunities to invest in farming and increase their productivity.

6. The increased bargaining power of peasant farmers has enabled them to negotiate better prices for their produce and to resist exploitation by middlemen and traders.

7. Land reform measures have helped in reducing poverty and inequality in rural areas, and have empowered peasant farmers by providing them with greater control over their land and resources.

8. Land reforms have also played a significant role in the empowerment of women by providing them with greater access to land and resources, and by recognizing their rights as farmers and landowners.

However, the Land Reforms also had great many limitations as mentioned below -

1. The actual measures taken for land reforms in India have not matched the ideology projected during the freedom struggle. As a result, there has been no significant socialist transformation in the agrarian class structure.

2. B.C. Joshi summarized the post-independence trends in the agrarian class structure, which saw the decline of feudal customary tenancies and their replacement with more exploitative lease arrangements.

3. The taking over of zamindars' and absentee landlords' estates was subject to payment of compensation, limiting transfer of land to only rich tenants.

4. Land Ceiling Acts were largely ineffective, as landowners used "benami transfers" to divide land among relatives and maintain control.

5. Land reforms in India did not completely eradicate landlordism as it only removed the top layer of landlords. Upper/middle peasants colluded with the land revenue and administrative machinery, exploiting loopholes in the law, exemptions, and delays in the judicial process to block the progress of reforms.

6. Although some states have ensured minimum wages for agricultural labor, redistribution of land has not increased productivity levels due to the lack of inputs and better agricultural practices.

7. Other Land Reform Movements, such as the Bhoodan Movement and operation Barga, had limited success. According to Jan Bremen, land reform led to a shift from patronage to exploitation occurred.

8. The failure of land reforms has led to the rise of extremist movements such as the PWG in Telangana and the Maoist communist center in Bihar, as well as inter-caste tensions.

9. The nation's current crises such as farmer suicides, agrarian unrest, and increased Naxal violence (in Chhattisgarh and Andhra Pradesh) can be attributed to the inadequate implementation of land reforms.

10. According to Vyas, the political leadership has failed to effectively implement land reform policies, which has allowed the nexus between land, class, and political domination to persist.

11. Arvind Das and Anand Chakravarty have highlighted in their work the hegemonic link between dominant castes, landholders, and power in regions such as Purnia district of Bihar. Similarly, Daniel Thorner finds that even after the implementation of land reforms, the nexus between land and caste remains unchanged.

12. P. Sainath argues that despite six decades of independence, land reforms have not been effectively implemented, yet Special Economic Zones (SEZs) have been established in just six months.

Overall, it is still contended that the agrarian system, while having undergone significant changes from the colonial era to the present day, is still highly uneven. This arrangement restricts agricultural productivity and necessitates true land reforms to not only stimulate agricultural expansion but also eliminate rural poverty and establish social equity.

(c) What is the idea of 'Indian village' Explain. (10 Marks)

Approach

- Introduce by briefly mentioning the significance of the village in Indian society.

- Discuss various views on the idea of Indian village.

- Briefly mention the significance and the changes in the conception of Indian villages in contemporary time.

- Conclude appropriately.

Solution

The Indian village has a significant role in the country's cultural, social, and economic history, serving as the cornerstone of Indian society with an agrarian-based economy, traditional customs, and a close-knit community. It continues to hold a special place in the country's collective consciousness, even in contemporary times, viewed as the backbone of the nation's agrarian economy and rural way of life. Thus, understanding the idea of the Indian village, its evolution, and significance in contemporary India is crucial.

During the colonial era, the concept of the 'Indian Village Community' was shaped by the writings of colonial administrators and ethnographers such as Charles Metcalfe, Henry Maine, and James Mill. These writers described the Indian village as a politically autonomous and economically self-sufficient 'republic' with communal land ownership, social harmony, patriarchal governance, and surrounded by hostile neighboring villages. Such a portrayal of the Indian village as unchanging and isolated entities led some Marxist scholars to argue that British rule unintentionally broke the stagnation of Indian society built on unchanging village communities.

According to the Orientalists, the Indian village was an ideal social structure that had a caste-based hierarchy with functional integration between different occupational groups. However, numerous village studies conducted by Indian sociologists and anthropologists during the 1950s and 1960s have challenged this view.

These studies, based on extensive fieldwork, have concluded that the Indian village was never self-sufficient. Instead, it has been argued that the Indian village-maintained links with the larger society and centers of Indian civilization through migration, trade, administrative linkages, inter-regional markets, caste networks, pilgrimage, fairs, festivals, and other activities.

According to Andre Beteille, the village he studied (Sripuram) was not fully self-sufficient in the economic sphere. Similarly, M. N. Srinivas challenged the colonial notion of Indian villages while conducting field studies in Rampura, Mysore, arguing that villages maintained social, political, and economic ties at the regional level. Indian sociologists considered villages the most representative unit of Indian social life and a crucial source of identity for residents. However, they rejected the portrayal of villages as unchanging, atomistic entities as it distorted the empirical reality of Indian society.

The notion of Indian villages being a homogeneous structure with complete functional integration and social harmony between different occupational groups was challenged by empirical evidence gathered from village studies. S. C. Dube, while conducting field-work in Shamirpet village, identified six factors that contributed to status-differentiation or inequality in the village community: caste and religion, land-ownership, wealth, position in government service and village organization, age, and distinctive personality traits.

He observed that while the village presented itself to the outside world as a unified and compact entity, there were "groups and factions" within the settlement. Village studies provided detailed accounts of caste, class, and gender differences in the social life of the village.

M. N. Srinivas criticized the colonial view of the caste system in Indian villages, arguing that it was not a closed and rigid system, but allowed for some mobility, especially in the middle regions. Indian sociologists and anthropologists, through their village studies, also challenged the idea that Indian villages were homogeneous, instead highlighting social differentiation and ties with urban areas. The unity-reciprocity framework used to understand Indian villages did not negate the presence of social inequality based on caste, class, and gender, and the colonial view reduced Indian village life to an ideological category that did not reflect reality.

The idea of the Indian village has significant implications for the larger society. The idea of the Indian village has also been used to promote various social and political agendas, such as rural development, decentralization, and empowerment of local communities. However, the village as a social unit faces several limitations and challenges in contemporary times, such as the impact of globalization and modernization, migration, and environmental degradation. According to RK Mukherjee, in capitalist India, urban areas form the basic structure of society, while villages are considered to be the recipients of this structure.

On the other hand, Y. Singh suggests that due to various factors such as Islamization and Westernization, Indian society is undergoing rapid changes, and villages can no longer be seen as microcosms of India.

To conclude, the concept of the Indian village is an essential aspect of Indian society and culture. Despite its enduring presence, villages are facing various challenges in contemporary times that threaten their sustainability. As India continues to evolve and develop, it is crucial to critically reflect on the strengths and limitations of the village as a social unit and find ways to address the challenges it faces while preserving its unique cultural heritage.

Section - B

Question 5. Write short notes with a sociological perspective on the following in about 150 words each:

a) Trends of Infant Mortality Rate among Females. (10 Marks)

Approach

- Define the concept of infant mortality rate and how it is calculated.

- Explain the current trends and patterns of infant mortality rate among females.

- Identify the social and structural factors that influence infant mortality rate among females.

- Conclude appropriately

Solution

Infant mortality is the death of a child less than one year of age. In India, the Infant Mortality Rate (IMR) among females is calculated as the number of female infants who die before reaching the age of one year, per 1,000 live female births in a given year.

The Sample Registration System (SRS) Statistical Report, revealed that in 2011, all states except for one had a higher infant mortality rate for female infants than male infants. However, the infant mortality rate for girls finally equalised to the rate for boys in 2020 as per SRS 2020. In 16 states, the infant mortality rate remained higher for female infants than male infants, but since 2011 the gap has significantly reduced. In rural India, even though the gap between the infant mortality rate between female infants and male infants has reduced, the female infant mortality rate remained marginally higher than the male infant mortality rate. For 2020, an IMR of 28 was recorded for both male and female infants, unlike ten years ago, when the male IMR was 43 and female IMR was considerably higher at 46, according to the SRS report from 2011.

Factors responsible for infant mortality can be categorized into two groups: biological and socio-economic.

Biological factors that influence foetal and neonatal mortality rates include maternal age, birth order, inter-birth intervals, and multiple births. Several social and structural factors contribute to the higher infant mortality rate among females in the country.

One of the primary factors is gender bias. Many families in India prefer male children over female children, which can result in neglect or mistreatment of female infants, leading to a higher risk of infant mortality. Poverty is another significant factor contributing to infant mortality in India. Poor families often lack access to quality healthcare, clean water, and adequate nutrition, which can lead to poor health outcomes for both mothers and infants. This, in turn, can result in a higher risk of infant mortality.

India has a shortage of healthcare providers, particularly in rural areas. This can make it difficult for women to access quality prenatal and postnatal care, leading to complications during pregnancy and childbirth. Malnutrition is another significant issue in India, particularly among women and children. Malnourished women are more likely to experience complications during pregnancy and give birth to low-birth-weight infants, who are at higher risk of mortality.

Lack of access to clean water and sanitation facilities can increase the risk of infection for both mothers and infants, leading to complications and mortality. Education is a key determinant of health in India, particularly for women. Women who are educated are more likely to access healthcare and make informed decisions about their health and the health of their children.

Certain cultural practices in India, such as early marriage and dowry, can increase the risk of complications during pregnancy and childbirth, leading to infant mortality. Finally, there are regional disparities in infant mortality rates in India. Some states have much higher rates of infant mortality than others, often due to differences in healthcare infrastructure and access to resources.

The State has taken measures to address the high infant mortality rate among females. The National Health Mission aims to improve access to quality healthcare, and initiatives like the Janani Suraksha Yojana and Pradhan Mantri Surakshit Matritva Abhiyan promote institutional deliveries and antenatal care. The Integrated Child Development Services program addresses malnutrition, and policies like Beti Bachao, Beti Padhao initiative tackle gender bias.

Overall, addressing these social and structural factors is crucial for reducing the infant mortality rate among females in India. This can involve improving access to healthcare, increasing education and resources for women, addressing gender bias, and promoting policies and programs that support maternal and child health.

b) Domestic Violence Act, 2005. (10 Marks)

Approach

- Define domestic violence and provide context on its prevalence in India.
- Give reasons for domestic violence from a sociological perspective.
- Discuss the objectives and provisions of the Domestic Violence Act.
- Impact and limitations of the Act.
- Conclude appropriately.

Solution

The United Nations defines gender- based violence as "any act of gender-based violence that results in, or is likely to result in, physical, sexual, or mental harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life." According to the latest report by the National Family Health Survey (NFHS-5) 29.3% married Indian women between the ages of 18-49 years have faced domestic violence/or sexual violence.

From a sociological perspective, it is important to recognize that domestic violence is not just an individual problem, but also a social problem. It is rooted in larger societal issues such as gender inequality, power imbalances, and cultural norms that perpetuate violence against women.

Gender-based violence is perpetuated by unequal power relations between men and women that have existed for centuries. This inequality is reinforced by the control of women's sexuality and the cultural ideology that defines gender roles. Violence against women is often justified through customs, traditions, and religion, which punish women for violating cultural norms. The persistence of the belief that violence against women is a private matter hinders efforts to eradicate this violence.

Conflict and militarization have also been linked to an increase in violence against women, with women's suffering often overshadowed. Finally, government inaction in preventing and ending violence against women is a significant contributor to the tolerance of such violence throughout society.

In response to a long-standing demand by women's rights groups to address the issue of domestic violence the Protection of Women from Domestic Violence Act of 2005 was enacted. Protection of Women from Domestic Violence Act of 2005 is a comprehensive legislation aimed at protecting women from domestic violence and abuse. Its provisions include appointing protection officers, issuing protection orders, providing compensation to the victim, counselling both the perpetrator and victim, and imposing penalties on the perpetrator.

It has helped to bring domestic violence out of the realm of personal or private matter and made it a matter of public concern. The Act has raised awareness about the issue, leading to a greater understanding of its impact and the need for prevention and intervention. The Act has empowered women to speak out against domestic violence and seek help. It has provided them with a legal framework to protect their rights and seek justice. However, the Domestic Violence Act 2005 faces challenges and limitations including: ineffective implementation due to lack of awareness, inadequate resources and training; cultural attitudes that condone domestic violence; social stigma and ostracization of women who report abuse; limited scope as it only covers violence within marriage or cohabitation; and weak penalties that may discourage victims from reporting and perpetrators from stopping abuse.

Thus, addressing the problem of domestic violence requires a systemic approach that involves changing societal attitudes and beliefs, as well as providing support and resources for victims.

c) Dynamics of Contemporary Dalit movements. (10 Marks)

Approach

- Introduce by briefly giving the historical background of the Dalit movement in India.

- Describe the contemporary dynamics of the Dalit movement

- Conclude by highlighting intersectionality and changing scope of Dalit movement.

Solution

The Scheduled Castes (SCs) or Dalits have been historically marginalized and excluded in social, economic, and political spheres. The mobilization of SCs dates back to the colonial era when reformers like Jyotirao Phule and BR Ambedkar advocated for Dalit rights. Ambedkar played a crucial role in drafting the Indian Constitution, which included provisions for affirmative action and reserved seats for SCs. Since then, the Dalit movement in India has taken various forms, including socio-cultural, economic, and political phases, such as the Republican Party of India, Mahar Movement, Dalit Panther, and Bahujan Samaj Party Movement.

There are multiple ongoing movements within the larger Dalit movement, which have their own specific goals, strategies, and tactics. Some of them are as follows:

1. Bhim Army is a Dalit rights organization founded in 2015 in Uttar Pradesh, India, with the objective of protecting and restoring the dignity of Dalits through direct action based on confrontation.Besides its protests against caste-based violence and prejudice, and it has also opposed the Citizenship Amendment Act that supported protests by Muslim community.

2. The suicide of Rohith Vemula in 2016 sparked a nationwide movement for "Justice for Rohith" and highlighted the discrimination and injustice faced by Dalit students in higher education, including being labelled with derogatory terms and threats of retaliation.

3. The Koregaon Bhima Incident in 2018 was a clash between upper-caste and Mahar Dalits during the celebration of the Anglo-Maratha War. The police arrested five Dalit activists and accused them of being Left-Wing activists. The incident highlights the struggle of Dalits to restore honour and the caste structure's discriminatory nature.

4. The Dalit women's movement, which emerged in the 1990s, highlights the intersection of caste and gender and works towards the empowerment of Dalit women. For example, the "Gulabi Gang" in India, founded by a lower caste woman, fights against gender-based violence and supports the education of girls.

5. The Dalit LGBTQIA movement works towards the inclusion and acceptance of Dalit LGBTQIA individuals in both the Dalit and LGBTQIA communities. For example, the "Dalit Queer Project" in India provides a platform for Dalit LGBTQIA individuals to share their stories and experiences.

6. The Dalit community which arguably is under-represented in the Indian mainstream media, with the awakening of platforms like Twitter and Facebook, has been using the respective platforms to educate people about the idea of India that Dr. Ambedkar envisioned. Along with other popular platforms, YouTube, too has paved a way for the oppressed masses to voice their grievances and agitate through various short films, lectures and documentaries. The epitome of these efforts is the channel Dalit Camera Ambedkar, which speaks about the Dalits and oppressed.

7. Anti-caste consciousness and advocacy has surged in America in the last decade, with Dalit and anti-caste activists leading a movement in the South Asian American diaspora to educate, agitate, and organize. Several institutions of higher education, including Brandeis University, Brown University, and the University of California Davis, have added caste to their non-discrimination policies, and Seattle has become the first U.S. city to ban caste discrimination.

8. In recent times the process of organised mass conversion of Dalits to Buddhism can be seen intensifying in various part of the country.

Thus, the contemporary Dalit movement highlights the ongoing struggle for equality and social justice in various speres of Indian society, as well as the intersectionality of caste with other forms of oppression such as gender and sexuality. It also illustrates the power of collective action and social media in challenging systems of oppression and mobilizing marginalized groups towards political and social change in India and abroad.

d) Impact of privatization on educational disparities. (10 Marks)

Approach

- Introduce by explaining what you understand by privatization of/in education.
- Briefly discuss the existing disparities in education.
- Analyse the impact of privatization on educational disparities using sociological theories.
- Provide specific examples of how privatization has impacted educational disparities in different contexts.
- Conclude by providing potential solutions for reducing educational disparities.

Solution

Privatization in education means transferring ownership, control, and funding of educational institutions from the government to private individuals, organizations, or corporations. This includes privately-owned schools, public-private partnerships, and market-based principles. It aims to improve educational outcomes, but can also create inequalities and prioritize profit over equity.

There are significant disparities in education, both globally and within countries. These disparities can be seen in differences in access, quality, and outcomes. Access to education is not equal for everyone. Children from low-income families or marginalized communities often face barriers to accessing education, such as lack of financial resources, distance to schools, and discrimination.

According to conflict theorist, privatization of education may increase educational disparities as private schools tend to cater to the elite, who can afford their high fees, and provide better educational resources and opportunities. This may lead to greater inequality in education outcomes between the rich and poor, as well as between different racial and ethnic groups. The focus on profit-making may also result in the exclusion of marginalized groups and the neglect of their educational needs.

Functionalist, on the other hand, argue that privatization may improve educational quality and reduce disparities by introducing competition and efficiency in the education system. Private schools may provide higher quality education, better resources, and more opportunities, which can lead to better educational outcomes. According to IHDS survey, around 75% of urban and 50% of rural students prefer private schools. However, this assumes that all individuals have equal access to these private schools, which is often not the case.

As per Symbolic interactionist privatization may reinforce existing social hierarchies and symbols of status and prestige associated with private education, which can further widen educational disparities between different social groups. For example, private schools may be seen as a symbol of elite status, which may reinforce existing social hierarchies and inequalities.

In India, privatization has had varying impacts on education. Private coaching centres and tuition classes have widened the gap in academic performance between students who have access to them and those who do not. On the other hand, edtech companies have made educational content more accessible to students in remote areas and those who cannot afford traditional coaching classes. However, there are concerns about the quality of online tutoring services and the reliance on technology for education, which may exacerbate existing educational disparities.

As reversing privatization is not possible the focus should be on the potential solutions for reducing educational disparities and promoting equitable access to education. These includes government regulation and oversight of private institutions, increased funding for public schools in underprivileged areas, public-private partnerships, providing scholarships and financial aid to underprivileged students, promoting the use of technology, and addressing broader social issues such as poverty and discrimination.

e) Rural landless labourers and development induced displacement. (10 Marks)

Approach

- Introduce by highlighting socio-economic background of rural landless labourers.

- Mention the factors responsible for development induced displacement.

- Give the conflict and functional perspectives on development induced displacement.

- Discuss the impact of development induced displacement on rural labourers.

- Conclude by providing potential solutions for development induced displacement.

Solution

Rural landless laborers in India are people who work in agriculture or other rural industries but do not own land. They work for daily wages and are often belong to marginalized communities such as Dalits, Adivasis, and other backward castes, and are often considered to be at the bottom of the social and economic hierarchy. They are particularly vulnerable to development-induced displacement, where their land and livelihoods are taken away for development projects

Development-induced displacement can be caused by various factors such as construction of dams, highways, industrial projects, urbanization, mining activities, and tourism development. These projects often require large areas of land, which can lead to the displacement of people who rely on that land for their livelihoods. Additionally, government policies and land acquisition laws can also contribute to development-induced displacement.

From a conflict perspective, displacement can be seen as a consequence of power struggles between the state, corporations, and the marginalized communities. The dominant groups, driven by economic interests, are responsible for displacement and the resulting social inequality. From a functionalist perspective, development-induced displacement can be seen as a necessary step towards progress and modernization. The development projects aim to improve the economy, infrastructure, and standard of living for the larger society. Displacement can be seen as a temporary sacrifice for the greater good of the community, and the affected people can be compensated for their losses.

Development-induced displacement can have significant impacts on rural landless labourers, as they often have limited options for livelihoods and are particularly vulnerable to forced displacement. Some of the impacts include:

1. Loss of land: Displacement can result in conversion of self-cultivators to non-agricultural or landless wage laborers.

2. Loss of livelihoods: Rural landless labourers rely on access to common property resources such as forests, water bodies, and grazing lands for their livelihoods. Development projects such as dams, mines, and industrial parks can result in the loss of these resources, leaving them with limited options for earning a living.

3. Disruption of social networks: Forced displacement can result in the breakdown of social networks and community ties, which are important sources of support and assistance for rural landless labourers.

4. Decreased access to basic services: Rural landless labourers may lose access to basic services such as healthcare, education, and sanitation, which are often tied to their place of residence.

5. Psychological impacts: Displacement can also have significant psychological impacts, such as anxiety, depression, and trauma, particularly among vulnerable populations such as women and children.

6. Marginalization: Displacement can result in the marginalization and exclusion of rural landless labourers from the mainstream development process, further exacerbating their already precarious socio-economic position.

7. Other impacts: Displacement can result in early marriage of girl children due to uncertain future, isolation and weakening of joint family systems, distress migration to towns and cities, decreased population growth in rural areas, growth of slums and shanty towns, cultural conflicts with the urban population.

8. Mridula Singh has, in her 1992 study, concluded that rehabilitation policies are often blind to rights of women. Often unmarried adult daughters and abandoned women are considered dependent and no separate rehabilitation consideration is given.

Since development is necessary for overall growth and prosperity of the country there is a need of robust policy solutions to address development-induced displacement. This includes strict adherence to land acquisition laws, recognition of land rights of marginalized communities, strengthening of gram sabhas' role, establishing an independent regulatory body, promoting sustainable development, participatory rehabilitation, conducting impact assessments, and providing legal aid to affected communities.

Question 6

(a) What are the main features of the second wave of Women's movement in the Indian context? (20 Marks)

Approach

- Provide a brief background on the women's movement in India.

- Define what is meant by the second wave of the women's movement.

- Describe the key features of the second wave of the women's movement in India.

- Conclude the answer by highlighting its significance in the context of women's rights and empowerment.

Solution

The women's movement in India has a long history of activism, advocacy, and organizing for women's rights and empowerment. The second wave of the women's movement emerged in the late 1970s and lasted until the early 1990s. This period saw a surge of feminist activism and advocacy for women's legal, political, and social rights.

The second wave of the women's movement in India was characterized by a more radical and assertive approach to feminism. It was a period of increased visibility and activism, as well as greater awareness of women's issues and concerns.

The second wave of the women's movement in India had several distinguishing features that set it apart from the first wave.

One of the significant changes was the focus on securing legal and political rights for women. Women activists demanded equal pay, access to education and employment, and protection from domestic violence. Additionally, the movement fought for greater representation of women in politics and public life, challenging the patriarchal norms that limited women's participation and leadership.

Another major achievement of the second wave was the passage of the Dowry Prohibition Act in 1986, which made the giving and taking of dowry a criminal offense. This victory was the result of the persistent campaigning by women's rights activists against the practice of dowry.

The second wave was more inclusive and intersectional than the first wave, recognizing the diversity of experiences among women and the ways in which gender intersects with other forms of oppression, such as caste, class, and religion. Women activists acknowledged that women's experiences of oppression are shaped by multiple factors, and that any meaningful feminist movement must take into account the intersecting nature of these factors. Consequently, the second wave was more diverse and inclusive, with women from different backgrounds and communities coming together to fight for their rights.

Another feature of the second wave was the surge in grassroots mobilization, with women organizing themselves at the community level to address issues such as dowry, domestic violence, and sexual harassment. Women's groups and NGOs played a key role in organizing these movements, providing women with the resources and support they needed to challenge patriarchal norms and values.

The second wave also utilized the media to raise awareness about women's issues and to challenge patriarchal norms and values.

Women's magazines, newspapers, and television shows became important platforms for feminist discourse, providing women with a voice and a means of expressing their concerns.

The second wave involved a critique of patriarchal culture, with women challenging the dominant cultural narratives that reinforce gender stereotypes and perpetuate discrimination against women. Women's groups and activists organized protests, demonstrations, and cultural events to challenge patriarchal values and to promote alternative, more empowering representations of women.

The second wave in India also emphasized reproductive rights, with women demanding access to contraception and abortion, as well as greater control over their bodies and fertility. This was particularly important in the context of the population control policies that were being implemented at the time, which disproportionately affected women from marginalized communities.

Moreover, the second wave was marked by a growing awareness of global feminist movements and a greater emphasis on solidarity with women's movements in other parts of the world. Women's groups and activists in India participated in international conferences and forums, sharing their experiences and strategies with women from other countries and learning from the struggles of women elsewhere.

Finally, the second wave of the women's movement in India had a significant impact on policy and law, with many of the demands and concerns raised by women's groups and activists being incorporated into legislation and government policies. For instance, the National Commission for Women was established in 1992, in response to the demands of women's groups, and has since played a key role in advocating for women's rights and empowerment.

In conclusion, the second wave of the women's movement in India was a significant moment in the country's history, marked by a range of features that helped to challenge patriarchal norms and values and advance the cause of gender equality. While there were limitations to the movement, including its middle-class bias and limited attention to the concerns of marginalized women, its legacy continues to inspire feminist activism in India and around the world.

b) Discuss the 'Chipko movement' as an example of eco-feminism. (20 Marks)

Approach

- Introduce by explaining the concept of Eco-Feminism.
- Explain what was Chipko Movement.
- Establish the link between the Chipko movement and eco-feminism
- Give an alternate view on this.
- Give a balanced conclusion.

Solution

Eco-feminism is a philosophy and social movement that links the oppression of women and the exploitation of the environment. It argues that the domination of women and the domination of nature are interrelated, and that the subjugation of one is intimately tied to the subjugation of the other. Eco-feminists believe that the patriarchal system that subordinates women also allows for the exploitation and degradation of the natural world. Eco-feminism emphasizes the importance of care, compassion, and interconnectedness in our relationships with both people and the environment.

The Chipko movement was a nonviolent environmental movement that originated in the Indian state of Uttarakhand (then part of Uttar Pradesh) in the 1970s. The movement was a response to the deforestation that was causing environmental degradation and threatening the livelihoods of local communities, particularly in the rural mountainous regions. The term 'Chipko' means 'to hug' or 'to cling to', and the movement is so named because of the practice of villagers, particularly women, embracing trees to prevent them from being cut down by commercial loggers. The Chipko movement was started by a group of women from the village of Mandal in the Chamoli district of Uttarakhand who were protesting against the felling of trees in a nearby forest. The Chipko movement spread rapidly to other parts of India and became a symbol of grassroots environmental activism. The movement was characterized by its nonviolent, Gandhian methods, including hunger strikes, marches, and protests.

The Chipko Movement as described by Vandana Shiva is most often specifically cited as the beginning of ecofeminism. The Chipko movement can be linked to eco-feminism as women played a central role in the movement. By hugging the trees, the women of the Chipko movement were symbolically embracing and protecting the environment.

This was a powerful statement that challenged the dominant patriarchal discourse that considered women as passive and powerless. The Chipko movement exemplifies ecofeminism by showing how the exploitation of women and the exploitation of the environment are interlinked. Women who are often the primary caregivers in their communities are particularly affected by environmental degradation. Hence, women's empowerment and environmental protection are inseparable issues. The Chipko movement was successful in bringing attention to the environmental issues facing rural communities in India, and it helped to initiate a broader movement for sustainable development and conservation in India. It also led to the establishment of a number of environmental organizations and initiatives in India, and it continues to inspire environmental activism around the world today.

Some scholars have argued that ecofeminists systematically downplayed the role of men in the Chipko movement and underreported the instances of men in leadership positions and controlling direction within the movement.

Other scholars contend that the peasants were not primarily motivated by a desire to protect the trees themselves, but rather to utilize their produce for sustenance and survival, in the subsequent years, the movement shifted its focus towards more extensive ecological concerns. These included the joint preservation and administration of forests, as well as the dissemination of technologies that rely on renewable energy sources.

Overall, the Chipko movement was a significant event in the history of environmental activism, not just in India but also around the world. It brought attention to the importance of preserving forests and protecting the environment, while also challenging traditional gender roles and empowering women to take an active role in environmental activism.

c) Discuss the impact of globalization on the workers in the Informal sector. (10 Marks)

Approach

- Introduce by defining the term Globalization.

- Explain briefly what is informal sector.

- Discuss the positive and negative impact of globalization on the workers in the Informal sector.

- Conclude with actionable solution that can mitigate the negative impacts.

Solution

Globalization refers to the increasing interconnectedness and integration of economies, societies, and cultures around the world. It is driven by advances in technology, transportation, and communication, which have made it easier and cheaper to move goods, services, and information across borders.

The informal sector comprises economic activities that are not regulated by the government or covered by formal labor laws. It includes self-employed workers and small businesses that operate outside of formal employment relationships. Informal sector workers lack job security, social protections, and access to benefits. This sector is a significant part of many developing economies, particularly in low- and middle-income countries.

The adoption of open market policies in various countries has led to increased interaction between nations through globalization, resulting in foreign direct investment and immigration that affect the informal sector. The benefits of globalization include economic growth and wealth distribution through import and export processes and the creation of superior job opportunities through technology and transportation advancements. Additionally, foreign investment and international trade bring opportunities for economic development and modernization through cross-cultural exchange. Private foreign investment in poorer countries can also increase employment opportunities, particularly in the informal sector where there is a large supply of semi-skilled or unskilled laborers who provide cheap labor and subsidize business expenses.

However, the current trend among companies is to reduce the number of permanent employees and outsource their work to smaller companies or home-based workers. This outsourcing is happening on a global scale for multinational companies, and developing countries such as India are providing cheap labor. Small companies are forced to keep wages low and often have poor working conditions to compete for orders from larger companies. Trade unions also struggle to organize themselves in these smaller firms.

The majority of the informal sector workforce consists of individuals who migrated from their villages to cities in search of better-paying jobs, leaving agriculture behind. These workers are often overworked and paid substandard wages. Employers prefer hiring them due to their cheap labor and the ease of hiring and firing them. These workers have no social security and rely solely on their families to take care of them in their old age.

Globalization has also resulted in international migration, such as many Indians moving to Gulf countries for work in construction and services sectors. Although globalization has helped reduce total unemployment by creating opportunities in the informal sector, these jobs do not offer secure employment.

Globalization has wide-ranging impacts on different aspects of civilization, leading to dependence of developing countries on developed ones and widening the gap between wealthy and deprived countries. According to Goldsmith, globalization will destroy employment and local communities, with third-world countries unlikely to benefit from this process. It can also result in imperialistic tendencies, as James Petrask argues that globalization is just another form of imperialism.

In order to mitigate the negative impacts of globalization on the informal sector, we have to ensure robust policy solutions that includes supporting local SMEs, providing education and training programs for informal workers, promoting unions and cooperatives, implementing policies to protect worker rights, strengthening labor regulations, and prioritize worker well-being.

Question 7.

a) What are the demographic projections for the ageing population (60+) for the next decade? What are the implications for formulating policy for them? (20 Marks)

Approach

- Introduce by defining the term ageing and providing data on the projections for the ageing population for the next decade.

- Discuss the issues faced by aged population.

- Provide the policy recommendation to deal with the problem of ageing population.

- Give an appropriate conclusion.

Solution

Clark Tibbitts defines ageing as the survival of a growing number of people who have completed the traditional adult roles of making a living and childrearing. In India, 60 has been mostly accepted for the purpose of classifying aged persons. India's elderly population (aged 60 and above) is projected to touch 194 million in 2031 from 138 million in 2021, a 41 per cent increase over a decade, according to the National Statistical Office (NSO)'s Elderly in India 2021 report.

The ageing population presents both medical and sociological challenges. The elderly is at a high risk of infectious diseases, and the demographic transition in India varies across different states due to socio-economic development, cultural norms, and political contexts. This makes it difficult for policymakers to provide geriatric care that considers all these factors. As a result, elderly care is becoming an important issue for both the public and private sectors, requiring solutions to various social issues such as:

1. Infrastructure Deficiency: As the aging population grows and chronic diseases become more prevalent, there will be an increasing need for improved physical infrastructure for elderly citizens. Insufficient physical infrastructure is a significant obstacle to providing comfort and care to the elderly.

2. Shifting Family Dynamics: India's traditional joint family system has historically safeguarded the social and economic well-being of the elderly. Traditional values in Indian society have emphasized respect and care for the elderly. However, with the growing prevalence of nuclear families in recent years, the elderly is likely to experience emotional, physical, and financial insecurity in the future.

3. Lack of Social Support: The elderly in India is particularly vulnerable due to inadequate government spending on social security programs. In urban areas, the elderly depends heavily on hired domestic help to meet their basic needs in an increasingly crowded and chaotic city. This has led to increased social isolation and loneliness.

4. Social Inequality: The elderly population is heterogeneous, with a rural-urban divide. Rural elderly people are less vulnerable than their urban counterparts, in part due to the continued prevalence of joint family values. However, not all elderly people receive the same level of support as the government categorizes them based on caste and other socio-cultural factors. In one study, it was found that elderly women were the poorest, had the lowest income per person, the highest negative affective psychological conditions, the lowest likelihood of having health insurance coverage, and the lowest consumption expenditure.

5. Availability, Accessibility, and Affordability of Healthcare: With the trend towards nuclear families, elder care management is becoming increasingly challenging, particularly for adult children who are responsible for their parents' well-being. Managing home care for the elderly is a major challenge due to the small, unorganized service providers that offer suboptimal care. Health insurance coverage in India is primarily limited to hospitalization. The concept of geriatric care is an area that has been largely neglected in the country. Most government facilities, such as day care centers, old age homes, counselling, and recreational facilities, are located in urban areas.

6. Economic Dependence: Elderly individuals who live with their families are largely dependent on the family's economic capacity for their economic security and well-being. Elderly individuals often lack financial protection, such as sufficient pensions or other forms of social security in India. Poverty is the most significant challenge facing older persons, which increases the risk of abuse. Due to their financial dependence, elderly individuals are vulnerable to infections and have low priority for their own health. Pradeep Kumar Panda, in his study of Orissa found that increasing economic strains of family lead to poor care of adults in family.

The problem of ageing in India can be addressed through various solutions such as providing universal health coverage and developing geriatric care programs. This step would ensure that the elderly receive proper healthcare and assistance in their old age. Additionally, increasing government spending on social security systems will also be beneficial. This would provide the elderly with financial protection and support during their later years. Another important solution is to develop age-friendly infrastructure and community-based support systems. This would help to create a more supportive environment for the elderly. Furthermore, developing policies to increase financial protection and employment opportunities for the elderly would also be helpful. Talcott Parsons also argued that society need to find roles for older people consistent with advanced age. This would ensure that the elderly have sufficient financial resources and the opportunity to stay active in the workforce if they desire.

Investing in research and data collection is also crucial to better understand the problems faced by the elderly and develop targeted solutions. Additionally, increasing public awareness and advocacy for the elderly is important to create a society that is more empathetic and supportive towards them. Implementing a National Policy for older persons is also a necessary step to uplift their economic status. The policy should focus on creating opportunities for the elderly to contribute to society and lead fulfilling lives. Finally, opening more geriatric centres for their health and wellness is a vital step towards ensuring that the elderly have access to quality healthcare.

All these solutions should be implemented in accordance with the Maintenance & Welfare of Parents & Senior Citizens Act of 2007 to ensure that the elderly is protected and their rights are respected. With concerted efforts, it is possible to create a society that values and supports its elderly citizens.

b) What are the possible underlying causes of the spurt of increased violence against women in public spaces in the last decade? (20 Marks)

Approach

- Introduce by defining Violence against Women.

- Provide recent data on violence against woman in public spaces.

- Discuss the underlying reason for the spurt of increased violence against women in public spaces.

- Provide the policy recommendation to deal with the problem of violence against woman.

- Give an appropriate conclusion.

Solution

United Nations declaration, 1993, defined violence against women as "any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to a woman, including threats of such acts, coercion or arbitrary deprivations of liberty, whether occurring in public or private life".

A recent study conducted for the Sakshamaa Initiative of Centre for Catalyzing Change (C3), by The Urban Catalysts, shows that of the women reporting harassment, 75 percent experienced harassment on streets and 19 percent at bus stops.

"Violence" is seen by Sylvia Walby as one of the six patriarchal structures that undermine woman's position in society. There are several possible underlying causes that could contribute to the increase in violence against women in public spaces. Some of them are:

1. Cultural attitudes that prioritize male dominance can lead to the normalization of violence against women, with media depictions portraying women as objects of male desire and contributing to male entitlement to harass or assault women in public spaces.

2. Socioeconomic factors, including limited access to education, housing, and healthcare, can leave marginalized women, including those in low-wage and precarious jobs, at greater risk of violence in public spaces, especially if working late at night or in isolated locations.

3. Political instability and conflict can lead to increased violence against women in public spaces due to law-and-order breakdown and disrupted social norms and gender roles.

4. Advances in technology and social media create new opportunities for harassment and stalking of women in public spaces, potentially increasing vulnerability due to tracking and monitoring.

5. Ineffective laws and policies for preventing violence against women in public spaces, inadequate enforcement of existing laws, insufficient resources for support services, and lack of public education campaigns may all contribute to the problem.

6. Toxic masculinity, which values aggression and the suppression of emotions, can lead to violence against women as a way to exert power and control.

7. Lack of safe and accessible public spaces, including poorly lit, deserted, or poorly serviced areas, can increase women's vulnerability to violence.

8. Objectification of women in public spaces, treating their bodies as public property and sexualizing them, may increase the likelihood of harassment and assault.

9. Women may be at a higher risk of violence when perpetrators are under the influence of drugs or alcohol. These substances can lower inhibitions and impair judgment, leading to an increase in violent behaviour. In some cases, perpetrators may use substance abuse as a justification for their actions.

10. Violence against women in public spaces can also be linked to mental health issues and trauma, such as PTSD and depression. Perpetrators may use violence as a coping mechanism or to assert power and control over others.

11. The lack of bystander intervention in situations where violence against women is occurring can contribute to the problem. People may fail to intervene due to fear of retaliation, lack of awareness of how to help, or a belief that it is not their responsibility

12. Women experiencing violence in public spaces may face barriers to reporting or seeking justice, including fear of retaliation, lack of trust in the justice system, or lack of support from legal or institutional resources. As a result, the perpetrator is able to escape consequences for targeting others.

13. Police officers are also less sensitized and the cases involving crimes against women have the longest backlog, accounting for nearly 89.6% of all cases. Further the rate of conviction is likewise relatively low.

To address increased violence against women in public spaces, the following recommendations can be considered: raise public awareness, strengthen laws and policies, increase access to justice, improve public spaces, encourage bystander intervention, promote gender equality, and provide comprehensive support services for survivors. Further school and educational interventions are needed, including comprehensive sexuality education, to address discriminatory attitudes and beliefs. Also, there is a need of improving measurement of the various forms of violence suffered by women, including those who are most marginalised, through strengthening data collecting and investing in high-quality surveys on violence against women. The state should also make the consequences of breaking these rules very clear to the general people

With the rise of public awareness, including among women, there has been an increase in the reporting of crimes in contemporary times. Nevertheless, there remains a significant number of incidents that go unreported, which underscores the presence of entrenched gender discrimination in Indian society.

c) How do caste and class come together in creating the category of extreme poor? (10 Marks)

Approach

- Introduce by defining Caste and Class.
- Explain how caste and class intersect to create extreme poverty.
- Explain the intersectionality with other identities that leads to extreme poverty.
- Conclude the answer with actionable solution to the problem of poverty and discrimination.

Solution

Caste is a hierarchical social system found in India and other cultures, where people are born into a fixed social group based on their ancestry, often associated with specific occupations. Higher-caste individuals typically have greater access to education, wealth, and political power, leading to discrimination against lower-caste individuals.

On the other hand, class is a system of social stratification based on economic factors such as income, wealth, and education. It sorts individuals into different social classes based on their economic status, with higher classes typically enjoying greater access to resources and opportunities.

Caste and class intersect in creating extreme poverty through a complex interplay of economic, social, and cultural factors. Individuals belonging to lower castes often face significant economic and social disadvantages, such as limited access to education, healthcare, and employment opportunities, which can contribute to their poverty. Similarly, those belonging to lower economic classes also face barriers to social mobility and access to resources, including education, jobs, and healthcare.

The intersection of caste and class can reinforce and amplify these disadvantages, creating a cycle of poverty that is difficult to break. According to Kathleen Gough, there is caste-class nexus which is highlighted by interconnections between caste, marriage and kinship on one hand and forces of production and production relations on the other. Similarly, Joan Mancher argues that caste system is effectively used as a tool of economic exploitation as well by dominant castes. Discrimination based on caste can limit economic opportunities and perpetuate poverty for generations, while economic inequality can further entrench caste-based discrimination and limit access to resources. For example, members of lower castes may be concentrated in low-paying jobs, such as manual labor or sanitation work, that provide little opportunity for social mobility. These jobs often lack job security, social protections, and safe working conditions, contributing to the persistence of poverty among lower-caste individuals.

Further caste and class can intersect with other social identities such as race, gender, and religion in creating extreme poverty. Individuals who belong to multiple marginalized groups may experience compounded discrimination and disadvantages, leading to greater levels of poverty. For instance, in India, Dalit women who belong to the lowest caste and have limited economic resources often face compounded discrimination based on their gender, caste, and economic status. They are subjected to social exclusion, violence, and limited access to education and healthcare. Similarly, indigenous communities in many parts of the world face discrimination based on their ethnicity and economic status, which can perpetuate their poverty.

In order to deal with extreme poverty and discrimination based on caste and economic status or other identities, Government should promote equal access to education and healthcare, strictly implement anti-discrimination policies, support small business development, encourage land reform, and strengthen social safety nets. These solutions require a multifaceted approach to address the root causes of poverty and discrimination.

Question 8.

(a) 'Many caste conflicts are between castes which are close to each other on the hierarchical scale.' Give a sociological explanation for this phenomenon. 20 marks

Approach

- Introduce by acknowledging the statement and noting the regular occurrence of caste conflicts.

- Explain the nature of caste system that creates inequality and resentment.

- Give reasons as to why caste conflicts are more often between castes which are close to each other on the hierarchical scale.

- Conclude the answer with actionable solution to the problem of caste conflict.

Solution

Caste conflicts between castes that are closely placed on the hierarchical scale are a common occurrence in India, and have been observed for a long time. From a sociological perspective, this can be attributed to the inherent nature of caste and its functioning within the Indian society.

The caste system in India is a hierarchical structure that is determined by birth and cannot be altered. It is founded on the principles of purity and pollution, where the Brahmins, positioned at the pinnacle of the hierarchy, are considered the most pure, while the Dalits, at the bottom, are viewed as the most polluted. There are many other castes that lie between these two extremes, each with their own distinct place in the hierarchy. A significant characteristic of the caste system is the practice of endogamy, which means that people are expected to marry within their own caste. This reinforces the boundaries between castes and ensures that caste identities are perpetuated over time. Furthermore, it contributes to the continuation of caste-based inequalities, as people from lower castes are not permitted to marry into higher castes and thus are unable to elevate their social standing.

Considering this backdrop, it is expected that caste-based conflicts in India arise between castes that are adjacent on the hierarchical ladder. When castes are located closely to each other in the social hierarchy, they may experience a sense of insecurity and rivalry towards each other, leading to a competition for power and influence in their immediate surroundings. For instance, a dispute may emerge between two castes that are contending for political dominance in a specific village or locality.

Furthermore, castes placed in proximity to each other on the hierarchical scale tend to share comparable social and economic attributes. They may hold similar positions in the local economy or possess comparable levels of education and resource access. Such similarities can create rivalry and tension between the two groups as they compete for the same opportunities and resources.

Also, the feeling of relative deprivation is another significant factor that contributes to caste conflicts among similar castes. Relative deprivation refers to the perception of being oppressed or disadvantaged compared to others who seem to be more privileged. When two castes that are close to each other in the hierarchical system compete for resources and opportunities, both groups may experience a sense of relative deprivation if they believe that the other group has an advantage over them. This sense of inequality can trigger emotions such as resentment, anger, and frustration, which can escalate into conflict between the two groups.

Moreover, castes that are positioned near each other on the hierarchical scale may engage in status competition, attempting to attain a higher social status. This drive for status can lead to conflict between the castes. For instance, two castes may compete with each other to organize a more extravagant wedding or to build a larger and more showy temple.

To tackle caste conflicts, the state must implement policies that promote education and employment opportunities, and incentivize inter-caste marriages to foster social cohesion. Legal and social reforms that challenge the rigid caste system are also necessary to reduce conflicts and build a more inclusive society.

b) 'Tribal conflicts based on ethnic differences often camouflage a struggle for political and economic advantage.' Substantiate with examples. (20 Marks)

Approach

- Define tribal conflicts based on ethnic differences.
- Explain the nature and reason for the camouflage.
- Provide examples of such conflict and the underlying reasons.
- Discuss the impacts of the conflict.
- Give an appropriate conclusion.

Solution

Tribal conflicts based on ethnic differences are conflicts that arise between different tribal or ethnic groups due to perceived differences in culture, language, religion, or other factors. Often, tribal conflicts are seen as being rooted in ancient historical rivalries, which can make them difficult to resolve.

However, tribal conflicts are not always what they seem. In many cases, they can serve as a camouflage for a deeper struggle for political and economic advantage. In such cases, ethnic or tribal differences are used as a cover to disguise the true motivations behind the conflict. This is because it is often easier to mobilize people around a shared cultural identity than it is around political or economic interests.

There are many examples of tribal conflicts in which political and economic interests are the underlying causes. One example is the conflict between the Khasi and Garo tribes in Meghalaya, India. The conflict between these two tribes is often portrayed as being rooted in ethnic and cultural differences. However, closer examination reveals that the real cause of the conflict is a struggle for control over the state's resources, such as coal and limestone deposits.

The Khasi tribe, which is more politically and economically dominant, has been accused of using its power to block the Garo tribe from accessing these resources.

Another example is the conflict between the Naga and Meitei tribes in Manipur, India. This conflict is often presented as a historical rivalry between two ethnic groups. However, the underlying cause of the conflict is a struggle for political power and economic control. The Nagas have long demanded greater autonomy and control over their resources, while the Meiteis, who hold more political power, have resisted these demands.

The implications of this phenomenon are significant. Tribal conflicts can have a devastating impact on economic development, political stability, and social cohesion. Tribal conflicts can be a significant drain on economic resources, both in terms of direct costs associated with violence and instability, as well as indirect costs associated with reduced investment and economic activity.

It can have implications beyond national borders, particularly in cases where neighbouring countries have ethnic or tribal links to the groups involved in the conflict. It can lead to human rights abuses, including extrajudicial killings, forced displacement, and sexual violence. Thus, when tribal conflicts are used as a cover for political and economic interests, they can perpetuate inequality and perpetuate cycles of violence.

Policymakers must recognize the true motivations behind tribal conflicts and work to address the root causes of the conflicts. This can be done through promoting inclusive governance, addressing economic disparities, and fostering inter-ethnic dialogue. Only by addressing the underlying causes of tribal conflicts can we hope to achieve lasting peace and stability.

c) Who are the elites? Discuss their roles in bringing social transformation. (10 Marks)

Approach

- Introduce by explain the concept of Elite with example
- Explain how Elites play an important role in bringing about social transformation
- Briefly explain how the same elites may prevent social transformation.
- Give a balanced conclusion.

Solution

Elites are a group of people with significant social, economic, and political power in society, usually distinguished by their wealth, status, and influence. They play a crucial role in shaping the direction and functioning of society, and are typically part of the upper class or elite stratum of society, with privileged access to resources and opportunities not available to most people. The elite groups for example in India include business tycoons, politicians, bureaucrats, celebrities, wealthy individuals from upper castes, etc.

Elites play an important role in bringing about social transformation by influencing public opinion, policy-making, and advocating for change.

1. Political leaders: They can enact laws that promote equality and social justice. For example, B.R. Ambedkar, a political leader and social reformer, played a key role in drafting India's constitution and advocating for the rights of Dalits.

2. Intellectuals: Intellectual elites can shape public opinion by promoting new ideas and values. For example, Mahatma Gandhi, an intellectual and social reformer, led India's non-violent struggle for independence and promoted the principles of non-violence and peaceful coexistence.

3. Business leaders: Business elites can promote social transformation by supporting social causes and investing in social programs. For example, Ratan Tata, the former chairman of Tata Group, supported various social initiatives, including rural development and education.

4. Religious leaders: Religious elites can play a significant role in promoting social transformation by advocating for social justice and equality. For example, Swami Vivekananda, a Hindu monk and social reformer, advocated for religious tolerance, social equality, and women's empowerment.

5. Media professionals: Media elites can shape public opinion by influencing the way news is reported and interpreted. For example, N. Ram, the former editor-in-chief of The Hindu, played a crucial role in exposing corruption and advocating for accountability in the Indian government.

6. Academics: Academic elites can promote social transformation by conducting research and generating new knowledge on social issues. For example, Amartya Sen, a Nobel laureate and economist, has conducted extensive research on poverty, inequality, and development, and has advocated for policies that promote social justice.

7. Artists and writers: Artists and writers can promote social transformation by creating works of art and literature that challenge prevailing norms and values. For example, Rabindranath Tagore, a poet, novelist, and social reformer, promoted education, women's rights, and cultural diversity through his writing.

8. Social activists: Social activists can promote social transformation by mobilizing public opinion and advocating for social change. For example, Medha Patkar, a social activist and environmentalist, has worked to protect the rights of marginalized communities and promote sustainable development.

9. Cultural elites: Cultural elites can promote social transformation by promoting cultural diversity and challenging stereotypes. For example, Aamir Khan, a Bollywood actor and filmmaker, has used his celebrity status to advocate for social causes and challenge social norms through programmes like Satya Meva Jayate and Paani Foundation.

10. Human rights activists: Human rights elites can promote social transformation by advocating for the rights of marginalized communities and promoting equality. For example, Arundhati Roy, a writer and human rights activist, has worked to promote the rights of women, Dalits, and other marginalized groups.

However, elites in society can also prevent social transformation by using their power and influence to maintain the status quo and resist change. There are several ways in which elites can do this. Firstly, they can control the narrative by shaping how social issues are portrayed in the media and public discourse, which can limit the scope of social transformation. Secondly, elites can use their influence to block policy change that threatens their interests or the status quo. Thirdly, they can use their economic power to maintain the status quo and resist efforts to reduce economic inequality. In addition, elites can prevent access to education and other resources that can empower marginalized communities and promote social transformation. They can also suppress dissent and silence voices that challenge the status quo, promote cultural conformity, and resist efforts to challenge traditional norms and values. Furthermore, elites can use their power to divert attention from social issues and focus on other concerns, exploit social divisions and conflicts to maintain their power, and promote apathy and cynicism towards social issues to discourage activism and social transformation.

Lastly, they can suppress innovation and new ideas that challenge the status quo or threaten their interests. All of these tactics can be used by elites to prevent social transformation and maintain the status quo.

Ultimately, the role of elites in bringing social transformation depends on their values and priorities. While some may use their power and resources to promote positive change, others may actively work to resist it. As such, it is important to hold elites accountable for their actions and push for greater transparency and democratic participation in decision-making processes.

Mains 2015 - Paper 1

Section - A

Question 1. Write short answers of the following in about 150 words each :

(a) Is Sociology a Science? Give reasons for your answer. (10 Marks)

Science is described as "a branch of knowledge or study dealing with a body of facts or truths systematically arranged and showing the operation of general laws." Science, according to Karl Popper, is a method of examining and comprehending phenomena rather than a repository of information.

Sociology evolved in reaction to the challenges presented by modernity. Initially, sociologists like August Comte, Herbert Spencer, and Emile Durkheim intended to build sociology on natural science. However, it was discovered that sociology could not withstand all of the parameters of natural science. As a result, the debate over whether sociology is a science began.

Why sociology is a science

- An investigation can be carried out: Several experiments are carried out indirectly in sociology, and scientific techniques like as schedules, questionnaires, interviews, and so on are utilised. Consider Durkheim's research on suicide.

- It is conceivable to compare: Sociologists compare groups, communities, and societies.

- Quantifiability - the ability to observe social events indirectly or directly. Durkheim's social truths and Weber's Ideal kinds are two examples.

- Theoretical approach - Sociology has generated ideas that aid in the understanding of human societies, such as Durkheim's theory of religion and Parsons' theory of the social system, both of which are considered to be universal theories.

- Cause and Effect Relationship: Sociology, like physical science, is fascinated with cause-and-effect relationships. It looks into the link between divorce and family breakdown, as well as other aspects like westernisation and divorce.

Why sociology can't be science

- Weber- Subject matter of sociology is human beings and they have consciousness or Geist.
- Natural science is concerned with factual assertions, whilst social sciences are concerned with value claims.
- Unlike scientific fields, sociology cannot always make precise predictions. Natural science forecasts are based on specific data.

- There is a lack of terminological coherence and universality in sociology. Sociology has yet to generate a comprehensive set of scientific words. Many social concepts are ambiguous and have diverse meanings for different people. For example, the terms caste and class have yet to be established.

As a result, in his book The Social Order, Robert Bierstedt determined that sociology is a "social science," not a natural science. It is mostly abstract science, not actual research. As a consequence, we conclude that Sociology is defined as the science of society, social institutions, and social relationships, with a special emphasis on the systematic study of the genesis, structure, interaction, and collective behaviour of human-organized organisations.

(b) Discuss the relevance of historical method in the study of society. (10 Marks)

The historical method is a research strategy that entails a methodical examination of past events, activities, and phenomena in order to obtain insight into the present and future. The historical method is a useful technique in sociology for analysing the evolution of social structures, institutions, and cultural practises. The historical method has been employed by sociologists to investigate a broad range of issues, from the beginnings of capitalism to the history of social movements.

Use of historical method to study society

- One of the historical method's most important contributions is that it helps to identify the social and cultural settings in which social phenomena emerge. As the sociologist Max Weber argued, understanding the historical development of social structures and institutions is essential for grasping their significance and function in contemporary society. Weber studied the evolution of capitalism using the historical method, tracing its roots back to the Protestant Reformation and the advent of modern science.

- Another important application of the historical method in sociology is the study of social change over time. The sociologist Karl Marx, for example, used the historical method to analyze the evolution of class relations and the struggle between the bourgeoisie and proletariat. By studying the historical development of capitalism and its impact on social class relations, Marx was able to identify the contradictions and tensions that would eventually lead to revolutionary change.

- **The historical method is also useful for studying the role of cultural practices and beliefs in shaping social behavior**. The sociologist Pierre Bourdieu, for example, used the historical method to analyze the development of cultural capital and its influence on social class reproduction. Bourdieu argued that cultural practices and beliefs are not just expressions of individual taste or preference, but are shaped by historical and social structures that define what is considered valuable and prestigious.

- **Another important contribution of the historical method in sociology is its ability to reveal the contingency and unpredictability of social phenomena**. The sociologist Anthony Giddens, for example, used the historical method to analyze the development of modernity and its impact on social life. Giddens argued that modernity is characterized by an unprecedented degree of social and cultural change, driven by technological innovation and scientific discovery.

Finally, sociologists can employ the historical method to investigate the social and cultural contexts in which social phenomena originate, evaluate the history of social structures and institutions, and appreciate the role of cultural practises and beliefs in shaping social conduct. Major sociology scholars such as Weber, Marx, Bourdieu, and Giddens have demonstrated the historical method's relevance and usefulness in the study of society, as well as its ongoing contribution to our understanding of the social world.

(c) What are variables? Discuss their role in experimental research. (10 Marks)

Variables are any characteristics, attributes, or factors in research that may be measured, changed, or controlled in an experimental or observational study. Variables, according to Earl R. Babbie, are logical groups of qualities. Variables can take several forms, such as quantitative variables (such as age, income, and height) or qualitative factors (such as gender, ethnicity, and religion). Variables help formulate hypothesis. In any social experiment, the researcher needs to identify the variables and then establish which of them are dependent and which are independent.

Role of variable in research

- Variables are critical in experimental research for discovering cause-and-effect linkages between various elements. While maintaining other variables constant, researchers alter or control one or more variables to observe how they impact a result of interest. This allows them to isolate the influence of a certain variable and assess if it has a substantial impact on the outcome.

- Variables are employed in sociology to examine social phenomena such as attitudes, behaviours, and institutions. Variables are used by sociologists to better understand the links between various social elements and how they influence individual and group behaviour.

- For example, the sociologist Emile Durkheim used the variable of social integration to study suicide rates in different societies. He found that higher levels of social integration, as measured by variables such as marital status and religious affiliation, were associated with lower suicide rates.

- Similarly, the sociologist Max Weber used variables such as social class and status to study power relations in society. He argued that people's social class and status position influenced their access to resources and opportunities, and thus their ability to exercise power and influence. This research has informed our understanding of social inequality and its effects on individuals and society as a whole.

In conclusion, variables are important tools in experimental research because they allow researchers to create cause-and-effect correlations and test hypotheses. Variables are employed in sociology to examine social phenomena and understand the complicated interactions between many social aspects. Variables have been employed by prominent sociologists such as Durkheim and Weber to make significant contributions to our understanding of society and human behaviour.

(d) Which concepts did Weber use to analyse the forms of legitimate domination? (10 Marks)

Max Weber, a prominent German sociologist, was known for his concept of legitimate domination, which refers to the exercise of power by an individual or group over others in a manner that is considered legitimate or acceptable by society.

Weber argued that legitimate domination arises when an individual or group is able to exercise power over others through the use of authority, which is the ability to influence the actions of others. According to Weber, there are three ideal types of authority: traditional, charismatic, and rational-legal.

Types of authority

- Traditional authority is founded on long-standing conventions and traditions. The power of the leader is regarded as legitimate since it has been passed down from generation to generation and is acknowledged by society's members.

- Charismatic authority - based on the leader's personal traits such as charisma, inspirational qualities, or remarkable ability. Because of their ability to inspire and influence others, leaders' power is regarded as genuine.

- Rational-legal power is founded on a set of norms and regulations enshrined in formal documents such as laws or constitutions. The authority in this style of domination is derived from the system of rules and regulations, rather than from the leader's personal traits or position. The leader's power is regarded as legitimate since they are regarded as the legitimate authority figure within the context of the set laws and regulations.

Weber's model of legitimate domination

- Rational-legal authority is the most efficient and effective form of authority for the modern world.

- Rational-legal authority provides a clear set of rules and regulations that guide the behavior of individuals within the bureaucracy. This helps to ensure that decisions are made in a consistent and rational manner, and that individuals are held accountable for their actions.

- The use of specialized knowledge and expertise also ensures that decisions are made by individuals who are best qualified to make them.

In conclusion, Weber's idea of legitimate domination provides a framework for understanding the exercise of power in society, by identifying the three ideal types of authority - traditional, charismatic, and rational-legal. Rational-legal authority is seen as the most efficient and effective form of authority for the modern world, and the bureaucracy is designed to ensure that decisions are made in a consistent and rational manner.

(e) "No society can either be absolutely open or absolutely closed." Comment. (10 Marks)

Social mobility is the ability of individuals or groups to move from one social position to another. It is a crucial aspect of social stratification and can be categorized into various types.

Types of mobility

Sorokin distinguished two types of social mobility: vertical and horizontal social mobility.

- Vertical Social Mobility - Vertical Social Mobility occurs when a person or organisation moves up or down the social ladder in terms of gain or loss of social standing. Vertical social mobility is classified into two types:

  - Upward Social Mobility - This term refers to "social climbing." As an individual or organisation obtains money or influence, the preceding one moves higher.

  - Downward Social Mobility - It denotes "social lowering." Downward Social Mobility occurs when an individual or group loses money, power, or privileges from the prior one.

- Horizontal Social Mobility occurs when an individual moves his or her location, employment, etc. but does not necessarily affect their social status. For example, an officer may be transferred from one location to another, or a rickshaw puller may be hired.

Lipset and Benedix established two more forms of Social Mobility: intra-generational Social Mobility and inter-generational Social Mobility.

- **Intra-generational Social Mobility** - refers to social mobility within a single generation. It is calculated by comparing an individual's occupational status at two or more points in time.

- **Intergenerational Social Mobility** - This refers to intergenerational social mobility. It is calculated by comparing the occupational position of sons to that of the father.

Mobility in open system

In open societies, such as the United States, there are relatively more opportunities for social mobility. Education, career advancement, and entrepreneurship are all avenues through which individuals can move up the social ladder.

In their research of 'Black-coated labourers,' Lockwood and Gold Thorpe discovered that the lower class, despite their economic gains, does not find easy acceptance among the middle class. They also discovered that the climate in schools and offices is different and unpleasant, and they felt that they are not welcomed by the middle class.

Mobility in closed system

- Mobility in closed societies refers to the ability of individuals to move up or down the social hierarchy. Closed social systems include caste, race, and gender-based social hierarchy. These societies provide little chance for social mobility to its members.

- No system can be sufficiently closed to deny its member's social mobility since, in any closed system; certain individuals may secure social mobility by their efforts. Sankritization (M. N. Srinivas), migration (David F. Pocock), conversion (Yogendra Singh), and Royal Proclamation, among other things, were methods of social mobility within the caste system.

- As a result, the open/close system is a relative notion. The closed system offers few prospects for social mobility, whereas the open system has fewer barriers. Yet, no society is completely open or closed.

Question 2.

(a) Discuss the role of Calvinist ethic in the development of capitalism. (20 Marks)

Max Weber is a prominent social scientist who made substantial contributions to sociological theory. He looked at the role of religion in a society characterised by the capitalistic system of production.

Capitalism is an economic system in which private firms own and control the means of production. Typically, capitalists produce for the exchange market. Capitalism is supported through the interaction of labour, capital, and means of production.

Weber on Capitalism and Religion

- Weber considered the Protestant ethic to be one of the most essential factors in the development of capitalism. In "The Protestant Ethic and the Spirit of Capitalism," Weber does not deny the importance of economic concerns in the development of rational capitalism, but he believes that understanding the value system that allows rational capitalism to emerge is critical to understanding why and how it emerged.

- Weber emphasised the significance of Protestant institutions in their society's economic change and progress. According to Weber, in protestant countries, hard labour for the purpose of worldly achievement is regarded God's desire rather than a sin.

- In contrast, in eastern nations, financial wealth is viewed as a byproduct of capitalism, while spiritual living is recognised as the most valuable. Religion in eastern nations was labelled as "irrational religious systems" by Weber because it served as an impediment to rationality.

- According to Weber, the primary purpose of capitalists was to amass wealth or profits. Weber believed that religion or the church aided the capitalist system by disseminating ruling-class values across society. Prophets, according to Weber, utilised religion to persuade society to accept their charismatic views.

- According to Weber, religion aided individuals in achieving their goals. He suggested, for example, that magicians aided people in meeting material needs. Weber saw religion as a mechanism for effecting social transformation and alleviating societal evils.

Criticism of Weber's ideas

- Gouldner, Mauller, and Wallerstein disagreed with Weber's findings. They hold colonialism responsible for the establishment of capitalism in the West. The West, through colonies, acquired access to large markets in Asia, Africa, and America, as well as inexpensive labour and raw commodities. This resulted in the accumulation of riches.
- According to Peter Sombart, entrepreneurs were not exclusively Protestant Christians. Capitalists come from a variety of backgrounds, including peasants, artisans, landlords, and so on.
- T.C.Hall contends that while the people of the Scottish highlands and hilly portions of South America are devout Calvinists, they are destitute. It indicates that a person's religious views do not make him wealthy; rather, it is the result of his circumstances.

Conclusion

Weber believes that capitalism emerged as a result of the drive to amass vast amounts of riches, as well as technical advancements and changes in governing structures. He contended that capitalism sprang from the Protestant ethic and saw religion as a tool of solving societal concerns

(b) Examine the problems of maintaining objectivity and value neutrality in Social Science research. (20 Marks)

Sociology, according to early Positivists such as Comte and Durkheim, could and should be objective or value-free. They argued that scientific methods could achieve objectivity. It is a state of mind in which personal preconceptions, inclinations, or predilections of social scientists do not taint data gathering and interpretation. Thus, scientific inquiries should be devoid of preconceptions based on race, colour, religion, gender, or ideology.

Need of objectivity in sociological research

- According to Durkheim's Rules of Sociological Method, social facts must be viewed as objects, and all preconceived assumptions about social facts must be abandoned.

- According to Radcliff Brown, while conducting research, the social scientist must relinquish or transcend his ethnocentric and egotistical preconceptions.

- Similarly, while conducting anthropological fieldwork, Malinowski recommended cultural relativism to maintain neutrality.

How subjectivity enters in the research?

- Merton argues that the researcher's personal preferences and ideological prejudices impact the topic choice

- Subjectivity can also enter into the development of hypotheses. Hypotheses are typically derived from existing bodies of thought. All sociological theories are developed by and confined to specific groups whose perspectives and interests they reflect.

- Subjectivity also enters in the process of acquisition of empirical data. There is no perfect data collecting technique. In the case of participant observation, the observer develops a bias in favour of the group being studied as a result of nativisation. While the sociologist, in non-participant observation, belongs to a different group than the group under study, he is likely to impose his beliefs and preconceptions.

Therefore objectivity continues to be an elusive goal at the practical level. Gunnar Myrdal states that total objectivity is an illusion which can never be achieved. Assigning moral values to social phenomena is an unavoidable consequence of being a part of society, making genuinely value-free study impossible; therefore sociologists should strive towards value neutrality.

Value neutrality

Max Weber proposed the notion of value neutrality. It refers to the social researcher's obligation and responsibility to overcome personal prejudices when doing research.

It seeks to detach reality from emotion and to stigmatise individuals less. It is not just significant in sociology, but it also explains the fundamental ethics of numerous sciences.

Ideas related to value neutrality

- A sociologist can achieve value neutrality by being conscious of his own values, views, and moral judgments.

- Sociologists' primary motivation must be to retain as much value neutrality as possible. They should endeavour to maintain objectivity, but if that proves impossible, their responsibility is to educate the public about the subjectivity so that the public can comprehend the evidence correctly.

- However, the need to preserve value neutrality does not exclude him from having any thoughts on the issue. It simply implies that the sociologist should not modify or remove any facts in order to align the conclusion with his or her personal thoughts or opinions.

- Contemporary researchers prioritise impartiality but realise the folly of attempting to eliminate value influence entirely from their study. According to Anthony Giddens, structure, which is mainly seen as objective, and social behaviour, which is perceived as value-laden, are two sides of the same coin and cannot exist separately.

As facts and values are diametrically opposed, the contradiction of facts and values cannot be disputed. To reconcile this dichotomy, 'scientific value relativism' was established, which holds that facts and values should not be explored in absolute terms, but rather in relative terms. Thus, rather than rejecting values, we need to neutralise them, to be sensitive to them rather than dismissing them.

(c) "Self and Society are twin-born." Examine the statement of Mead. (10 Marks)

George Herbert Mead is known for his contributions to the development of symbolic interactionism. Mead believed that self and society are interconnected and interdependent, and that human beings develop their sense of self through social interaction. According to Mead, the self is the individual's sense of identity, which is developed through social interaction. Society, on the other hand, is the collection of individuals who share a common culture and way of life.

Ideas of Mead

- According to Mead, individuals develop a sense of self through the process of role-taking, which involves placing oneself in the position of others. The self is composed of the "me," which is the definition of oneself in a specific social role, and the "I," which is the opinion of oneself as a whole based on reactions from others.

- The development of self occurs in two stages: the play stage and the game stage. A consciousness of self is necessary for thought and action and provides the foundation for human society.

- The concept of the "generalized other" is the key to understand the relationship between self and society. The generalized other refers to the collective attitudes and expectations of society that an individual internalizes and uses to guide their behavior. For example, a person may learn through social interaction that it is appropriate to greet someone with a handshake, and this becomes part of their sense of self.

- Mead argued that self and society are not separate entities but are instead intertwined and mutually constitutive. He believed that individuals are socialized into society and learn to understand themselves as part of a larger social context. The process of socialization involves the internalization of social norms, values, and expectations, which shape individuals' sense of self.

- Mead argued that the development of self is a continuous process that occurs throughout an individual's life. As individuals interact with others, they develop a more complex and nuanced understanding of themselves and their place in society. This ongoing process of self-reflection and adjustment is essential for individuals to navigate their social environment successfully.

Criticism of Mead's ideas

- Overemphasis on socialization: Some critics argue that Mead overemphasizes the role of socialization in shaping individuals' sense of self. They argue that individuals have a degree of agency and that their sense of self is not solely determined by their social environment.

- Lack of attention to power dynamics: Mead's ideas do not explicitly address power dynamics in society. Critics argue that individuals' sense of self is not solely shaped by social norms and expectations, but also by power relations and inequalities.

- Underestimation of the role of biology: Mead's ideas focus on social interaction as the primary factor in the development of self. Critics argue that biology also plays a role in shaping individuals' sense of self, including factors such as genetics and neurology.

- Limited applicability to non-Western societies: Mead's ideas are largely based on observations of Western societies and may not be applicable to non-Western societies with different cultural norms and social structures.

Conclusion:

In conclusion, Mead's statement that "Self and Society are twin-born" highlights the interconnectedness of self and society and the importance of social interaction in the development of self. Mead's ideas challenge traditional notions of individual autonomy and suggest that individuals are always embedded in a larger social context. Mead's ideas face criticism due to overemphasis on socialization, lack of attention to power dynamics, limited applicability, and lack of empirical evidence.

Question 3.

(a) Why is random sampling said to have more reliability and validity in research? (20 Marks)

Random sampling is a statistical method of selecting a sample from a larger population in a way that each member of the population has an equal chance of being included in the sample. It involves randomly selecting individuals or items from a population, without any specific order or pattern.

Validity in sociology refers to the extent to which a research study measures what it intends to measure, or the degree to which the findings accurately reflect the social reality being studied. In other words, validity is the degree to which a study is free from systematic error or bias.

A research method or instrument is considered reliable if it produces consistent and stable results each time it is used to measure a particular phenomenon. If a method or instrument is unreliable, it may produce inconsistent or unstable results, which can affect the accuracy and validity of the research.

How random sampling increase validity and reliability

- Increased representativeness: Random sampling ensures that every member of the population has an equal chance of being included in the sample, which increases the representativeness of the sample. This means that the sample is more likely to reflect the characteristics of the population being studied.

- Reduced bias: Random sampling helps to reduce the potential for sampling bias by ensuring that every member of the population has an equal chance of being included in the sample. This means that the sample is less likely to be biased towards certain characteristics or subgroups of the population.

- Increased external validity: Random sampling increases the external validity of the research by ensuring that the findings can be generalized to the population being studied. This means that the findings are more likely to be applicable to other populations or settings beyond the sample being studied.

- Statistical accuracy: Random sampling allows for statistical inference, which means that researchers can use the sample to make inferences about the population being studied. This can increase the statistical accuracy of the research findings.

- Transparency: Random sampling is a transparent method of sample selection that is easy to understand and explain to others. This increases the transparency and credibility of the research.

Overall, random sampling is a reliable and valid method of sample selection that ensures the representativeness of the sample, reduces bias, and increases the external validity, statistical accuracy and reliability of the research.

(b) Differentiate between Marxian and Weberian theories of Social Stratification. (20 Marks)

Stratification refers to the hierarchical arrangement of individuals or groups in a society according to their social, economic, and political status. It is the systematic way in which a society ranks individuals and groups in a hierarchy of unequal access to power, wealth, and other resources.

Marxian and Weberian theories are two prominent perspectives on social stratification. While both theories seek to explain the origins, nature, and consequences of social stratification, they differ in their approach and emphasis.

Difference between Marxian and Weberian theories

- **Definition of class**: Marxian theory defines class based on a person's relationship to the means of production. According to Marx, there are two main classes in society: the bourgeoisie (owners of the means of production) and the proletariat (workers who sell their labor to the bourgeoisie). In contrast, Weberian theory defines class based on a person's market situation, which includes factors such as income, wealth, education, and occupational prestige. Weber argued that social stratification is a multidimensional concept that cannot be reduced to a single factor such as the means of production.

- **Focus on economic factors**: Marxian theory emphasizes the role of economic factors, specifically the ownership or non-ownership of the means of production, in determining an individual's class position. Marx saw class as the primary source of social conflict, with the bourgeoisie exploiting the proletariat through the extraction of surplus value. Weberian theory, on the other hand, sees economic factors as just one of several dimensions of social stratification. Weber believed that status and power were also important factors in shaping an individual's class position.

- **Role of social status**: While Marxian theory focuses primarily on economic factors, Weberian theory emphasizes the role of social status in shaping social stratification. Weber argued that individuals' social status is determined by their lifestyle, education, and occupation, which are factors that affect their ability to acquire social prestige and influence. Social status is seen as an important dimension of social stratification, as it can affect an individual's access to power and resources.

- **Relationship between class and power**: Marxian theory sees class as the primary source of power in society, with the bourgeoisie controlling the means of production and therefore exerting economic power over the proletariat. In contrast, Weberian theory sees power as a multidimensional concept that can be held by individuals or groups regardless of their class position. Weber argued that power could be based on factors such as social status, organizational position, or political authority.

- **Emphasis on social change**: Marxian theory emphasizes the potential for social change through class conflict and revolution. Marx believed that the proletariat would eventually rise up against the bourgeoisie and establish a classless society. In contrast, Weberian theory emphasizes the role of bureaucracy in maintaining social stratification. Weber argued that bureaucratic organizations, which are characterized by hierarchical structures and rules, create a stable system of social stratification that is resistant to change.

In conclusion, Marxian and Weberian theories of social stratification differ in their approach to defining class, their emphasis on economic and social factors, their view of the relationship between class and power, and their emphasis on social change.

While both theories offer important insights into the nature of social stratification, they have different strengths and weaknesses and are often used together to provide a more comprehensive understanding of social stratification in contemporary societies.

(c) How had Enlightenment contributed to the emergence of Sociology? (10 Marks)

The Enlightenment, which was a cultural and intellectual movement in Europe during the 18th century, played a significant role in the emergence of sociology as a distinct field of study. During the Enlightenment, there was a great emphasis on rationality, scientific inquiry, and critical thinking, and this led to the development of a new approach to studying society. Enlightenment thinkers believed that society could be understood through empirical observation, systematic inquiry, and the application of reason.

How enlightenment helped in emergence of sociology

- **The 'scientific approach' to the study of society** - The intellectuals of the eighteenth century began to analyse human problems in a scientific fashion utilising "methods of the natural sciences" earlier than any of their predecessors.

- **Intellectuals in the eighteenth century defended 'reason'** as a yardstick for assessing social structures and their fitness for human nature.

The **other intellectual forces** that affected the birth of sociology in Europe throughout the post-Enlightenment period were-

- **Different phases of History**: This philosophy's primary premise was that civilization had to have grown through a sequence of stages from simple to complex. Its intellectual contribution to sociology may be found in the concepts of development and progress. In their sociological writings, **August Comte, Herbert Spencer, Karl Marx,** and others demonstrated the different stages in human history.

- **The use of Biological theories of evolution to** articulate generic concepts of 'social evolution' and drawing parallel between society and organisms**. This type of writing is shown in the works of Herbert Spencer and Emile Durkheim.**

- **Use of scientific methods to understand social problems** - The first was a rising belief that natural science approaches should and could be used to the study of human issues. It claims that by having "knowledge of the social conditions," one may come up with answers to society's social issues. As a result, scientific approaches have come to be considered as the most exact and objective.

Overall, the Enlightenment helped to shift the focus of social thought from traditional and religious perspectives to a more empirical and scientific approach. This paved the way for the emergence of sociology as a distinct field of study, which continues to play a vital role in understanding and analyzing society today.

Question 4.

(a) Non-positivistic methodology is essential for understanding human behaviour." Discuss (20 Marks)

Non-positivist methodology refers to a set of approaches and methods in social research that reject the idea that social phenomena can be studied in the same way as natural phenomena. Non-positivist methodology is based on the assumption that social reality is constructed and interpreted by individuals and groups, rather than being objective and independent of human interpretation.

Non-positivist methodologies are characterized by a focus on understanding subjective experiences, meanings, and perspectives of individuals and groups. These approaches aim to uncover the social and cultural context of phenomena and emphasize the importance of social interactions and relationships. For example, a positivist approach may measure poverty based solely on income levels, while a non-positivist approach may take into account the cultural and social factors that contribute to poverty, such as discrimination, lack of access to education, and limited job opportunities.

Types of non - positivistic methodology

- **Interpretive sociology**, which focuses on understanding social behavior by interpreting the meanings that individuals attach to their actions and experiences. This approach is associated with Max Weber, who argued that social phenomena cannot be fully understood through objective measures alone.

- **Ethnomethodology** is a sociological approach that focuses on the methods people use to make sense of their everyday lives. It examines the ways in which people create and maintain social order through their everyday practices and interactions, rather than taking social order for granted.

- **Phenomenology** is a philosophical and methodological approach that emphasizes the study of subjective experiences, perceptions, and consciousness. It seeks to understand the meanings and structures of these experiences and how they are shaped by cultural, social, and historical factors.

Criticism of Non-positivist

- One prominent sociological criticism of non-positivist methodology comes from the positivist tradition, which argues that non-positivist approaches lack scientific rigor and objectivity. For example, Auguste Comte, one of the founders of sociology, believed that only quantitative, empirical research could yield valid and reliable knowledge about society.

- More recent critics, such as Anthony Giddens, have argued that non-positivist methodologies can be overly subjective and fail to account for the broader social structures and forces that shape individual experiences. Giddens also suggests that non-positivist approaches can be too focused on micro-level phenomena, neglecting the larger social contexts that give meaning to individual actions and behaviors.

Non-positivistic methodologies are essential for understanding human behavior, as they allow for a more holisticand nuanced understanding of social phenomena. By taking into account the subjective experiences and perspectives of individuals and groups, as well as the social, cultural, and historical contexts in which behavior occurs, sociologists can develop more comprehensive explanations of social behavior and identify ways to address social inequality and oppression.

(b) How is social equilibrium maintained in Parsonian framework? (20 Marks)

The concept of social equilibrium is a central idea in Talcott Parsons' theoretical framework. Parsons argued that social systems, like living organisms, have a tendency to maintain a state of equilibrium or balance.

Social equilibrium is the state in which the various parts of the social system are working in harmony to achieve the system's goals. Social systems are complex and dynamic, and social equilibrium is not a fixed state, but a dynamic process of adjustment and adaptation.

AGIL system and its link with different subsystems

According to Parsons, every system has specific requirements. Equilibrium is achieved when the demands of a system are met by the various portions (structural components) of the system. Function is the contribution of components to the fulfilment of demands, which he outlined in the **AGIL system:**

- adaptive (A): whereby a system adapts to its environment;

- goal-attainment (G): how a system defines and achieves its goals

- integrative (I): the regulation of the components of the system; and

- Latency (L) or pattern maintenance: the stimulation of motivation and that of the dimensions of culture that create and sustain motivation.

As a structural functionalist, Parsons distinguished among four structures, or **subsystems,** in society in terms of the functions (AGIL) they perform.

- The **economy** is a subsystem that allows society to **adapt** to the environment by utilising labour, production, and allocation. The economy adjusts the environment to society's demands and assists society in adapting to these external realities through such activities.

- The **polity (or political system**) serves as a means of **achieving goal**s by pursuing social goals and mobilising people and resources to achieve them.

- The **sociocultural community** (for example, nation and law) organises the many components of society and performs **the integration function.**

- Finally, the **latency role is handled by the fiduciary system** (for example, in schools and the family) by imparting culture (norms and values) to actors and allowing them to absorb it.

Parsons goes on to say that these societal subsystems are interrelated and interdependent. As a result, for societal balance, these subsystems must be in harmony with one another. He claimed that all other systems' conventions and decisions are circumscribed by value orientations - cultural systems. In other words, while looking at a system, every act and every subsystem is mainly impacted by value orientations (culture). For Parsons, social order and stability require a general value consensus among individuals of a particular community as well as subsystem compatibility.

Criticism

- **Marxists scholars'** criticised Parson for giving too much emphasis on social consensus and stability. Parsons failed to recognise the value of conflict and Marxist argued that values consensus and social cohesion in society is nothing but 'ruling class ideology'.

- According to **interactionist perspective** Parson's theory makes individual as a passive being and is always constrained by the society or culture.

However individuals had been able to shape the structure of the society. For e.g. B.R. Ambedkar was born in lower caste family, got educated, and impacted the constitution making process of our country.

- **Merton** questions the idea that any institution or structure is inevitable and provides certain function. Throughout the world Religion had played certain functions but Communalism, fundamentalism, religious wars are also by product of religion.

In the Parsonian framework, social equilibrium is maintained through the fulfillment of the four functional imperatives of adaptation, goal attainment, integration, and latency. This involves mechanisms such as socialization, social control, and cultural systems, as well as recognizing the interdependence of the different parts of the social system. However, the Parsonian framework has been criticized for its functionalist approach, which assumes that all parts of the social system work together harmoniously and ignores power differentials and conflicts.

(c) "Anomie is rooted in social structure." Explain with reference to R.K. Merton's contribution. (10 Marks)

Anomie, a term coined by Emile Durkheim, refers to a state of normlessness or a lack of social regulation that can arise in modern societies. Robert K. Merton expanded on Durkheim's concept of anomie and argued that it is as a property of a social system not the state of the mind of this or that individual within the system.

How anomie is rooted in structure

- Merton argued that anomie is not simply a result of individual pathology or moral decay, but is instead a product of the structural conditions of modern societies.

- He emphasized the importance of the structure of opportunity in shaping patterns of anomie. The structure of opportunity refers to the distribution of opportunities and resources in society, such as access to education, employment, and social networks.

- Those who are unable to achieve their goals through legitimate means may turn to illegitimate means, such as crime, to achieve their goals. This can lead to a breakdown in social regulation and a sense of normlessness or anomie.

Responses to this disjunction between goals and means,

- Conformity - accepting the goals of society and using legitimate means to achieve those goals.

- Innovation - accepting the goals of society but using illegitimate means to achieve those goals.

- Ritualism - rejecting the goals of society but continuing to use legitimate means.

- Retreatism - rejecting both the goals of society and the means to achieve those goals.

- Rebellion - rejecting the goals of society and attempting to replace them with new goals and means.

Criticism

- Howard Becker in his "Labelling Theory," claims that society labels people based on their actions. A person may not be labelled as deviant by one group yet be labelled as such by another. Homosexuals, for example, are considered deviants in many traditional civilizations, yet they enjoy legal rights and status in many nations.

- According to Albert Cohen, Merton's theory may explain deviation motivated by monetary benefits, such as professional crime, but not non-utilitarian crime. For example, street brawls and vandalism that has no apparent cause or yields no monetary gain. He sees this type of crime as the outcome of dissatisfaction stemming from being at the bottom of the social ladder

In conclusion, Merton's contribution to the understanding of anomie is rooted in his analysis of social structure. He argued that anomie arises when there is a disjunction between cultural goals and the means available to achieve those goals, which is often linked to the unequal distribution of opportunities and resources in modern societies. Merton's modes of adaptation provide a framework for understanding the different ways in which individuals respond to this disjunction, and his analysis highlights the importance of addressing structural conditions in order to reduce the prevalence of anomie.

(a) Distinguish between the social organization of work in feudal society and in capitalist society. (10 Marks)

Feudal society was characterized by a hierarchical social structure, where power and wealth were concentrated in the hands of small elite of nobles and landowners. Work was organized around a system of feudal obligations, where peasants were obligated to work the land and provide a portion of their crops and labor to their lords in exchange for protection and access to land.

In contrast, capitalist society is characterized by a system of wage labor, where workers are paid a wage in exchange for their labor, and the means of production are privately owned and controlled by capitalists. Work is organized around the principles of efficiency, productivity, and profit-maximization, and workers are expected to be productive and efficient in order to maintain their employment.

Features of feudal society

- Hierarchy: The feudal system was organized around a strict hierarchical structure, with lords and nobles at the top and peasants or serfs at the bottom. Each level had specific rights and responsibilities, and individuals were expected to obey those above them in the hierarchy.

- Obligations: In the feudal system, obligations and responsibilities were closely tied to one's position in the social hierarchy. For example, lords were expected to provide protection and security to their subjects, while peasants were required to pay taxes and provide labor for their lords.

- Labor relations: Labor relations in the feudal system were largely characterized by unfree labor. Peasants and serfs were bound to the land and required to provide labor to their lords in exchange for protection and use of the land.

Features of capitalist society

- According to Marx, capital is important to production under this mode of production, and society is largely split into the have-nots known as the proletariat and the haves known as the bourgeoisie.

- Marx claimed that capital generates nothing; it is labour that creates wealth. Capitalists seize this money, while labourers are paid low wages. This is a key paradox since the manufacturing process is communal in character, while profit appropriation is private.

- The employer's relationship with the employee is one of dominance, whereas the worker's relationship with co-workers is one of collaboration

- It will lead to conflict, and workers will band together to form a new way of production - a socialist mode of production, and finally communism.

In conclusion, the social organization of work in feudal society and capitalist society differ in significant ways. Feudal society was characterized by a hierarchical social structure, where work was organized around a system of feudal obligations, while capitalist society is characterized by a system of wage labor, where work is organized around the principles of efficiency, productivity, and profit-maximization. These differences have important implications for the distribution of power, access to resources, and the nature of work itself.

(b) "Ideology is crucial for social transformation in a democracy." Discuss (10 Marks)

Ideology refers to a set of ideas, beliefs, and values that shape our understanding of the world and our place in it. In democratic societies, ideology plays a crucial role in shaping the political and social agenda and can be used as a tool for social transformation. Gramsci wrote about the power of ideology to reproduce the social structure via institutions like religion and education

How ideology shapes democracy

1. **Ideology as a source of conflict**: According to this view, ideology plays a significant role in creating conflicts in a democratic society. Scholars like Karl Marx and Friedrich Engels believed that ideology served as a means for the ruling class to maintain their power and control over the working class. Bourdieu suggests that ideology can be a tool for social critique and resistance, as alternative ideologies can challenge the dominant power structures and promote social transformation.

2. **Ideology as a unifying force:** On the other hand, some scholars argue that ideology can serve as a unifying force in democracy. They argue that shared values and beliefs can bring people together and help them work towards common goals. This view is based on the assumption that democracy requires a certain degree of consensus and cooperation to function effectively. E.g. Secularism as an ideology emphasizes the separation of religion and politics. It has been enshrined in the Indian Constitution and has been a significant force in Indian politics,

3. **Ideology as a tool for political mobilization**: Another view is that ideology can be used as a tool for political mobilization. Political parties and social movements often use ideology to mobilize support from the public and create a sense of identity and belonging among their followers. In this sense, ideology is seen as a means to gain power and influence within a democratic society. Hindutva is an ideology that emphasizes the primacy of Hindu culture and identity in Indian society. It has been promoted by the Hindu nationalist Bharatiya Janata Party (BJP) in India.

4. **Ideology as a means to challenge power**: Some scholars argue that ideology can be used as a means to challenge power and promote social change. For example, feminist and anti-racist ideologies have been used to challenge existing power structures and advocate for greater equality and justice within democratic societies. According to political scientist Benedict Anderson, the development of nationalist ideologies in the 19th century helped to create a sense of shared identity and purpose among members of a nation, leading to the formation of new social and political structures.

Therefore ideology is critical for social transformation in a democracy because it generates a common sense of identity and purpose, offers a framework for political activity and social change, changes our perception of power and social connections, and creates a shared sense of identity and purpose. While dominant ideologies can help to keep current power structures in place, alternative ideologies can help to question these systems and promote social reform. As a result, alternative ideas must be developed and disseminated in order to promote social change and create a more just and equal society.

(c) Distinguish between sects and cults with illustrations. (10 Marks)

Max Weber and Troeltsch presented a religious organisation continuum depending on how "conventional" and "established" they are. Churches are highly institutionalised and conventional on one end of the spectrum, while cults are unorthodox and unusual on the other. Sects, which falls somewhere in the centre, have certain qualities in common with churches and some with cults.

Characteristics of Sect

- A sect is a small religious group that is not fully integrated into society and often contradicts some of its norms and ideals. Ernst Troeltsch, described sects as organizations that split from the church because of their dissatisfaction with its doctrines and behavior.

- According to Troeltsch sects are typically composed of individuals from underprivileged populations and are led by a charismatic leader whose death may result in the sect's downfall, making them short-lived.

- Members of many sects try to recruit new members by proselytizing. If a sect gains a significant number of new members, it gradually expands, becomes more bureaucratic, and eventually turns into a denomination.

- Sects exist in almost every religion, including Islam, Judaism, and Hinduism. For example, the Sunni and Shia sects exist in Islam, the Karaites in Judaism, and the Shiyaism and Shaktism in Hinduism.

- Sects are generally tolerated by governments and society because they do not pose a significant threat to the established order.

Characteristics of cult

- A cult is a small religious group that is diametrically opposed to the norms and ideals of society.

- Cults have a negative connotation and are characterized by the absolute allegiance and dependence of their members on their leader, as well as their tendency to take things to extremes.

- Cult members believe that joining the cult is the only way to achieve salvation. Members live separately from their non-believing families, and this is done deliberately to isolate them and make them dependent on the cult.

- Members are also subjected to psychological manipulation to make them obedient.

Cults and sects are similar, but they differ in several ways. First, cults often do not develop within a larger denomination but rather outside the dominant religious tradition. Second, they are often discreet and do not proliferate as much as sects. Third, they are more likely than sects to rely on charismatic leadership based on the cult leader's exceptional personal attributes.

Sects and cults in India

India is home to several notable cults, including Dera Sacha Sauda, Rajneeshpuram, and Aghori. These groups are made up of members from various religions and their beliefs are not necessarily rooted in religious doctrine. Charismatic leaders often play a significant role in these cults, which typically lack formal institutional structures.

In addition to cults, India also has many religious sects, such as Vaishnavism and Shaktism, which are part of the larger Hindu religion. These sects hold unique beliefs and practices that differ from the mainstream Hindu tradition. Similarly, within Islam, there are sects like Shia and Sunni that follow distinct principles while still being grounded in Islamic philosophy.

Conclusion

Both sects and cults are smaller religious groups that differ in their characteristics and beliefs. Governments and society often tolerate sects because they do not pose a significant threat. Cults, on the other hand, are typically viewed negatively because they promote an extreme ideology that can be harmful to individuals and society.

(d) Is male authority absent in matrilineal society? (10 Marks)

Matrilineal societies are societies in which descent, inheritance, and social identity are traced through the mother's side of the family. In contrast, patrilineal societies are those in which the father's side of the family is more important in these matters. The question of male authority in matrilineal societies is an interesting one because it challenges our assumptions about gender roles and power dynamics.

Presence of female authority in matrilineal society

- Women are the primary decision-makers: In some matrilineal societies, women hold more power and decision-making authority than men. Peggy Reeves argues that property and inheritance rights are passed down through the maternal line, giving women control over land and resources. Sanday's work focuses on matrilineal societies in Indonesia and Papua New Guinea, where she observed women playing important roles in social, economic, and political life.

- Evelyn Blackwood suggests that matrilineal societies provide a space for women to challenge traditional gender roles and power dynamics. She argues that matrilineal societies in southern India offer women greater autonomy and control over their lives than in other parts of the country, where patriarchal norms are more entrenched. Blackwood's work focuses on the Nayars, a matrilineal community in Kerala, India.

Presence of male authority in matrilineal society

- Men still hold positions of power: Despite the fact that descent is traced through the female line in matrilineal societies, men may still hold positions of power and authority. This is because gender roles and power dynamics are complex and can vary across different societies. Jankowiak, an anthropologist, argues that in Mosuo, a matrilineal community in China, men still hold positions of power and that gender relations are complex and multifaceted.

- In some matrilineal societies, men may still be considered the heads of households or hold important leadership roles.

- Matrilineality does not necessarily mean gender equality. Women may still face discrimination and inequality in areas such as education, employment, and politics. Lowe, an anthropologist, argues that in matrilineal societies in Ghana, women may still face discrimination and inequality in areas such as education, employment, and politics.

- According to NK Bose in some matrilineal societies, men still hold positions of power and influence. For example, among the Khasi people of Northeast India, women are the heads of households and own property, but men still play an important role in public life and decision-making

In conclusion, it is difficult to make broad generalizations about gender roles and power dynamics in matrilineal societies. While some argue that these societies challenge traditional patriarchal systems and give women more power and authority, others argue that men can still hold positions of power and that matrilineality does not necessarily guarantee gender equality.

(e) Explain the relevance of the idea of 'cultural lag' in understanding social change. (10 Marks)

Cultural lag is a term used to describe the delay in which a society's non-material culture adapts to changes in its material culture. Sociologist William F. Ogburn proposed this concept, which states that material culture tends to change more rapidly than non-material culture.

Inventions in material culture can be measured against agreed-upon standards of efficiency, making them appear rapidly and predictably. However, in non-material culture, such as art or government, there are no generally accepted standards, and styles and systems fluctuate unevenly.

Negative relation between cultural lag and social change

- Ogburn believed that cultural lag led to social problems and conflicts as culture takes time to catch up with technological advancements. For instance, the typewriter was invented over fifty years before it was used systematically in offices. Similarly, family systems and diplomatic attitudes are still better adapted to a farm economy and the nineteenth century, respectively.

- Ogburn suggested that cultural lag can create resistance to change, as people may be attached to existing values and beliefs and may be unwilling to change them.

- Cultural lag poses problems for a society in many ways. It is a critical ethical issue because the failure to develop broad social consensus on appropriate applications of modern technology may lead to breakdowns in social solidarity and the rise of social conflict. For example, the advent of stem cell research has raised serious ethical questions about its use in medicine, despite its potential benefits.

Positive relation between cultural lag and social change

- Cultural lag can also be a catalyst for social change, as it can lead to a period of questioning and re-evaluating existing beliefs and values, which can ultimately lead to social progress.

- In his work on social change, Robert Nisbet argued that cultural lag is a necessary condition for social change to occur. He argued that when material culture changes, it creates a period of cultural lag, during which non-material culture has to catch up. This period of cultural lag can create tension and conflict, which can lead to the re-evaluation of existing values and beliefs, and ultimately to social change.

- Similarly, Talcott Parsons argued that cultural lag can facilitate social change by creating a "crisis of values." He suggested that when material culture changes, it can create a sense of disorientation and anxiety, which can lead to a re-evaluation of existing values and beliefs.

The relationship between cultural lag and social change is not straightforward, and different sociologists hold varying perspectives. Some argue that cultural lag can act as a catalyst for social change, while others believe it can hinder it. The impact of cultural lag on social change is influenced by several factors, including the nature of the change, the extent of the cultural lag, and the pre-existing values and beliefs of the society in question. Thus, the relationship between cultural lag and social change is a complex and multi-dimensional one.

Question 6.

(a) "Education helps in perpetuating social and economic inequalities." Critically examine the statement. (20 Marks)

The process of raising, directing, and developing individuals into mature, adult members of society is known as education. Education is nothing more than the learning of societal information. Education has traditionally been linked to advancement and prosperity. Education, in fact, is seen as a feasible solution to the challenges of economic decline, hunger, and human poverty.

Sociological views on education

- According to functionalist perspective education has a good impact on both individuals and society. It fosters social solidarity (value agreement) by teaching the same subjects.

- Karl Marx - He argued that education, as a component of the superstructure, reflected and reproduced the economic foundation. As a result, it was nothing more than a tool of the ruling class to recreate the inequalities that existed in economic relations.

- Parsons claims that schools are likened to tiny communities where children acquire the universalistic ideals essential for social integration.

- Bowles and Gintis argue in 'Schooling in Capitalist America' (1976) that there is a link between values learned in school and how the workplace functions. They proposed that the values are taught through the 'Hidden Curriculum,' which comprises of things that students acquire through their school experience rather than the primary curriculum subjects taught at the school.

- Scholars such as Paul Willis and Michael Apple argue that education systems reflect and reinforce the dominant culture and values of society. This can result in a curriculum and testing system that is biased against certain groups, such as students from lower socio-economic backgrounds or those from marginalized communities.

How education perpetuate social and economic inequalities

- According to Sengupta and Jha children from lower socio-economic backgrounds in India are more likely to drop out of school and have limited access to higher education, perpetuating social and economic inequalities.

- In India, the education system is often criticized for being biased towards the dominant culture and privileging certain groups, such as upper-caste Hindus, while marginalizing others, such as Dalits and Adivasis (Jha, 2015). This result in an uneven distribution of educational resources and opportunities, further perpetuating social and economic inequalities.

- Access to digital technology is often limited by socio-economic factors such as poverty and geographical location. This creates a digital divide, where those who have access to digital technology are more likely to succeed in education and secure high-paying jobs, while those without access are at a disadvantage

- Children from diverse castes, classes, religions, and ethnicities, with uneven economic, social, and cultural capital, are all treated the same. Syllabuses, curricular materials, pedagogical techniques, and assessment practices, for example, are the same for everyone, regardless of where they originate from. Though it appears to be equal and unbiased, it is actually uneven and prejudiced.

- K. Ahmad (1974) disputed education's role in 'ideational' change via transformation of people's knowledge, attitudes, and values. It cannot bring about drastic changes since educational methods and practises serve the interests of the status quoists.

- According to 2019-20 UDISE+ data, just 38.5% of schools in the country had computers, and 22.3% had an internet connection. The poor will continue to be deprived of important information supplied online about academia, and as a result, they will constantly lag, which may be summed up by unsatisfactory performance.

In conclusion, while education can provide opportunities for social mobility, it can also increase inequality in society. The unequal distribution of educational resources, access to higher education, and the structure and curriculum of the education system all play a role in perpetuating social inequalities.

(b) Explain the conditions under which a collective action transforms into a social movement. (10 Marks)

Collective action is a form of group behavior where individuals come together to work towards a common goal. A social movement, on the other hand, is a collective effort by a group of people who are organized around a common goal or objective to bring about social change.

Sociological theories on Social movements

- **Resource Mobilization Theory**: This theory suggests that successful collective action requires the mobilization of resources such as money, time, and skills. It emphasizes the role of organizational structures and leadership in facilitating collective action.

- **Political Process Theory**: This theory emphasizes the role of political opportunities and constraints in shaping collective action. It suggests that social movements are more likely to emerge when there are favorable political conditions, such as changes in the legal or institutional framework.

- **Identity Theory**: This theory suggests that collective action is often driven by shared identities and group affiliations. It emphasizes the role of social identity in shaping individual behavior and in facilitating cooperation and coordination among group members.

- **Structural Strain Theory**: This theory suggests that social movements emerge in response to structural strains or disjuncture in society, such as economic crises, political repression, or cultural conflicts. It emphasizes the role of grievances and perceived injustices in motivating collective action.

How collective action transforms into social movements

- **Shared sense of identity and purpose** - According to Tilly, social movements are often born out of conflicts over issues of inequality, discrimination, or injustice. The shared identity and purpose are crucial for sustaining the momentum of the movement over time. Without a strong sense of identity, the movement risks losing focus and direction, which could lead to its eventual decline. E.g. civil rights movement in the United States. The movement was characterized by a strong sense of identity, with activists using the term "black" to refer to themselves and their struggle.

- **Development of a network of organizations and individuals who are committed to the cause.** According to Tilly, social movements are not just about individual actors, but are also about the networks of organizations and individuals that support the movement. These networks provide the resources, including funding, expertise, and organizational support, that are needed to sustain a social movement over time. E.g. the environment movement emerged in the 1960s and 1970s, with groups like Greenpeace and Friends of the Earth working together to promote environmental awareness and advocate for policy changes.

- **Range of tactics and strategies** - This repertoire is important because it allows the movement to adapt to changing circumstances and to maintain its momentum over time. E.g. women's suffrage movement in the mid-19th century and was characterized by a range of tactics, including public lectures, rallies, marches, and civil disobedience.

- **Ability to generate and sustain public support**. This requires effective communication strategies that can educate and mobilize the public, as well as a willingness to engage in dialogue and negotiation

In conclusion, for a collective action to transform into a social movement there must be a presence of a shared sense of identity and purpose, a network of organizations and individuals, range of tactics and the ability to generate and sustain public support. These conditions are not necessarily exclusive, and social movements can emerge and develop in different ways depending on the social and political context. However, by understanding these conditions, we can better understand how social movements emerged in the society.

(c) How do the rules of descent and alliance in kinship differ from each other ? Illustrate. (10 Marks)

In the study of kinship, two fundamental principles are descent and alliance. Descent refers to the social recognition of a relationship between a person and their ancestors, while alliance refers to the social recognition of a relationship between a person and their in-laws.

Rules of descent

- Lévi-Strauss argued that descent is a way of organizing social relations by distinguishing between those who are related and those who are not, particularly in terms of inheritance and the passing down of social status.

- It can be classified into two main types: unilineal and cognatic descent. Unilineal descent, as the name suggests, only considers the lineage of one parent, either the mother (matrilineal) or the father (patrilineal).

- In such societies, inheritance and social status are often traced through this one line, and individuals are considered part of the same descent group as their parent.

- In contrast, cognatic descent considers both parents' lineages and often places more importance on the nuclear family.

Rules of alliance

- The rule of alliance, on the other hand, refers to how individuals are related through marriage or other social connections.

- George Peter Murdock noted that the rules of alliance often dictate who is eligible for marriage and which families are considered suitable partners.

- Alliance is often a way of creating or strengthening social ties between two groups, and can take many forms. For example, in some societies, individuals may be required to marry outside of their own descent group, which can lead to the creation of new alliances between previously unrelated groups.

- In other cases, alliances may be formed through the exchange of gifts or other forms of economic or social support.

In conclusion, the rules of descent and alliance in kinship differ significantly from each other. Descent is based on the biological relationship between parent and child and operates through a unilineal rule, while alliance is based on social and cultural practices that establish relationships between different kinship groups and operates through a bilateral rule. Understanding the differences between these two approaches to kinship is crucial for understanding the ways that different cultures and societies define and sustain social relationships.

Question 7.

(a) Define Secularisation. What are its major dimensions in the modern world? (20 Marks)

Secularization refers to the process through which religion loses its influence and significance in society. This is often accompanied by the rise of science, rationality, and the growth of secular institutions. In other words Secularization is the progressive replacement of religious values with nonreligious values in a cultural change. Religious authorities, such as church leaders, lose power and influence over society as a result of this process.

Sociological views on Secularization

- Bryan Wilson characterised secularisation as "the process by which religious thoughts, behaviours, and institutions lose social importance."

- Steve Bruce argues that secularization is a universal process that occurs as societies become more modern and rational. He suggests that secularization is driven by three factors: social differentiation, rationalization, and globalization. According to Bruce, as societies become more complex and diverse, traditional religious beliefs and practices become less relevant and are replaced by more secular forms of thought.

- Casanova notes that secularization does not necessarily mean the disappearance of religion but rather its transformation and adaptation to new social and cultural conditions.

How Secularization can be witnessed in modern world

- Participation in institutional religion - Some claim that the decline in Church attendance is a sign of society's secularisation.

- Disengagement of institutional religion from everyday life - Disengagement of religious institutions from major life events is also viewed as evidence of societal secularisation. Religion no longer serves any purpose in education, politics, or social welfare.

- Promoting religious plurality as a sign of secularisation - Some claim that a really religious community is monotheistic. Competition among religious organisations has weakened religion's authority. People's religious allegiances have become a matter of convenience.

- Secularization of religious organisations - It is also suggested that religious institutions are adjusting to changing circumstances. They have acknowledged that traditional ideals such as belief in the supernatural, the other world, the saviour, and so on no longer seem credible to believers. In new communities, they would look unreasonable and irrelevant.

- Growing individualism - This viewpoint contends that religion is no more a group act of worship, and that people nowadays seek their own route to salvation.

- Growth of science and technology: As science and technology advance, they increasingly replace traditional religious explanations for natural phenomena. For example, the theory of evolution has challenged religious beliefs about the origins of life.

It is important to note that the process of secularization is not uniform across societies, and there are many factors that contribute to its emergence and development. Additionally, secularization is not necessarily a negative or positive development, but rather a complex social phenomenon that has both advantages and disadvantages.

(b) The increasing importance of the tertiary sector has weakened the formal organization of work in recent times. (20 Marks)

The growing significance of the tertiary sector, which includes industries such as finance, education, healthcare, and hospitality, has led to a decline in formal organization of work. In the formal organisation of work the whole structure and method are generally specified in their official documents, which comprise the organization's rules and operations. Each member's tasks, functions, and obligations are clearly specified in this structure. As a result of the organisation, work proceeds easily and methodically.

Sociological view on formal/ Informal organization

- **Max Weber** was the first sociologist to write extensively about formal organisation or bureaucracy. Everyone in a formal organisation holds an office, and their status and power are assessed by the office.

- **According to Ritzer**, increasing rationality produces illogical effects that are demeaning.

- **Peter Blau**, on the other hand, researched informal ties within formal companies and discovered that they actually tend to boost worker efficiency rather than decrease it.

- **Elton Mayo - GE Hawthorne Works Study in Chicago** considered that the classical school of thought undervalued the socio-psychological dimensions of informal organisation. He discovered that work happiness was heavily influenced by the informal social patterns of the work group. Because of them, better collaboration standards were formed.

Weakening of formal organization in tertiary sector

- **Flexibility:** The growth of the tertiary sector has led to more flexible and adaptable work arrangements, such as telecommuting, part-time work, and project-based contracts. This has weakened the rigid structures of formal organizations and allowed for more individual autonomy and work-life balance.

- **Decentralization**: With the rise of digital technologies and global networks, many organizations in the tertiary sector have become more decentralized, with workers and teams collaborating across different locations and time zones. This has weakened the centralized control of formal organizations and allowed for more diverse perspectives and innovative solutions.

- **Informal networks**: Arne L. Kalleberg argues that the growth of non-standard work arrangements in the tertiary sector, such as temporary contracts and self-employment, has weakened the bargaining power of workers and created new forms of inequality and insecurity.

Presence of Formal organization in tertiary sector

- Regulation and compliance: Formal structures and procedures are necessary for ensuring compliance with laws, regulations, and standards, as well as for maintaining accountability and transparency. Richard Hyman, argues that formal organization remains crucial for regulating and coordinating work activities in the tertiary sector, especially in highly regulated industries such as finance and healthcare.

- Professionalization: Kathleen Thelen argues that the growth of the tertiary sector has created new forms of employment that require higher levels of skill and education, which are often acquired through formal education and training programs. For example, professional organizations like the American Medical Association or the Bar Association play a crucial role in shaping the norms and standards of their respective fields.

- Coordination and efficiency: Formal structures, such as supply chains, hierarchies, and standard operating procedures, allow for efficient and predictable outcomes. For example, companies like Walmart or Amazon rely on strict supply chains and logistics networks to ensure timely and cost-effective delivery of goods to customers

In conclusion, while the growth of the tertiary sector has certainly led to changes in the organization of work, it is important to recognize that the relationship between the tertiary sector and the formal organization of work is complex and context-specific. The extent to which the formal organization of work has been weakened or strengthened in recent times depends on a variety of factors, such as industry norms, technological developments, regulatory frameworks, and cultural values.

(c) Caste ideology appears to have strengthened democracy. Comment (10 Marks)

Caste ideology has been a defining feature of Indian society for centuries, and its influence can be seen in many aspects of political and social life in the country. While caste has often been viewed as a source of inequality and discrimination, some scholars argue that it has also played a role in strengthening democracy in India.

How caste ideology strengthen democracy

- **Rajni Kothari** argued that the Indian political system has been able to accommodate caste diversity and conflict by providing channels for political participation and representation. In this sense, caste has helped to broaden the base of democracy and ensure that marginalized groups have a voice in the political process.

- **Yogendra Yadav** argued that the caste system has created a complex network of social and political relationships that has enabled the formation of strong civil society organizations and social movements. These movements have played a crucial role in promoting democracy and social justice in India, by mobilizing popular support and pressuring the government to address social and economic grievances.

- **Dipankar Gupta** stated that the caste system has created a culture of compromise and consensus-building in Indian politics. This has enabled different groups to work together to achieve common goals, even in the face of deep social and economic divisions.

How caste ideology weakens democracy

- **M. N. Srinivas** argued that caste has often been used as a tool for political manipulation and domination by dominant groups. In this sense, caste has been a barrier to genuine democracy, by perpetuating unequal power relations and preventing marginalized groups from gaining political influence.

- **Ambedkar**, an Indian social reformer and politician, viewed caste as a fundamental obstacle to democracy and social justice in India. He argued that the caste system was inherently hierarchical and discriminatory, and that it needed to be dismantled in order to create a truly democratic society. In this sense, caste has been a hindrance to democracy, by perpetuating social inequality and exclusion.

- **Partha Chatterjee** propogated that the use of caste identity in politics has often led to the exclusion of marginalized groups from mainstream political processes. He contends that the use of caste as a basis for political mobilization can reinforce social divisions and undermine the principles of democratic governance.

The role of caste ideology in democracy is a complex and contested issue. On the one hand, caste has been seen as a source of social inequality and exclusion, which can undermine the principles of democratic governance. On the other hand, caste has also been viewed as a means of political mobilization and representation for marginalized groups, which can help to broaden the base of democracy and ensure that diverse voices are heard in the political process.

Question 8.

(a) "Globalization involves deterritorialization." Examine with reference to the nation-state. (20 Marks)

According to Baylis and Smith, globalization is the process of increasing interconnectedness between societies, facilitated by electronic communications, cashless economy, faster travel, and transnational companies. One of the key features of globalization is the idea of deterritorialization, which refers to the breaking down of traditional boundaries and the blurring of borders between different countries and regions.

In the context of the nation-state, deterritorialization can be seen as a threat to the sovereignty and authority of the state. Traditionally, the nation-state has been defined by its territorial boundaries, and its authority has been based on the ability to control and regulate what happens within those boundaries but process of globalisation has challenged the authority of nation-state.

How globalisation is promoting deterritorialization

- The economies of states are more open today than in the past, and a significant event in one country can affect the economies of other countries. E.g. Ukraine-Russia war had increased inflation in whole world.

- The state's taxation power has reduced, and transnational corporations are challenging the power of the nation-state. E.g. misuse of shell companies and offices setup in tax heavens.

- Leslie Sklair argues that transnational corporations spread the ideology of consumerism through mass media and affect the policies of a nation-state, thus challenging its sovereignty.
- Additionally, the world is moving towards a global culture that reduces the importance of national culture in nation-states, leading to tensions in the governing state. Moreover, the political developments of other states are affecting domestic politics too, as seen in the Arab Spring.
- In this globalized world, a risk culture is emerging, where global risks such as terrorism and deadly viruses like Corona are difficult for states to deal with.
- According to David Held international NGOs and environmental groups are affecting the ways in which national governments operate, and the concentration of power in institutions such as the WTO, World Bank, and regional groups is transforming sovereignty.

How nation state is countering globalisation

- The nation-state still holds importance in the globalized world, despite the challenges to its sovereign power. This is because it has territorial control, invests in infrastructure, collects taxes, possesses military power, and provides identity to its people. The nation-state also has the ability to make laws and regulate the functioning of transnational corporations within its borders.

- Furthermore, the nation-state represents its people in the international arena and has the power to raise nationalist sentiments among them. This provides a sense of identity and belonging to the people, even in the face of globalization and the spread of a global culture.

Globalization involves the breaking down of traditional boundaries and the creation of new forms of social, economic, and cultural relations. Deterritorialization is seen as a key aspect of this process, as it enables people and ideas to move across national borders more easily and creates new opportunities for transnational interactions and governance. The nation-state remains an important actor in global politics, but its authority and sovereignty are being challenged by the process of globalization and deterritorialization.

(b) Examine the dialectical relation between tradition and modernity in the study of social change. (20 Marks)

Tradition and modernity are two interrelated concepts in the study of social change. Traditions refer to the customs, beliefs, values, and practices that are passed down from generation to generation, while modernity refers to the social, economic, and technological changes that have taken place in the world. The dialectical relation between tradition and modernity can be seen in different areas of social change.

How tradition impacts modernity

- Max Weber's Theory of Traditional Authority: Traditional authority can impact modernity by resisting change and creating barriers to innovation. For instance, in many traditional societies, women are still restricted from participating in certain roles and professions that are deemed "inappropriate" for them.

- Emile Durkheim's Theory of Social Solidarity: Traditional values and practices can provide a shared sense of identity and belonging, which can have a positive impact on modernity. For example, in Japan, traditional values such as respect for elders and a strong work ethic have contributed to the country's economic success.

- Edward Shils' Theory of Tradition and Innovation: Traditions can inspire innovation by providing a foundation for creativity and experimentation. For instance, traditional music and art forms have inspired contemporary artists to create new and innovative works.

- Anthony Giddens' Theory of Reflexive Modernity: Traditional values and practices can act as a "safety net" in times of uncertainty and social upheaval. For example, in times of economic crisis, many people may turn to traditional forms of community support and mutual aid, such as family networks, religious organizations, and voluntary associations.

How modernity impacts tradition

- Ulrich Beck, in his book "Risk Society," argues that modernity creates new risks and challenges that traditional ways of living and coping may not be able to handle. The rise of ecological crises, globalization, and new technologies has created new forms of insecurity and uncertainty, forcing societies to adapt and change their traditional ways.

- Arjun Appadurai, in his book "Modernity at Large," argues that modernity has created a new global cultural economy, where cultural products, meanings, and practices are exchanged across borders. This globalization of culture has led to a hybridization of cultures, where traditional practices are being adapted and transformed to fit into modern contexts.

- Peter Berger, in his book "The Sacred Canopy," argues that modernity creates a crisis of meaning, where traditional religious beliefs and practices are no longer able to provide a coherent framework for understanding the world. This crisis of meaning has led to new forms of religiosity, such as New Age movements or fundamentalism, which attempt to provide new interpretations of traditional beliefs and practices.

- Foucault saw traditions and social institutions as products of power relations and subject to the forces of modernization. He argued that modernity fundamentally changed the way society was organized, leading to a decentralization of power and a greater emphasis on individual rights and freedoms.

- Zygmunt Bauman, in his book "Liquid Modernity," argues that modernity leads to the erosion of traditional forms of social cohesion and solidarity. Social relationships have become more fragmented and flexible, and the individual has become the center of modern social life.

The dialectical relation between tradition and modernity is a complex and dynamic one, and it has been the subject of much study in the field of sociology. The tension between tradition and modernity is rooted in the fact that modernization brings with it many changes that challenge traditional ways of life, beliefs, and practices. However, it is important to note that tradition and modernity are not necessarily mutually exclusive, and that they can coexist in different ways.

(c) Elaborate the views of Durkheim on "The Elementary Forms, of Religious Life". (10 Marks)

Emile Durkheim's "The Elementary Forms of Religious Life" is a classic work that examines the nature and role of religion in society. Durkheim considers "the elementary forms of religious life" to be the most basic and simple forms of religious practice found in tribal societies, arguing that they provide insight into the nature and function of religion in all societies.

Durkheim's ideas in "The Elementary Forms of Religious Life"

- Durkheim's view of religion is that it is a social phenomenon that reflects the collective consciousness of society. He sees religion as a way for individuals to express and reinforce their sense of belonging to a community. He argues that religious practices are not just individual but are social in nature, and function to reaffirm social bonds within a community.

- According to Durkheim, religion plays an important role in the maintenance of social order and solidarity. Religious beliefs and practices serve to bind individuals together in a common set of values, symbols, and rituals.

- Durkheim argues that the key to understanding the nature of religious practice lies in the concept of the sacred and the profane. The sacred refers to those things that are set apart as special or symbolic, whereas the profane refers to the ordinary, everyday aspects of life.

- In Durkheim's view, religion also serves as a source of social control. He argues that religious beliefs and practices provide a framework for regulating behavior and creating social norms.

- Durkheim argues that secularization does not necessarily mean the end of religion. He notes that as societies become more complex, religious beliefs and practices may change or evolve, but the fundamental role of religion in society remains.

Criticism of Durkheim's idea

- Failed to account conflict aspect of Religion- The existence of a diversity of religions frequently leads to inter-religious conflict, jeopardising rather than strengthening cooperation. E.g. Various communal riots or rise of religious fundamentalism.

- Ruling class ideology - According to Karl Marx religion is the opium of the masses and it is just another tool in the hands of ruling class to maintain domination and control over the majority of the population.

- Weber in his work Protestant ethic and Spirit of Capitalism explains capitalism emerged in the western world because of protestant values, that was not present in other religions of the world. Durkheim's emphasis on tribal religion visualises religion's function in sustaining social order, whereas Weber's approach examines religion's creative role in helping to develop new ways of thinking and doing.

Overall, Durkheim's views on "The Elementary Forms of Religious Life" emphasize the social and psychological functions of religion. He sees religion as a way for individuals to connect with society, and he argues that it plays an important role in maintaining social order and shaping moral values. Despite criticisms, Durkheim's work on the sociology of religion remains influential today. His theory has shaped the way scholars think about religion as a social phenomenon and has contributed to our understanding of the role of religion in society.

Mains 2015 - Paper 2

Section A

Question 1. Write short notes with a sociological perspective on the following in about 150 words each: 10*5=50

(a) Verrier Elwin's views on freedom for the tribals (10 Marks)

- Basic idea related to Verrier Elwin

- Elwin's views on Tribal freedom

- Other views on tribal autonomy

- Conclusion

Verrier Elwin was a British-born anthropologist and social worker who dedicated his life to studying and empowering tribal communities in India. He was a strong advocate for the rights of these communities and believed that they should be granted greater autonomy and allowed to live according to their own cultures and traditions.

Elwin's views on Tribal freedom

- **Tribals should be given autonomy and control over their own affairs**. He believed that the government and other outside forces had historically oppressed the tribals and that they needed to be allowed to govern themselves in order to achieve true freedom. He argued for the establishment of tribal councils that would have decision-making powers over their own communities.

- One of the main tenets of Elwin's philosophy was the **importance of preserving the cultural and social identity of tribal communities**. He believed that these groups had unique ways of life that were in danger of being lost as modernization and industrialization spread across India.

- Elwin believed that the current system of education in India was too focused on Western ideals and did not take into account the unique cultures and traditions of these communities. Instead of imposing a Western-style education on them, **Elwin advocated for a system of education that was based on their own traditions and values**.

- He believed that **tribal communities should be given greater control over their own environment**, as they were the ones who were most directly impacted by its exploitation or degradation.

Other views on tribal autonomy

- The integrationist advocated for the integration of tribals into mainstream society in order to overcome the developmental gap. **For Ghurye tribes are 'backward Hindus,**' their seclusion is the main reason of their social backwardness, and they must be integrated into greater society.

- **According to assimilationists such as L.P.Vidyarti**, tribe-caste interlinkage is referenced in early Sanskrit scriptures - the Vedas have Nishads who sought caste rank, the Ramayana has Shabri, and the Mahabharta has Ghatotkacha and Eklavya.

- **After independence Jawaharlal Nehru adopted the approach of controlled integration and gave the idea of 'Tribal Panchsheel'**. It means inclusion of tribal communities in different spheres of education, employment and administration without any imposition of the mainstream society

Overall, Verrier Elwin's views on freedom for the tribals were grounded in a deep respect for their cultures and traditions. He saw these communities as being uniquely poised to offer valuable lessons to the rest of the world, and believed that their rights to self-determination and cultural preservation should be respected and upheld.

(b) Jyotirao Phule as an agrarian radical. (10 Marks)

- Introduction about Jyotirao Phule

- Phule as agrarian radical

- Conclusion

Jyotirao Phule is widely recognized as one of the foremost social reformers in Indian history, particularly for his efforts to improve the conditions of the country's agriculturists. He is considered to be one of the earliest advocates of the rights of the oppressed and marginalized communities in India, particularly the lower castes and women. Phule was also an agrarian radical who believed that the Indian peasantry was oppressed and exploited by the upper-caste landlords and the British colonial government.

Phule as agrarian radical

- Phule believed that the traditional agricultural practices of India were keeping farmers trapped in poverty and misery, and that fundamental changes were needed in order to improve their lives.

- **One of the main targets of Phule's criticism was the system of caste-based land tenure,** which he saw as one of the main causes of rural poverty. Under this system, landlords (many of whom were from the upper castes) owned vast tracts of land, often acquired through inheritance or conquest, which they rented out to tenant farmers at exorbitant rates. For their part, tenant farmers (many of whom were from the lower castes) were- often trapped in perpetual debt, which they passed down from generation to generation.

- Phule believed that the only way to break this cycle of exploitation was to challenge the entire system of caste-based land tenure. **He argued that land belonged to all those who worked on it, and that no one had the right to claim ownership simply by virtue of their caste or birth**. In particular, he called for the **redistribution of land** so that all farmers could have access to it, regardless of their caste or social status.

- Finally, it is worth noting that **Phule's advocacy for the rights of the Dalits was closely connected to his views on agrarian reform**. By advocating for land redistribution and the adoption of scientific farming practices, Phule believed that he could help to break down the barriers that kept the Dalits trapped in poverty and oppression.

In conclusion, Jyotirao Phule's agrarian radicalism was informed by his deep concern for the welfare of the Indian peasantry and his belief in the importance of land ownership, education, and social justice. He saw the zamindari system as a major obstacle to the progress and development of the peasantry and advocated for their liberation from the clutches of the landlords and the colonial government. His vision of social reform was driven by a commitment to egalitarianism and the establishment of a more just and equitable society in India.

(c) Louis Dumont's perspective on Indian caste system. (10 Marks)

- Basic introduction of louis Dumont

- Dumont's ideas on caste system

- Criticism of Dumont's ideas

- Conclusion

Louis Dumont presented his caste analysis under a "structuralist" paradigm that is derived from the theory of Levi Strauss. **He saw the caste system as a balance of opposition and complementarity of pure and impure (pollution**). According to Dumont, caste is more than simply a structural system; it is an ideology that exists on a Pan-Indian scale. That is to say, all groups in India are influenced by the purity-pollution ideology.

Dumont's ideas on caste system

Basic principles of Dumont's explanation of caste system are -

- **Holism** - he means that caste is not simply a collection of individual identities, but rather an all-encompassing worldview that shapes how people think, act, and relate to one another. In this sense, caste is not something that can be reduced to a single aspect of social life, but rather a holistic system of beliefs and practices that permeates every aspect of Indian society.

- **Hierarchy**-Dumont also believed that Indian society is deeply hierarchical in nature, with different castes occupying different positions on the social ladder.

- **Pure and Impure** - He argued that this hierarchy is based on a fundamental distinction between the "pure" and the "impure", with the Brahmins (priestly caste) considered the most "pure" and the Dalits (formerly known as "untouchables") considered the most "impure." This hierarchy is reinforced by a system of strict rules and regulations governing marriage, occupation, and social interaction between different castes.

Criticism

- This is a cultural perspective based on ancient texts. M.N. Srinivas referred to these points as textual and rejected them.

- G.S. Ghurye chastised Louis Dumont for interpreting Indian texts to further a disguised colonial purpose. According to him, Dumont attempted to argue that Indians have always been a non-equal and unequal community, but westerns are equal and egalitarian.

- T.N. Madan believed that pollution and purity were not the basis of the Caste System's hierarchy because, with the exception of a few Brahmins (Nambudari, Saryupari, Kanyikubj), all Brahmins are non-vegetarians, whereas many Vaishya Castes are vegetarians, yet Brahmins are ranked first and Vaishyas are ranked last.

Conclusion

The concept of the Caste System held by Louis Dumont is described as a 'culture particularistic' stance. He attempted to identify the uniqueness of the Caste System (based on purity and pollution) and claimed that it could be found nowhere else. Though he neglected other aspects of the genesis and existence of the Caste System, the manner in which he identified and articulated it is regarded as one of the most legitimate perspectives on the Caste System

(d) How far Gandhi was trusted by the untouchables? (10 Marks)

- **Brief introduction of Gandhian idea**
- **Why untouchables trusted Gandhi**
- **Concerns related to Gandhi among untouchables**
- **Conclusion**

Mahatma Gandhi, the leader of India's struggle for independence, was known for his advocacy of non-violent resistance and his commitment to social justice. However, his relationship with the untouchables, also known as Dalits, was complex and often contentious. While Gandhi spoke out against the caste system and worked to improve the social and economic conditions of the untouchables, his efforts were met with skepticism and mistrust by many in the Dalit community.

Why untouchables trusted Gandhi

- One of the main reasons why Gandhi was trusted by many Dalits was his **vocal opposition to untouchability** and his support for their inclusion in Indian society. He famously **referred to the Dalits as "Harijans" or "children of God,"** and argued that they should be treated with the same respect and dignity as anyone else.

- He also advocated for greater educational and economic opportunities for the Dalits, arguing that this was key to breaking down the barriers of caste and ending their marginalization.

- **He advocated for the entry of untouchables in the temple and public spaces.**

Concerns related to Gandhi among untouchables

- Some of Gandhi's actions and statements raised concerns among Dalit activists and leaders. For example, **his views on the issues of caste and untouchability were often seen as being insufficiently radical or even regressive.** He believed that caste-based identities were deeply rooted in Indian culture and could not simply be abolished overnight, and he often argued that the caste system could be reformed from within rather than being dismantled completely.

- In addition, some of **Gandhi's actions regarding the Dalits were seen as paternalistic or even condescending**. For example, he famously undertook a hunger strike to protest against the separate electorate for Dalits proposed by the British Government in 1932, but some Dalit activists saw this as an attempt to impose his own views on the community rather than recognizing their own agency and autonomy.

- **Moreover, Gandhi's approach to untouchability was also criticized for being too individualistic and based on personal reform rather than collective action.** Ambedkar argued that the untouchables needed political power and representation to bring about meaningful change, rather than relying on the goodwill of upper-caste leaders.

Gandhi's views on the caste system and the untouchables evolved over time. In his early years, he held traditional views about the caste system. However, he later came to see the caste system as a social evil that needed to be abolished, and he advocated for the rights and welfare of the untouchables. Overall, the extent to which Gandhi was trusted by the untouchables is a matter of debate and interpretation, and depends on a range of factors, including historical context, cultural background, and personal experiences.

(e) Feminization of poverty. (10 Marks)

- Explain the concept

- Major reason for feminization of poverty

- How to check feminization of poverty

- Conclusion

The term "**feminization of poverty**" refers to the trend of women being disproportionately represented among the world's poor. Women are more likely than men to live in poverty, and they also experience poverty differently. This phenomenon has been recognized by scholars and policy makers around the world, and it has become a significant area of concern in the fight against poverty and inequality.

Major reason for feminization of poverty

- **Women often have limited access to education and employment opportunities**. This means that they are more likely to be employed in low-paying and insecure jobs, or to work in the informal economy, which is often characterized by low wages and poor working conditions.

- **Women are also more likely to experience discrimination and gender-based violence, which can contribute to their economic insecurity.** For example, women may face barriers to accessing credit, property ownership, or other resources that are essential for economic security.

- **Women often bear the brunt of caregiving responsibilities,** which can limit their ability to participate in the workforce or pursue other economic opportunities. This can result in lower earnings and less financial security.

How to check feminization of poverty

- **Bina Agarwal** - Argues that poverty reduction efforts must address the gendered nature of poverty and that economic empowerment of women through land and property rights, access to credit, and education is crucial for reducing poverty among women.

- **Neera Desai** - Highlights the intersectionality of gender, caste, and class in the feminization of poverty, and argues that a rights-based approach that addresses structural inequalities is necessary to address the issue.

- **Jayati Ghosh** argues that the feminization of poverty is a consequence of neoliberal economic policies and calls for policy interventions to address the issue.

- **Uma Chakravarti** highlights the role of patriarchy and gender discrimination in the feminization of poverty, and calls for a feminist approach to poverty reduction that addresses these issues.

The feminization of poverty has serious implications for women's health, education, and overall well-being. Women who live in poverty are more likely to experience malnutrition, illness, and limited access to healthcare. They may also be more vulnerable to gender-based violence and other forms of exploitation. Hence we need comprehensive approach to improve the wellbeing of '**aadi aabadi'** of the country.

Question 2.

(a) Is caste system changing, weakening or disintegrating in India? (20 Marks)

- **Brief overview of the caste**

- **Weakening of caste system**

- **Relevance of caste system**

- **Conclusion**

The caste system in India has a long history, and it has been a source of social, economic, and political inequality for centuries. Caste, or "jati," is a localized, hereditary, and endogamous social group in India. It is linked to specific occupations and occupies a specific position in the local caste hierarchy. Interactions between castes are regulated by concepts of purity, pollution, and restrictions on sharing meals within castes. While the caste system is still a powerful force in Indian society, there are signs that it is changing, weakening, and disintegrating in some ways.

Weakening of caste system

- **Employment opportunities** - One of the most significant changes in the caste system has been the rise of the middle class, which has led to a new set of social and economic relationships that are not based on caste. As more people have gained access to education and employment opportunities, they have become less reliant on traditional caste networks for social and economic support. This has led to greater social mobility and a blurring of caste boundaries in some areas.

- **Urbanization and globalization –**
  - As more people move to cities and participate in global markets, they are exposed to new ideas and lifestyles that challenge traditional caste norms and practices. This has led to a greater openness and tolerance of different lifestyles and social identities. **Ghurye links urban growth to changes in caste, such as decreased reverence for Brahmins and weakened inter-caste taboos**.
  - **According to Kingsley Davis (1951),** the characteristics of anonymity, congestion, mobility, secularism, and constant change in urban areas make it extremely difficult for the caste system to function effectively. The rigidities associated with the caste system are being questioned and challenged as urban life continues to evolve.

- **legal and constitutional measures** - affirmative action policies have been implemented to ensure that historically disadvantaged castes have access to education, employment, and political representation. Such measures have played an important role in reducing caste-based discrimination and promoting social justice.

- Education: Increased literacy rates and access to education have played a crucial role in challenging the traditional notions associated with caste. Education empowers individuals to question social hierarchies and promotes a more inclusive mindset.

- Inter-caste marriages: Inter-caste marriages have become more common, especially among younger generations. Such unions challenge traditional caste boundaries and contribute to the blurring of caste distinctions.

How caste is still relevant

- Occupational Segregation:

  o Jodhka and Newman explain the persistent stereotypical beliefs of hiring committees towards their potential candidates.

  o Thorat & Newman asserts that caste remains the most important factor in allocation of labour in India. E.g. 98% manual scavengers are from lower castes.

- **Untouchability and Social Exclusion:** Despite being legally abolished, practices of untouchability, where certain castes are considered impure and "untouchable," are still prevalent in some parts of rural India. People from marginalized castes often face discrimination, restricted access to public spaces, and exclusion from social and religious events.

- **Caste associations and organisations** are founded to bring concerns of particular caste social, political, and economic conflicts to the attention of the government, in order to seek justice and a decent existence. **According to Rudolph & Rudolph** "Caste associations aimed to have their own members nominated for elected office, working via existing parties or founding their own; to maximise caste participation and influence governmental bodies".

- **Caste and electoral politics -** All political parties place a high value on the caste component when selecting candidates, allocating seats, and canvassing support for their nominees in elections. No one can deny **N.D. Palmer's observation that "Caste concerns are accorded enormous weight in the selection of candidates and in the appeals to voters during election campaigns**." Jat candidates are fielded in seats dominated by Jats.

- **Social Hierarchies and Discrimination:** Caste-based social hierarchies are still prevalent, with higher castes enjoying privileges and social status, while lower castes face discrimination and marginalization. Social interactions, particularly in rural areas, can be governed by strict caste norms and customs, limiting mobility and opportunities for individuals from lower castes.

In conclusion, the caste system in India has been a deeply ingrained social structure with far-reaching implications for social, economic, and political inequality. Factors such as increased education, urbanization, globalization, legal measures, and inter-caste marriages have contributed to the erosion of traditional caste boundaries and the promotion of social mobility and equality. However, the caste system's persistence is evident in occupational segregation, untouchability practices, social hierarchies, and caste-based politics. The transformation of the caste system remains an ongoing process, with both the weakening and the continued relevance of caste coexisting in contemporary India.

(b) Give some of the important studies relating to the structural changes in the Indian family system. (20 Marks)

- Basic idea of family

- Factors for change in family system

- Studies related to structural changes in family system

The family refers to a social unit consisting of individuals who are connected through kinship, marriage, or adoption. Families are typically characterized by emotional bonds, shared responsibilities, and mutual support

The family structure in India has undergone significant changes over the past few decades. Traditionally, Indian families were joint families, where several generations lived together under the same roof. However, due to various social, economic, and cultural factors, the structure of Indian families has changed.

Factors for change in family system

- Economic Factors: The shift from agricultural to non-agricultural occupations and the increase in employment opportunities in urban areas have led to a breakdown of the joint family system. For example, the introduction of cash transactions and diversification of occupational opportunities have resulted in residential separation from ancestral homes.

- Educational Factors: Education has led to mobility among family members, with many individuals settling in other cities and towns for education and employment opportunities. This often leads to breaking up of the joint family household structure

- Legal Factors: Legislations regarding employment, education, marriage, and property have also impacted the family system. For instance, labor laws passed for the benefit of employees have reduced the economic reliance of family members on the joint family for support For example, the Hindu Succession Act of 1956 provided equal rights to women in matters of inheritance, resulting in a shift towards smaller family units.

- Urbanization: Urbanization has also played a significant role in changing family structures. The migration of people from rural to urban areas has led to the adoption of an urban way of life, which includes increased availability of educational and health facilities. Limited availability of living space in cities has also led to the separation of family members

- Cultural Factors: Changing cultural values and attitudes have also contributed to the transformation of family structures. For example, the emphasis on individualism and nuclear family units has led to a decrease in the prevalence of joint family structures in many parts of India.

Some of the important studies related to structural changes in family system

- **A.M. Shah conducted a study in Gujarat** where households were divided into two categories: Simple and Compound. Simple households were those that consisted of either the entire or a part of the parent's family. On the other hand, Complex households were those that comprised two or more parental families or a combination of one or more parental families.

- **Patricia Uberoi explores the impact of modernization, urbanization, and globalization on the Indian family system**. It argues that these processes have led to changes in family formation patterns and a shift from extended to nuclear families.

- **Milton Singer, in his study on the Indian joint family**, found that despite changes in living conditions, the joint family remains the norm among industrial entrepreneurs. While social mobility has increased and ritual practices have decreased in significance, the joint family system has not transformed into isolated nuclear families. Instead, a modified joint family structure has emerged in urban industrial settings, where even members from the ancestral home or village move into the urban area.

- **Similarly, Kolenda's study suggests that industrialization strengthens the joint family due to economic support**, the need for more hands in a family enterprise, or kin helping each other in upward mobility.

- **The Indian Human Development Survey (IHDS):** The survey has documented changes in household composition, including a decline in extended family households and an increase in nuclear families, as well as changes in gender roles and patterns of labor force participation.

- **Women and Family in India by Neera Desai and Usha Thakkar**: How women's lives and roles are changing within the Indian family system. It examines the impact of factors such as education, employment, and migration on women's lives and their roles within the family.

Overall, these studies highlight the complex and dynamic nature of the Indian family system, which is transforming in response to the changing socioeconomic and cultural context of the country. They provide important insights into the factors that are driving these changes and the ways in which they are impacting Indian families and their members.

(c) Broadly compare the kinship system of North and South India. (10 Marks)

- **Brief idea about Iravati karve' work**

- **Comparison between North and South kinship system**

- **Conclusion**

In order to determine a regional pattern of social behaviour, Iravati Karve performed a comparative study of four cultural zones in Indian culture. Karve discovered a link between the languages spoken in a given location and the sort of kinship structure that existed there.

She split India into different linguistic zones and discovered that family practises within each zone had a high degree of commonality while striking variances existed between kinship systems in different zones. Karve categorised India into four kinship zones based on these linguistic regions: I Northern Zone, (ii) Central Zone, (iii) Southern Zone, and (iv) Eastern Zone.

Comparison between North and South kinship system

- Family structure: In North India, extended family households are more common, with multiple generations living together in the same household. In South India, nuclear families are more prevalent, with parents and children living together in a separate household. However, this pattern is changing in both regions due to urbanization, migration, and changes in economic opportunities.

- Marriage patterns: In North India, arranged marriage is the dominant form of marriage, with parents and extended family members playing a significant role in the selection of partners. In South India, there is greater emphasis on individual choice in marriage, and love marriages are becoming more common. However, arranged marriage is still prevalent in many communities in South India.

- Lineage: In North India, patrilineal descent is the dominant pattern, with inheritance passing from father to son. In South India, there is greater variation in lineage patterns, with some communities practicing matrilineal descent and others practicing patrilineal descent.

- Kinship terminology: There are some differences in the way kinship is conceptualized and expressed through language in North and South India. For example, in North India, the terms "mama" and "mami" are often used to refer to maternal uncle and aunt, while in South India, the terms "periyappa" and "periamma" are more commonly used.

That being said, it is worth noting that these are broad generalizations, and there are many regional and sub-regional differences in the kinship systems of North and South India. Rapid social and economic changes in recent decades have also led to significant transformations in family structures and kinship systems across the country. However, these broad comparisons can provide a glimpse into the diversity and complexity of kinship systems in India.

Question 3.

(a) Discuss the paradigm of modernization of Indian tradition in anaylzing social change in India. (20 Marks)

Yogendra Singh in his famous book- "Modernisation of Indian tradition" contradicts all the previous approaches to modernity on three grounds precision, objectivity and integration (IPO) They are not backed by valid and reliable research and are usually overcome with the biases. As a result, none of the social change theories are able to explain the complete reality and are unable to construct an integrated picture of social change.

Yogendra Singh 's Paradigm - Modernisation of Indian Tradition

Sources of Change	Cultural Structure (Abstractions)		Social Structure (Reality)	
	Little Tradition	Great Tradition	Micro Structure	Macro Structure
Heterogenetic	1. Islamisation 2.Westernisation	1. Secondary Islamisaition 2. Secondary Westernisation	1. Role Differentaition (JF->NF->JF) 2. Family,Castes, subcaste,etc. 3. New Legitimisations (village, caste, power)	1. New Political institutions (Bureaucracy, industry) 2. New structures (Bureaucracy, Industry, Elites)
Orthogenetic Sanskritisation	Orthogenetic Sanskritisation	Cultural Renaissance (Buddhism |Jainism, Bhakti Movement)	1. Migration 2. Population shift 3. Pattern Recurrence (JF -> NF ->JF)	1. Elite circulation 2. Succession of kings 3. Rise & Fall of cities

He explains changes on the basis of source, type and he level at which makes an impact.

He borrows Singer's (Little tradition and great tradition) theory to explain orthogenetic (Micro to Macro) and heterogenetic changes (Macro to Micro).

For example-Buddhism, Jainism, Bhakti etc- introduced changes at the micro level and slowly they expanded to macro level-->This process which is from micro sphere to macroscopic changes, it is orthogenetic change

Rise of Islam in India- Led to conflict between 2 great traditions. So, Islam started conversions to strengthen its little tradition ways. But Hindu people had great admiration for Sanskritic ways, so paradoxically it led to change of Islam (S.E. Asia -> Milder Islam.: influence of Buddhism)

259

The Change was clearly visible in the appearance of caste in Islam. Heterogenetic change- PEST analysis (PESTEL change)

With regards to heterogenetic changes, he makes a list of changes encountered by Indian society under the influence of modernity.

Not only for British, Islam but also educated and dynamic society of the world

From outside sources, affecting macro institutions like in Polity, Economy....

PESTL modernity leads to value modernity (which is individualism, achievement based, rationality, secularism and liberty) (Y. Singh -> Different people adopting change differently according to their needs.

Different places are impacted differently by these factors. People adopt to forces to modernity selectively depending on their needs and expertise

Criticism

JPS Oberoi says that Indian & western modernity's are very similar.

In his book "European modernity" - Indian modernity and European modernity comes from the same principles- by rejecting religion (Indian modernity does not come selectively)

Dalit movement can be compared with Protestant movement

Conclusion

By talking about the Structural transformation of Indian society on the one hand, and changes in culture, values and norms on the other, a holistic picture of modernization in India is presented by Yogendra Singh in his study.

His understanding of social change can be applied to understand the various changes witnessed in the present times. Example- understanding the cultural and structural changes out of the increasing digitization. (It has brought changes in values -reducing tolerance to corruption in government processes, structural – online classes instead of migration for coaching).

(b) What is patriarchy? How does it affect the child socialization pattern in India? (20 Marks)

- **Definition of Patriarchy**
- **How patriarchy impacts child socialization**
- **How to address the issue of patriarchy in India and its impact on child socialization**
- **Conclusion**

Patriarchy refers to a social system in which men hold primary power and authority, and women are excluded from positions of power and are subordinate to men in all areas of life, including the family, economy, politics, and culture.

Simone de Beauvoir argued that patriarchy is a social construct that is perpetuated through gender norms and stereotypes. **Sylvia Walby** has developed a comprehensive theory of patriarchy, which takes into account its different forms and the ways in which it intersects with other forms of oppression.

Patriarchy is a global phenomenon that affects all societies, but its form and degree of intensity varies across different cultures and regions. Examples of patriarchy in Indian society include gender discrimination in employment, unequal pay for men and women, limited access to education and healthcare for women, gender-based violence and harassment, and the perpetuation of gender stereotypes and roles in the media and popular culture.

How patriarchy impacts child socialization

- **Feminist sociologist Leela Dube** argues that patriarchy in India is reinforced through the socialization of children into gender roles. She notes that boys are socialized to be dominant, competitive, and aggressive, while girls are socialized to be submissive, passive, and nurturing. These gender roles are reinforced through socialization practices such as dress codes, toys, and games, as well as through parental attitudes and behaviors.

- **Patricia Uberoi has** written extensively on the impact of patriarchy on child socialization in India. She argues that the process of socialization reinforces gender stereotypes and reinforces gender-based inequalities. For example, she notes that girls are often given less attention and affection than boys, and are socialized to be dependent on men for emotional and financial support.

- Patriarchy also affects the education of children in India. Boys are often given more opportunities to attend school, and are encouraged to pursue careers in fields such as engineering, medicine, and law, while girls are often limited to traditional roles such as teaching or nursing.

- **Ashis Nandy** argues that patriarchy has a profound impact on the psychological development of children, leading to feelings of powerlessness and dependency.

Overall, sociologists have highlighted the profound impact of patriarchy on child socialization patterns in India. Patriarchy reinforces gender-based inequalities, perpetuates gender stereotypes, and reinforces the subordination of women to men. It is important to recognize the harmful effects of patriarchy and work towards creating a more equitable and just society.

How to address the issue of patriarchy in India and its impact on child socialization

- **Education and awareness**: Raising awareness about the impact of patriarchy on child socialization patterns can help to challenge and change patriarchal values and norms. This can be done through education programs and awareness campaigns that promote gender equality and challenge patriarchal norms.

- **Empowerment of women**: Empowering women through education, training, and access to resources can help to challenge and change patriarchal values and norms. When women are empowered, they can become role models for their children and help to challenge and change gender roles and expectations.

- **Role modelling**: Parents and caregivers can challenge patriarchal norms and values by modelling gender equality in their own behavior and interactions with children. By promoting gender equality and challenging gender stereotypes, parents and caregivers can help to reshape child socialization patterns and promote gender equality.

- **Policy and institutional change:** Government policies and institutional practices that perpetuate gender inequality can be reformed to promote gender equality and challenge patriarchy. For example, policies that prioritize education and development for girls and women can help to challenge patriarchal values and promote gender equality.

Overall, patriarchy is a complex and deeply ingrained social system that continues to have a profound impact on various aspects of Indian society. The issue of patriarchy and its impact on child socialization in India requires a multi-faceted approach that involves education, empowerment, role modeling, and policy and institutional change.

(c) Discuss the problems of elderly in India. What are the different perspectives to solve their problems? (10 Marks)

According to India's National Elderly Policy, an old age person is someone who is over the age of 60. According to the 2011 Population Census, India has over 104 million senior people. The World Health Organization predicts that India's senior population would reach 227 million by 2050. Many of the government's initiatives may be undermined by an increase in our older population and increased demand on pension systems.

Theoretical perspectives of Ageing

- **According to the disengagement theory**, people gradually disengage from social life as they age and approach the old stage. **According to the Functionalist viewpoint**, the current duties of the elderly will be done more efficiently by the younger generation.

- **Age-Stratification theory** — societal structure impacts individuals and larger strata of the elderly. E.g. In many parts of the world, elderly people are treated with dignity and respect, but in others, they are viewed as a burden.

- **Role theory** - Over the course of a person's life, he or she takes on a variety of roles. The **Hindu concept of an 'ashram'** is related to the concept of ageing and it is divided into four categories: *Brahmacharya* (student), *Ghastha* (householder), *Vanaprastha* (forest walker/forest dweller), and *Sannyasa* (renunciate)

Problems associated with old age

- **Social**

  o Conventional values and institutions are being eroded and adapted, resulting in a loss of intergenerational links that were once the hallmark of the traditional family.

  o An increase in violence against the elderly in major cities.

  o Retirement disillusionment, Feelings of impotence, loneliness, uselessness, and isolation are major issues among elderly people.

- **Financial**

  o Retirement and the elderly's reliance on their child for basic necessities; a sudden surge in out-of-pocket treatment expenses.

  o Pension financing is inadequate: India spends only 1% of its GDP on pensions. In their current structure, India's income support systems are incapable of caring to the elderly, notwithstanding the fact that they account for only 8.6 percent of the population.

- **Health**

  o Multiple disabilities are common among the elderly, with the most common being blindness, locomotor problems, and deafness.

  o Mental sickness caused by senility and neurotic. In rural hospitals, there are no geriatric care facilities.

- **Elderly women issues:**

  o They will be subjected to gender discrimination for the rest of their lives. Widowhood dominates the position of women over the age of 80 and above.

o The existence of a widow is filled with strict moral norms, with integral rights relinquished and liberties bypassed. For e.g. Famous widow ashrams in Vrindavan

How to address the issues of elderly people

- Traditional approach, which emphasizes the role of the family in providing support to the elderly. According to this approach, the elderly should live with their children or relatives, who are responsible for their care. While this approach can provide social and emotional support to the elderly, it may not be feasible for those who are financially insecure or have limited access to basic amenities.

- Welfare approach, which emphasizes the role of the state in providing support to the elderly. According to this approach, the government should provide financial assistance, healthcare, and other basic amenities to the elderly. In India, the government has launched various schemes to address the needs of the elderly, such as the National Social Assistance Programme (NSAP) and the Integrated Programme for Older Persons (IPOP). However, these schemes have limited coverage and face implementation challenges.

- Community-based approach - Scholars such as S.R. Sankaran and S.K. Mishra highlight the importance of community-based care and support for the elderly population, which can help reduce social isolation and promote their overall well-being. In India, various non-governmental organizations (NGOs) and community-based organizations (CBOs) have emerged to address the needs of the elderly.

  For example, HelpAge India is an NGO that provides healthcare, livelihood support, and advocacy for the elderly.

- Empowerment approach - Scholars such as V. Kalyana Sundaram and Rajib Dasgupta emphasizes the role of the elderly themselves in addressing their problems. According to this approach, the elderly should be empowered to participate in decision-making and take charge of their lives. This can be achieved through education, training, and awareness-raising campaigns. In India, various organizations such as the Elder Citizens' Welfare Association (ECWA) and the Silver Innings Foundation are working to empower the elderly through training, advocacy, and awareness-raising.

In conclusion, the elderly in India face significant challenges, including economic insecurity, social isolation, inadequate healthcare, and ageism. To solve these problems, different perspectives must be considered, including strengthening the social security system for the elderly, promoting intergenerational solidarity, and promoting age-friendly policies. By addressing these challenges, we can ensure that the elderly in India can live with dignity and respect.

Question 4.

(a) Discuss Marxist approach to the analysis of Indian nationalism. (20 Marks)

Structure

- Introduction
- AR Desai on emergence of nationalism
- Explanation on Marxist approach and how colonialism was responsible for it
- Critique of Marxist approach by Yogendra Singh
- Conclusion

Nationalism in India arose due as a result of plurality of factors. A.R Desai traces the history of rise of Indian Nationalism as the product of numerous action and interaction of many subjective and objective social forces which evolved in the historical process during the British period. The application of Historical materialism gave a new perspective in understanding Indian social reality

A.R Desai uses historical-dialectical model in his sociological study of emergence of Indian Nationalism. The dialectical history of India that he presents very clearly shows that tradition have roots in India's economy and production relations. His work The Social Background of Indian Nationalism is regarded for both its Marxist orientation and cross fertilization of sociology and history.

According to him, India's nationalism is the result of the material conditions created by the British colonialism. The Britishers developed new economic relations by introducing industrialization and modernization. The economic relationship is predominantly a stabilizing factor in the continuity of traditional institutions in India, which would undergo changes as these relations change.

According to Desai Britishers radically changed the economic structure of the Indian society by establishing a centralized state, commoditized land and codified a pan-India legal system. This resulted into growth of new social systems and new social forces that came into conflict with British Imperialism and became the basis for development of Nationalism.

Substitution of feudal economy by the capitalist economy was accomplished by the capital class of Britain and not by any indigenous class. The British also led to emergence of new land relations and modern industries leading to the destruction of self-sufficient village economy.

Industrialization in spite of its unbalanced character played a very revolutionary role in the life of people. It led to the consolidation of unified national economy. It also brought the existence of modern cities which became centers of modern culture and from where all the progressive cultural movements emanated.

In a nutshell the emergence of new social class was the direct consequence of new social economy, a new type of state system and administrative machinery and spread of new education. They were primarily the offspring of the new capitalist economic structure which developed in India as a result of British conquest and the impact on her of the British and world economy. In due course of time these new social classes became conscious of certain common interests which led to the growth of nationalism.

A.R. Desai's definition of tradition is a watershed. He does not trace it from caste, religion and ritual. The dialectal history of India that he presents very clearly shows that traditions have their roots in India's economy and production relations. Despite merit of the dialectical approach applied by A.R. Desai in the definition of tradition, Yogendra Singh argues that the merits are not without their weaknesses.

The critique of Yogendra Singh is "The important limitation of the dialectical approach for studies of social change in India is the lack of substantial empirical data in support of its major assertions, which are often historiographic and can easily be challenged".

In theoretical terms, however, this approach can be most viable for analysis of the processes of change and conflict in India provided it is founded upon a sound tradition of scientific research. Despite this limitation, some studies conducted on this model offer useful hypotheses, which can be further tested in course of the studies on social change.

(b) What are the basic tenets of Hindu religion? Is Hinduism based on monotheism or polytheism? (20 Marks)

- **Introduction of Hinduism**
- **Basic tenets of hindu religion**
- **Scholars views on Hinduism**
- **Hinduism as polytheistic in nature**
- **Hinduism as Monotheistic perspective:**
- **Conclusion**

Hinduism is a complex and diverse religious and cultural tradition that originated in the Indian subcontinent and has evolved over thousands of years. From a sociological perspective, Hinduism can be understood as a multifaceted social and religious system that encompasses a wide range of beliefs, practices, rituals, and cultural norms. It does not have a single, universally accepted set of tenets, as different schools of thought and regional variations within Hinduism can emphasize different aspects. Nevertheless, there are some core concepts and principles that are commonly found in Hinduism.

Some key tenets of Hinduism are-

- **Belief in Dharma**: Hinduism places a great emphasis on the concept of dharma, which refers to the moral and ethical principles that govern human behavior.

- **Belief in Karma:** Hindus believe in the concept of karma, which holds that a person's actions in this life will determine their destiny in the next.

- **Purusharth-** "Purushartha" is a concept from Hindu philosophy that encompasses the four essential goals of human life: Dharma (duty/righteousness), Artha (wealth/prosperity), Kama (desire/pleasure), and Moksha (liberation/spiritual enlightenment). It guides individuals towards a balanced and meaningful existence, fulfilling both worldly and spiritual aspirations.

- **Ashrams** - Ashrams are the four stages of life in Hinduism: Brahmacharya (student life), Grihastha (householder life), Vanaprastha (retired life), and Sannyasa (renunciate life). They provide a framework for individuals to fulfill their duties, pursue spiritual growth, and gradually detach from worldly attachments, ultimately seeking liberation or Moksha.

- **Belief in Reincarnation**: Hindus believe in the cycle of birth, death, and rebirth, and that a person's actions in this life will determine their status in the next.

- **Worship of Multiple Gods**: Hinduism is known for its worship of multiple gods and goddesses, each of whom represents different aspects of the divine.

Scholar's views on Hinduism

- **Swami Vivekananda** emphasized the importance of self-realization and the pursuit of truth and righteousness as central tenets of Hinduism.

- **Sarvepalli Radhakrishnan**, a prominent philosopher and scholar, highlighted the concept of dharma as a key principle of Hinduism.

- **A.K. Coomaraswamy,** an art historian and philosopher, emphasized the importance of the spiritual and mystical aspects of Hinduism, including the practice of yoga and meditation.

- **T.N.Madan** argued that Hinduism is not a fixed and static religion, but is constantly evolving and adapting to changing social and cultural contexts.

- **Yogendra Singh**: analyzed the impact of modernization on traditional Hindu practices and beliefs, and argued that Hinduism is undergoing significant changes in response to broader social and economic transformations.

Hinduism as polytheistic in nature

There is a debate among scholars about whether Hinduism can be characterized as monotheistic, polytheistic, or something else entirely.

- **Multiple Deities**: Hinduism recognizes a vast array of deities, each representing different aspects of the divine. These deities are worshipped and revered by Hindu devotees. Examples include Brahma (the creator), Vishnu (the preserver), Shiva (the destroyer), Lakshmi (goddess of wealth), Saraswati (goddess of knowledge), and many more.

- **Henotheism**: Hinduism allows for the worship of a single deity without denying the existence of other deities. Followers may focus their devotion on one particular deity while acknowledging the existence of others. This concept is known as henotheism, which is a form of polytheism.

- **Iconography and Rituals**: Hinduism places great importance on rituals and ceremonies that involve the worship of multiple deities. Temples are adorned with numerous idols representing various gods and goddesses. Devotees engage in elaborate rituals to honor and communicate with these deities, indicating a polytheistic belief system.

- **Epics and Mythology**: Hindu scriptures, such as the Ramayana and the Mahabharata, depict a rich tapestry of gods and goddesses interacting with humans and influencing the course of events. These epics contain stories of numerous deities and their distinct roles and personalities. The inclusion of multiple divine beings in these narratives reinforces the polytheistic nature of Hinduism.

Hinduism as Monotheistic perspective:

- **Ultimate Reality**: Hindu philosophy acknowledges the concept of a supreme, ultimate reality known as Brahman. This divine essence is considered the source and foundation of all existence. Some argue that all the deities in Hinduism are manifestations or aspects of this ultimate reality.

- **Advaita Vedanta**: The Advaita Vedanta school of Hindu philosophy propounded by **Adi Shankara interprets Hinduism in a monistic or non-dualistic manner**. According to this perspective, the various deities worshipped in Hinduism are ultimately an illusion (maya), and the true essence of reality is non-dual Brahman

- **Upanishadic Teachings**: The Upanishads, philosophical texts forming the core of Hindu thought, emphasize the oneness and unity of all existence.

  o This monistic perspective suggests that the various gods and goddesses are mere manifestations of the same divine essence.

Hinduism cannot be easily categorized as either monotheistic or polytheistic, but rather represents a complex blend of both traditions, along with other elements such as animism and ancestor worship. **Wendy Doniger** correctly points out that that Hinduism is a diverse and complex religion that cannot be understood through a single lens, and that its interpretation is always subject to contestation and negotiation.

(c) Why is it necessary to implement PCPNDT Act in India? (10 Marks)

- **Introduction of PCPNDT act**
- **Views on PCPNDT**
- **Reason to implement the PCPNDT Act**
- **Issues related to PCPDNT**
- **Conclusion**

The Pre-Conception and Pre-Natal Diagnostic Techniques (PCPNDT) Act was enacted in India in 1994 to regulate the use of prenatal diagnostic techniques for sex determination and to prevent the practice of female feticide, which had become a major problem in many parts of the country. The act prohibits the use of these techniques for sex determination, and it also provides for the regulation of genetic counseling centers, genetic laboratories, and ultrasound clinics.

Views on PCPNDT

- Leela Visaria - Argues that the PCPNDT Act has had a positive impact in reducing the number of sex-selective abortions and improving the sex ratio in some parts of India, but that enforcement of the act needs to be strengthened.

- Ashwini Deshpande - Argues that the PCPNDT Act alone cannot solve the problem of gender-based violence and discrimination in India, and that broader social and economic changes are necessary.

- Sharmila Rege - Criticizes the PCPNDT Act for focusing too narrowly on the issue of sex selection, while ignoring broader issues of gender inequality and violence against women.

- Tulsi Patel - Argues that the PCPNDT Act has helped to raise awareness of the issue of female feticide and has contributed to a broader public discourse on gender discrimination in India

Reason to implement the PCPNDT Act

- According to a study published in The Lancet medical journal in 2018, approximately 63 million women are 'missing' in India due to sex-selective abortions, resulting in a skewed sex ratio of 918 females per 1,000 males. The PCPNDT Act seeks to address this issue by regulating the use of prenatal diagnostic techniques and ensuring that they are only used for medical reasons and not for determining the sex of the foetus.

- One of the major reasons why the PCPNDT Act is necessary in India is the widespread practice of gender discrimination. Many families in India prefer male children over female children, and this preference is often based on social and economic factors. For instance, sons are seen as having greater earning potential and are expected to provide financial support for their parents in old age. In contrast, daughters are often viewed as a financial liability, as they are expected to be married off and may not contribute to the family income.

- the practice of sex-selective abortion is a violation of women's reproductive rights and human rights. Women should have the right to choose whether or not to have a child, and the sex of the child should not be a factor in that decision.

- The implementation of the PCPNDT Act in India has had a positive impact on the sex ratio in some areas. For instance, the state of Haryana, which had one of the lowest sex ratios in India, has shown improvement in recent years. The sex ratio in Haryana increased from 879 females per 1,000 males in 2001 to 914 females per 1,000 males in 2011.

Issues related to PCPDNT

- One of the major issues is the prevalence of illegal sex determination tests and sex-selective abortions, which continue to be practiced in many parts of the country. There have been instances where medical professionals have been involved in conducting illegal sex determination tests and facilitating sex-selective abortions.

- Lack of proper implementation and monitoring of the Act. There have been several cases where the authorities have failed to take action against those violating the provisions of the Act.There have also been instances where the authorities have been reluctant to take action against influential people or groups involved in sex-selective practices.

- Some healthcare professionals have raised concerns that the provisions of the Act may lead to a decline in the use of diagnostic tests for medical purposes, as they fear that they may be wrongly accused of conducting illegal sex determination tests.

In conclusion, the implementation of the PCPNDT Act is necessary to address the problem of female foeticide and to ensure gender equality in India. However, there are several issues related to its implementation that need to be addressed, including the prevalence of illegal sex determination tests and sex-selective abortions, etc. Efforts need to be made to strengthen the implementation of the Act and to create awareness about the importance of gender equality.

Section B

Question 5.

(a)Important components of National Education Policy in India. (10 Marks)

- Basic introduction of National Education policy

- Components of national education policy – School education and higher education

- Issues related to National education policy

The National Education Policy (NEP) 2020, announced by the Ministry of Human Resource Development, aims to transform India's education system to meet the demands of the 21st century. It addresses issues like poor literacy and numeracy outcomes in primary schools, reducing dropout rates in middle and secondary schools, and adopting a multi-disciplinary approach in higher education.

The policy also focuses on early childhood care, curriculum restructuring, assessment reforms, teacher training, and performance evaluation. NEP 2020 provides a comprehensive framework for elementary to higher education and vocational training, with the goal of transforming the education system by 2040.

Components of National education policy

School Education

- Recognizing that over 85% of a child's cumulative brain development happens before the age of 6, **the existing form of 10+2 structure will be altered to a new 5+3+3+4 structure**, with a solid foundation of Early Childhood Care and Education (ECCE) from age 3.

- The curriculum for each topic will be simplified to its fundamental elements in order to encourage critical thinking and inquiry-based, discovery-based, and analysis-based learning. **There is option for vocational training as well as internships during the school year.**

- **Wherever practicable, the medium of teaching will be mother tongue (local language/regional language) until at least Grade 5**, but preferably until Grade 8 and beyond. The policy embraces the three-language formula; however, the three-language formula will be more flexible, and no language will be imposed on any state.

- **While continuing board examinations for grades 10 and 12, the proposal advises eliminating the necessity for coaching classes**. Board examinations will be revised to focus on basic abilities and competences rather than memorization.

Higher Education

- The fundamental goal of this higher education strategy is to stop higher education fragmentation by converting higher education institutions into big interdisciplinary universities, colleges, and HEI clusters/Hubs, each with 3,000 or more students. **According to policy, all higher education institutions should strive to become interdisciplinary by 2040.**

- **The undergraduate degree will last three or four years, with numerous exit choices available with relevant credentials.**

271

- **An Academic Bank of Credit (ABC) will be formed to digitally record academic credits** obtained from various recognised HEIs so that degrees from a HEI can be granted taking credits gained into consideration. HEIs will be able to offer a variety of Master's programme designs.

- To make high-quality higher education opportunities available to all persons -

    o By allocating adequate money for the education of socioeconomically disadvantaged groups (SEDGs).

    o Improve gender equality in HEI admissions

    o Improve access by building high-quality HEIs in aspirational districts and Special Education Zones

    o The policy aims to boost the Gross Enrollment Ratio in Higher Education to 50% (currently 26.3%) by 2035.

    o The policy reiterates the government's decision to establish the Higher Education Commission of India (HECI) as a single umbrella organisation for all higher education in India (excluding medical and legal education).

What are the issues with the new education policy?

o **According to Meenakshi thapan -** The NEP 2020 also states that teaching in one's native tongue is "preferred." While many people feel that early childhood education in the mother tongue is important, it would be problematic in a place like Chhattisgarh, where Chhattisgarhi is just one language and there are several spoken dialects. So, will separate schools have distinct mother tongues? How will the material alter depending on the state and dialect or language?

o **Who will decide the content** - According to Michael Apple, a curriculum theorist, knowledge selection for curriculum is a result of people with authority. This means that people in a given culture at a given moment select what is important to educate future learners, so strengthening their position of power. Do we recognise this feature in the conceptualization of knowledge and are we aware of the struggles of society's marginalised and oppresse

o **Homogenisation of education –** due to globalization and other forces there is rise of job-oriented education and less focus on the subjects that are critique the modern setup. E.g. rise of STEM and decline of Social sciences. Postmodernism opposes the homogenisation of educational systems. They consider modern education to be oppressive to many pupils, particularly minority groups, and believe that school's "factory production-line mind-set" destroys creativity.

o Use of technology can increase gap between various sections of the society. **Pierre Bourdieu introduces the notion of cultural capital**, which specifies class systems in addition to economic, social, and symbolic capital. The education system aids in the replication of cultural capital, and hence in the preservation of a comparable framework of power connections and symbolic linkages between classes. This guarantees that the disparity between classes persists.

o There is a mismatch between the skills taught in schools and the employment accessible. This critical topic has received little attention in policy.

- o There has been minimal debate on new-age technologies such as artificial intelligence, cyber security, and so on, despite the fact that these disciplines dominate world knowledge and employment space

The NEP 2020 is a promising policy that aims to create a comprehensive and flexible education system aligned with the needs of the 21st century and the Sustainable Development Goals. It is important to recognize that a strong public education system is vital for empowering individuals, but focusing solely on training for the existing exploitative economic structure without addressing the trajectory of capitalistic development may result in increased insecurity and inequality. While the policy's intent is commendable, its success ultimately depends on effective implementation.

(b) Main objectives of Tribal Sub-Plan (TSP). (10 Marks)

- **Brief overview of Tribal Sub-Plan**

- **Objectives of Tribal Sub-Plan**

- **Challenges related to tribal sub plan**

- **Conclusion**

The Tribal Sub-Plan was established in the fiscal year 1974-75 with the aim of promoting development in regions with a significant tribal population. The Tribal Sub-Plan (TSP) is a development strategy implemented by the Government of India to tackle the unique socio-economic challenges faced by tribal communities.

According to B.D. Sharma the Tribal Sub-Plan is an essential tool for promoting the overall development of tribal communities. It provides a framework for targeted investments and interventions to address their unique socio-economic challenges.

Objectives of Tribal Sub-Plan

- **Education and healthcare:** The TSP focuses on improving educational and healthcare facilities in tribal areas, aiming to enhance literacy rates and overall well-being. **For example, under the TSP, initiatives like setting up residential schools for tribal children** or establishing healthcare centres in tribal areas are implemented to improve their socio-economic conditions.

- **Infrastructure development:** It aims to develop basic infrastructure such as roads, bridges, irrigation facilities, and electrification in tribal regions to bridge the developmental gap.

- **Empowering Tribal Communities**: The TSP is all about empowering tribal communities by giving them **a say in decision-making processes and strengthening their self-governance institutions**. It wants to give these communities control over their resources, traditional knowledge, and cultural heritage.

  For instance, the TSP may provide resources and training for capacity building and governance in tribal areas.

- **Preserving Tribal Culture and Identity**: The TSP recognizes how important it is to preserve the culture, language, and traditions of tribal communities. It wants to support and protect their unique art, crafts, music, dance, and other cultural practices.

Challenges:

- **Implementation Issues**: One major challenge is that the government departments and agencies sometimes don't get their act together and don't coordinate well.

- **Inadequate funding:** Insufficient allocation of funds often hampers the effective implementation of the TSP, limiting its impact on tribal communities.

- **Diversion of funds: a significant portion of the funds allocated for the Tribal Sub Plan (TSP) has been redirected to different sectors and purposes.** Furthermore, some of these funds have also been lost due to their improper utilization or the failure of administrative machinery.

- **Land and Resource Rights**: Tribal folks often face land alienation and don't get proper recognition of their land and resource rights. This can lead to displacement, loss of livelihoods, and cultural dislocation.

- **Lack of accountability and transparency:** The TSP has been criticized for a lack of accountability and transparency in its functioning. There is often a lack of monitoring and evaluation mechanisms to ensure that the allocated funds are being utilized effectively. This lack of transparency has created room for corruption and inefficiency, diminishing the impact of the plan.

- **Lack of representation - A Comptroller and Auditor General audit report** in 2015 had highlighted that plans for schemes were being formulated without specific consideration of tribal beneficiaries as required under TSP.

The Tribal Sub Plan (TSP) was established with the objectives of promoting socio-economic development, poverty alleviation, education, healthcare, infrastructure development, and preservation of tribal culture. However, challenges such as fund diversion, inadequate funding, inefficient administration, lack of participation, and insufficient monitoring have hindered its effectiveness. To uplift tribal communities and preserve their identities, it is crucial to address these issues and then TSP can become a powerful tool for inclusive development and empowerment of tribal communities nationwide.

(c) Effect of displacement through development on the rural landless and marginal farmers. (10 Marks)

- **Brief explanation of displacement**

- **Views on displacement**

- **Impact of displacement on rural landless and marginal farmers**

- **Conclusion**

Displacement is defined as the involuntary removal or relocation of individuals or communities from their original habitat, residence, or social environment due to various factors such as development projects, conflicts, natural disasters, or social changes. It refers to the forced uprooting of individuals from their familiar surroundings, disrupting their social networks, livelihoods, and sense of belonging.

Displacement through development projects can have profound effects on rural landless and marginal farmers. These farmers, who often rely on agricultural activities for their livelihoods, find themselves particularly vulnerable when their land is taken away or rendered unusable due to large-scale development initiatives such as industrialization, infrastructure projects, or urban expansion.

Views on displacement

- **Das and Tewari,** 2014: Dams are responsible for displacing approximately 66% of the population, leading to the submergence of agricultural lands.

- **Jean Drèze:** Rehabilitation measures and policies based on the Land Acquisition Act often focus narrowly on compensation alone.

- **Hansen and Oliver-Smith, 1982**: Estimates range from 14 million to 57 million displaced persons, with over 62% belonging to Scheduled Castes (SCs) and Scheduled Tribes (STs).

Impact of displacement on rural landless and marginal farmers

- <u>Loss of Livelihood:</u>

  o Displacement disrupts the farmers' means of subsistence by depriving them of access to their primary source of income and sustenance.

  o The loss of fertile land, which is their primary asset, leads to the erosion of their traditional farming practices and denies them the opportunity to engage in productive agricultural activities.

  o As a result, they often face unemployment, underemployment, or forced migration to urban areas in search of alternative livelihoods.

  o E.g. The construction of large dams, such as the Sardar Sarovar Dam, in the Narmada Valley has resulted in the displacement of numerous landless and marginal farmers. These farmers lost their agricultural lands and livelihoods, leading to economic distress and social dislocation.

- <u>Economic Vulnerability:</u>

  o The displacement of rural landless and marginal farmers exacerbates their economic vulnerability.

- o Without adequate compensation or alternative income-generating opportunities, they are pushed into poverty and become dependent on precarious and low-paying jobs.

- o Disrupted social networks and reduced access to credit, markets, and resources further marginalize them economically, trapping them in a cycle of poverty and deprivation.

- **Social Dislocation:**

  - o Displacement often leads to the breakdown of social ties and community cohesion. Rural landless and marginal farmers, who rely heavily on their social networks for support and cooperation, experience a loss of social capital as they are uprooted from their communities.

  - o Relocating to unfamiliar areas or resettlement colonies, they face challenges in integrating into new social networks and may experience social exclusion and discrimination.

- **Political Marginalization**: Displacement often highlights power imbalances and exacerbates the political marginalization of rural landless and marginal farmers. Their limited access to decision-making processes and policy formulation perpetuates their marginalization and reinforces the unequal power dynamics between the affected communities and the authorities responsible for the development projects.

In conclusion, displacement through development has far-reaching consequences for rural landless and marginal farmers. The loss of livelihoods, economic vulnerability, social dislocation, environmental impacts, and political marginalization are some of the key challenges they face. Recognizing these effects is crucial for formulating policies that ensure the fair treatment, protection, and rehabilitation of these marginalized groups.

(d) Issues relating to the informal labour market in urban India. (10 Marks)

- **Overview of informal labour market**

- **Key features of the unorganized labor sector in India**

- **Issues related to informal labor in India**

- **Conclusion**

India has an estimated 450 million informal workers, constituting 90 percent of the total workforce, with an annual addition of 5-10 million workers. These workers, such as street sellers, ragpickers, moneylenders, and brokers, operate in the informal economy, characterized by irregular working hours and low wages.

Key features of the unorganized labor sector in India

- **Easy Entry and Low Entry Barrier: Keith Hart's** research highlights that the informal sector allows anyone, regardless of their skills, to engage in day labor and other informal work.

- **Social Stratification**: the unorganized labor force is often stratified based on caste and communal factors. **Bremen highlighted how exploitation in labor markets** kept low-caste and tribal workers at the bottom of social structures, hindering their access to education, healthcare, and social mobility.

- **Support for Migrants:** The informal sector largely consists of immigrant labor, providing livelihood opportunities for individuals migrating from rural areas in search of work in urban centers.

- **Vulnerability to Indebtedness**: Due to meager earnings, workers in the unorganized sector are prone to indebtedness and bondage, as their income is insufficient to cover basic necessities.

- **Limited Attention from Trade Unions**: Unorganized workers receive inadequate attention and representation from trade unions.

- **Inadequate Labor Laws and Regulations**: There is a lack of effective labor legislation and regulations governing the unorganized sector.

Issues related to informal labor in India

- **Long working hours**: Informal workers often exceed labor and regulatory norms, negatively impacting their social and family lives, especially for women laborers.

- **Inadequate physical environment:** Lack of proper sanitation facilities in the unorganized sector poses health risks for workers.

- **Insufficient social security benefits**: Informal sector workers lack social security protections, making them vulnerable to economic and political shocks.

- **Vulnerability to economic shocks**: Casual workers are particularly susceptible to economic shocks as they often engage in low-skilled, low-paying jobs.

- **Structural disadvantages**: Illiteracy and lack of skills leave informal workers more vulnerable to exploitation.

- **Lack of collective bargaining power**: Informal workers lack organized labor unions, which hampers their ability to demand better wages and working conditions.

- **Abuse of domestic workers**: Domestic workers within the informal labor sector are often subject to abuse, including physical and sexual violence, within households.

The informal sector in India is a vital pillar of the economy, and the overall well-being of the population largely depends on improving the conditions for the millions of informally employed individuals. Enhancing the situation for workers in the informal sector is crucial for achieving inclusive growth. Given the low incomes earned by these workers, it becomes essential for the government to implement measures that establish minimum wages specifically for the informal sector.

(e) How far Srinivas Sanskritization is modernizing force or traditionalizing force in understanding the changes in caste system? (10 Marks)

Approach.

- Define Sanskritization.

- Discuss how Sanskritization can be considered a modernizing force traditionalizing force.

- Consider how regional and temporal variations influence whether Sanskritization acts as a modernizing or traditionalizing force.

- Conclude.

Solution:

While studying the Coorgs of South India, he formulated the concept of 'Brahminisation' to represent the process of the imitation of life-ways and ritual practices of Brahmins by the lower-caste Hindus.

The concept was used to interpret changes observed through field study. It later led to a higher-level concept, 'Sanskritization', Brahminic model as frame of reference had limitations (copying of life ways and rituals of other higher castes also).

Book- Social change in Modern India (1966) - Though referring mainly to the processes of cultural imitation, has a built-in structural notion, that of hierarchy and inequality of privilege and power, since the imitation is always by the castes or categories placed lower in social and economic status.

Sanskritization- It is the process by which a 'low' caste or tribe or other group takes over the custom, ritual, beliefs, ideology and style of life of a high and, in particular, a 'twice born' (dwija) caste. The Sanskritization of a group has usually the effect of improving its position in the local caste hierarchy.

Sanskritization can be considered a modernizing force traditionalizing force:

1. **Modernizing Aspects of Sanskritization:** Sanskritization, as conceptualized by M.N. Srinivas, can be viewed as a modernizing force due to its association with the adoption of modern education and occupations. **B.R. Ambedkar's** emphasis on education as a means of empowerment aligns with the modernizing aspect of Sanskritization, as individuals from lower castes seek education to break traditional social barriers and pursue contemporary opportunities.

2. **Traditionalizing Aspects of Sanskritization:** Conversely, Sanskritization can be seen as a traditionalizing force as it reinforces existing social hierarchies. The emulation of higher caste customs may perpetuate traditional norms, rituals, and social roles. **G.S. Ghurye's** work on caste dynamics highlights how Sanskritization might contribute to the preservation of traditional cultural and social norms within the caste system.

3. **Economic Modernization through Sanskritization:** The adoption of higher caste occupations as part of Sanskritization can contribute to economic modernization. **Andre Beteille's** theories on class and social structure are relevant in understanding how changes in occupational patterns associated with Sanskritization may lead to economic progress and the emergence of new economic roles within the caste system.

4. **Preservation of Traditional Economic Roles:** On the other hand, Sanskritization may also reinforce traditional economic roles associated with specific castes. **M.N. Srinivas** himself acknowledged that the process might not always lead to significant economic changes. Recent sociological examples, such as studies by scholars like S. Irfan Habib, could illustrate

how economic changes associated with Sanskritization may vary across regions and communities.

5. **Cultural Modernization and Changes in Lifestyle:** Sanskritization involves the adoption of higher caste customs, which can lead to cultural modernization. **Dipankar Gupta's** work on social change emphasizes the role of changing lifestyles in modernization. The adoption of new customs, clothing, and dietary habits through Sanskritization reflects cultural shifts within the caste system.

6. **Regional Variations and Temporal Changes:** The impact of Sanskritization may vary across regions and time periods. **Louis Dumont's** theory of hierarchy and equality in caste systems provides a framework to analyze how regional variations influence whether Sanskritization acts as a modernizing or traditionalizing force. Temporal changes in societal attitudes and economic structures also shape the nature of Sanskritization.

Regional and temporal variations influence:

1. **Louis Dumont's Hierarchy and Equality: Louis Dumont's** theory on hierarchy and equality in caste systems provides a theoretical framework to understand regional variations in the impact of Sanskritization. In regions where hierarchical values are strong, Sanskritization might reinforce traditional norms, acting as a traditionalizing force. In contrast, regions with a more egalitarian outlook may experience Sanskritization as a modernizing force by facilitating social mobility.

2. **Dipankar Gupta's Notions of Social Change: Dipankar Gupta's** work on social change is relevant to assessing temporal variations in the impact of Sanskritization. Temporal changes in societal attitudes and values may influence how Sanskritization is perceived. In contemporary times, Sanskritization might be more aligned with modernizing forces, breaking traditional barriers, compared to historical contexts.

3. **Amartya Sen's Capability Approach: Amartya Sen's** capability approach helps analyze how Sanskritization influences the capabilities and freedoms of individuals in different regions and periods. Regions with a broader understanding of capabilities might experience Sanskritization as a modernizing force, expanding opportunities, while others may see it as a traditionalizing force if it reinforces limited capabilities.

4. **Historical Changes and Economic Transformations:** Consider historical changes and economic transformations in different regions. For example, regions undergoing rapid industrialization and economic development may witness Sanskritization as a modernizing force, facilitating entry into new occupations. In contrast, regions experiencing economic stagnation may perceive it as reinforcing traditional economic roles.

5. **Regional Examples of Sanskritization:** Explore specific regional examples to illustrate the impact of Sanskritization. For instance, recent sociological studies in southern regions of India might highlight how Sanskritization interacts with strong regional identities and influences whether it acts as a modernizing or traditionalizing force in specific communities.

6. **Cultural and Religious Dynamics:** Examine the cultural and religious dynamics in different regions. **G.S. Ghurye's** insights into the cultural aspects of caste systems can be applied to understand how Sanskritization interacts with local cultures. Temporal changes in religious practices and cultural norms may shape whether Sanskritization is perceived as modernizing or traditionalizing.

In conclusion, the assessment of M.N. Srinivas's Sanskritization as a modernizing or traditionalizing force in understanding changes in the caste system hinges on a nuanced interplay of regional, temporal, and contextual factors. While Sanskritization's adoption of higher caste customs may signify modernization through education and new occupations in certain instances, it can also perpetuate traditional social hierarchies and norms.

Therefore, Sanskritization emerges as a complex sociological phenomenon, embodying elements of both modernization and traditionalization, emphasizing the need for a comprehensive and context-specific analysis in the study of caste dynamics in India.

Question 6.

(a) Discuss the impact of post-1970 feminist movement on Indian middle class. (20 Marks)

- **Introduction of feminist movements**
- **Sociological view on women movements**
- **Major Demands of the Women's Movement:**
- **Challenges and Ongoing Struggles of women movements**
- **Impact of post-1970 feminist movement on the middle class**
- **Conclusion**

Women's movements are defined as deliberate and unified efforts aimed at addressing a distinct set of issues and requirements that are unique to women. The contemporary women's movement in India, spanning from 1975 to the present, has played a crucial role in highlighting gender issues and advocating for the upliftment of women in society. The post-1970 feminist movement also had a significant impact on the Indian middle class, bringing about transformative changes in gender relations, women's rights, and societal attitudes

Sociological view on women movements

- **Neera Desai's** perspective on women's movements emphasizes their goal of achieving equality and liberation for women, which necessitates sensitivity towards the issues that impact women's lives, as well as the need for a cohesive and unifying ideological thread among the various units involved.

- **Gail Omvedt's Categorization women movements into –**

  o **Women's Equality Movements:** Seek equal treatment for women within existing economic, political, and family structures. Do not directly challenge the sexual division of labor.

  o **Women's Liberation Movements:** Directly challenge the sexual division of labor. Strive to dismantle the existing economic, political, and family structures. Focus on achieving women's liberation.

- **Sangari and vaid** argued that movements by working class and peasant women have a greater potential for democratizing patriarchal power relations than the modernizing movements.

Major Demands of the Women's Movement:

- Elimination of harmful practices like child marriage, sex-selective abortions, and dowry-related violence.

- Striving for equality not only for the sake of justice but also for holistic development.

- Focus on the economic empowerment of women.

- Encouraging shared responsibility for childbearing as a social obligation.

- Recognition of household work as a contribution to national productivity.

- Challenging the notion that marriage and motherhood should limit women's opportunities.

- Linking women's emancipation to social emancipation.

- Advocating for temporary measures to ensure de facto equality.

Challenges and Ongoing Struggles:

- **Issue of intersectionality** - The feminist movement in India faces challenges arising from the country's vast diversities, including class, caste, sexuality, and disability.
- As certain regions develop at a faster pace, increased social and economic inequality gives rise to new problems, such as sexual harassment at the workplace and in public transport.
- **NGOisation of movements** - The NGOs, comprising full-time professional or trained "staff," rather than grassroots political organizations, were perceived as making significant decisions on behalf of the entire women's movement.

Impact of post-1970 feminist movement on the middle class

- **Women's Empowerment:** The increase in women's workforce participation within the Indian middle class can be seen in the data from the National Sample Survey Organization (NSSO). According to the NSSO, the female labor force participation rate in urban areas increased from 15.7% in 1977-78 to 20.8% in 2011-12.

- **Changing Gender Roles:** The feminist movement's influence on changing gender roles within middle-class households can be observed in the increased involvement of men in domestic work. **A study by Desai and Andrist (2010) found that Indian men's participation in housework increased between 1986 and 2005, with middle-class men showing the highest increase.**

- **Women in Professional Careers:** The feminist movement encouraged women to pursue professional careers and break traditional stereotypes. Today, more women from the Indian middle class are working in diverse fields such as medicine, law, engineering, finance, and information technology. For example, women like Chanda Kochhar (former CEO of ICICI Bank) and Kiran Mazumdar-Shaw (founder of Biocon Limited) have achieved significant success in their respective fields.

- **Education and Employment Opportunities:** The impact of the feminist movement on education and career opportunities can be seen in the increased enrollment of girls in schools and higher education institutions. According to the Ministry of Education, the Gross Enrollment Ratio (GER) for girls in secondary education increased from 47.7% in 2001-2002 to 78.9% in 2019-2020.

- **Legal Reforms and Gender Equality:** The feminist movement's impact on legal reforms can be observed in the introduction of the Sexual Harassment of Women at Workplace (Prevention, Prohibition, and Redressal) Act in 2013. This legislation provides a legal framework to address workplace harassment, ensuring safer environments for women in the middle class.

- **Cultural and Attitudinal Shifts:** The feminist movement has contributed to changing social attitudes regarding gender equality within the middle class. A study by Choudhary (2014) found that middle-class women in India have experienced a shift in their aspirations, challenging traditional gender norms and seeking greater autonomy and agency.

In conclusion, women's movements in contemporary societies, including India, have played a crucial role in advocating for gender equality and women's rights. These movements have focused on addressing the specific challenges faced by women, aiming to transform societal structures and norms to promote equality and empower women from all backgrounds, including the middle class. By challenging traditional norms and advocating for equal rights, these movements have had a profound impact on the lives of women in the middle class and have paved the way for a more inclusive and equal society.

(b) What are the major concerns of ethnic identity and religious identity in India? (20 Marks)

- **Brief in introduction of Indian diversity**
- **Concerns of ethnic groups**
- **Issues faced by religious communities**
- **Ways to address concern of ethnic and religious groups**
- **Conclusion**

India is renowned for its remarkable cultural diversity and commitment to preserving the rights of its individuals, irrespective of their socio-cultural disparities. **T.K Oommen** emphasizes the significance of maintaining cultural pluralism without assimilation as a vital aspect of genuine nation-building. This diversity is evident in the presence of multiple races, religions, ethnic identities etc.

The Indian Constitution, particularly through Article 14, 19, and 21, actively safeguards the rights of various ethnic and religious identities. However, despite these constitutional protections, certain regions of India continue to witness social discrimination and other related concerns faced by religious and ethnic groups.

Concerns of ethnic groups

T.K. Oommen opines that the ethnic group is a group of people who share a common history, tradition, language and lifestyle, but are uprooted from and/or unattached to a homeland. Various concerns of ethnic groups are –

- **Caste Discrimination and Marginalization**: Caste discrimination remains a significant issue in India, despite legal efforts to address it. Lower-caste individuals often face social, economic, and educational disadvantages. Instances of caste-based violence and discrimination, **such as the Una incident in Gujarat in 2016, highlight the persistent challenges.**

- **Indigenous Rights and Land Disputes**: Indigenous communities in India, often referred to as Adivasis, face struggles to preserve their cultural identity and secure land rights. Displacement due to development projects, conflicts over forest lands, and inadequate representation are ongoing concerns. **The Niyamgiri Hills case involving the Dongria Kondh tribe and the Vedanta mining project is an example.**

- **Language Politics and Regional Identities**: Language plays a significant role in ethnic identities in India. Language-based movements and conflicts have emerged, such as the demand for a separate state of Telangana or protests over **language policies in states like Tamil Nadu.** These movements reflect the challenges faced by linguistic minorities and the struggle for linguistic identity.

- **North-Eastern Identity and Integration**: The northeastern states of India have distinct ethnic identities and cultural diversity. People from this region often face stereotypes, discrimination, and feelings of alienation in other parts of the country. Instances of racial profiling and attacks on northeastern students in metropolitan cities have brought attention to this issue.

- **Political Representation and Power Imbalances:** Ensuring adequate political representation and addressing power imbalances among different ethnic groups is an ongoing concern.

285

Marginalized communities often face obstacles in accessing resources, opportunities, and equitable representation in political decision-making processes

Issues faced by religious communities

- **Assertiveness of majority community or Rise of majoritarinism**

  o Biased propaganda against minority communities. Use of social media platform to promote animosity and hatred against communities.

  o Nasreen Fazalbhow argues that social and political assertion of majority community took the face of Gujrat riots and Babri Masjid Demolition threatening the cultural pluralism in India.

  o Cynthia Keppley Mahmood talks about the clash between hindus and Sikhs, where Sikhs asserted a separatist Khalistan movement against the assertion of Hinduism

- **Problem of integration**

  o Carrying out of practices that are not considered societally acceptable by the majority - Eg. Muslims practice polygamy, beef eating which is frowned upon by Hindu majority

  o Presence of separatist forces, power hungry leaders and strong sectarian identities among religious groups that try to increase the gap between communities.

- **Problem of security**

  o Insecurity to their life, assets and wellbeing. E.g. Communal violence, manifest and latent violence by right wing and fundamentalist groups

  o Arbitrary arrest of members of a specific religious group after terrorism attacks and numerous cases of lynching on mere suspicion of beef eating.

- **Problem of equity and discrimination –**

  o Relative deprivation in comparison to other communities. Lack of representation and involvement in decision making and governance. According to the findings of the Sachar Committee, the situation of Indian Muslims was reported to be worse than that of Scheduled Castes and Scheduled Tribes. This has led to a sense of neglect among the Muslim community, who feel that their concerns have not received adequate attention.

  o Low involvement in mainstream education, high poverty, limited access to high status providing occupations, shoddy housing facilities, improper rehabilitation in case of displacement and limited political representation. E.g. - The converted Christians in India mostly were of lower caste background, who still struggle to get reservations as Dalit Christians leads to lesser participation in employment and education sector.

Ways to address concern of ethnic and religious groups

- **Promotion of constitutional values and principles –** different provision of the constitution like Fundamental rights, DPSP, Preamble talks about brotherhood and fraternity.

- **Secularization of Religious institutions –** involvement of religious institutions in education, hospital. It will promote cohesion and also tolerance in the society.

- **Concept of 'civic religion' –** it focusses on celebrating the values and ideas which binds different communities in the society. E.g. celebrating national festivals like Independence Day, Republic day, or taking pride in national flag etc.

- **Ramachandra guha talks about promoting the secular values through cricket and other leisure activities**.

- **Focus on inter-community collaboration as everyday life needs supports from different set of individuals**. E.g. after muzzafarnagar riots local communites of jats and muslims understood the value of each other in maintain stability in the society and also economic aspect of their relations.

- **India's constitutional diversity** cannot be sustained by governments alone but requires collective commitment from an impartial judiciary, a scrupulous media, civil society activists, and an alert citizenry.

In conclusion, India's remarkable cultural diversity and commitment to preserving the rights of its individuals are evident. However, concerns faced by ethnic and religious groups highlight the need for continued efforts to ensure true inclusivity and equality. Discrimination based on caste, marginalization of indigenous communities, language politics, and power imbalances remain challenges that must be addressed. Similarly, the rise of majoritarianism, problems of integration and security, and issues of equity and discrimination affect religious communities. To address these concerns, promoting constitutional values, secularization of religious institutions, fostering inter-community collaboration etc. are essential. Through these measures, India can strive towards a society that truly celebrates diversity and upholds the rights of all its citizens.

(c) How serious is the problem of trafficking against women and children in India? (10 Marks)

- **Brief introduction related to trafficking**
- **Causes of Trafficking:**
- **Solutions to Combat Trafficking:**
- **Conclusion**

Article 23 of the Indian Constitution explicitly prohibits the trade of individuals. It falls under the Fundamental Rights section and prohibits both the trafficking of human beings and other comparable forms of forced labor. While there is no precise definition of trafficking, it can be described as the compulsory or deceitful transportation of a person, followed by their exploitation for commercial purposes.

Trafficking against women and children is a deeply serious and pervasive problem in India, with far-reaching societal consequences. According to the 2021 NCRB Report, India witnessed a 28% increase in trafficking cases, with 2,877 children trafficked. On average, around eight children were trafficked daily. Furthermore, these figures only represent registered cases, indicating a much larger unregistered trafficking problem.

Causes of Trafficking:

- **Gender Inequality and Patriarchy:** The deeply entrenched patriarchal norms in Indian society contribute to the vulnerability of women and girls.
  - **Dr. Bandana Pattanaik** emphasizes the specific challenges faced by women and girls, exploring how gender norms, power dynamics, and intersecting forms of discrimination contribute to their vulnerability
  - For example, **the Devadasi system** in some regions of India involves the religious practice of dedicating girls as young as seven years old to deities, but it has been exploited as a cover for trafficking and sexual exploitation.

- **Socioeconomic Factors: Poverty and lack of opportunities create fertile ground for traffickers.** Dr. Ravi Kant has highlighted the role of economic vulnerabilities in making individuals susceptible to exploitation and has advocated for comprehensive strategies that address the structural inequalities contributing to trafficking

- Caste and Social Discrimination: The Dalit community, facing social discrimination and limited access to resources, is particularly vulnerable to trafficking. In states like Andhra Pradesh and Tamil Nadu, Dalit women and girls have been trafficked and forced into bonded labor in industries such as agriculture and brick kilns.

- Armed Conflict and Displacement: Regions affected by armed conflict or natural disasters disrupt social structures and leave women and children displaced, making them highly vulnerable to trafficking..

Solutions to Combat Trafficking:

- **Legal and Policy Measures:** The Immoral Traffic (Prevention) Act, along with amendments and the introduction of specialized anti-trafficking units, demonstrates India's commitment to addressing trafficking. For instance, the establishment of the Anti-Human Trafficking Units (AHTUs) in various states has improved coordination and investigations.

- **Preventive Measures:** NGOs like Bachpan Bachao Andolan (BBA) have launched grassroots awareness campaigns and educational initiatives to prevent child trafficking. BBA's "Child Friendly Villages" project empowers communities to identify and address child trafficking risks proactively.

- **Socioeconomic Empowerment:** Initiatives like the National Rural Livelihood Mission (NRLM) aim to uplift marginalized communities by providing access to skills training and livelihood opportunities. Such programs enhance resilience and reduce vulnerability to trafficking.

- **Rehabilitation and Support Services:** Organizations like Prajwala offer comprehensive rehabilitation programs, including shelter, counseling, healthcare, and vocational training for survivors. Prajwala's "Second Chance" program has helped survivors reintegrate into society successfully.

In conclusion, while trafficking remains serious and pervasive problem in India, there are positive steps being taken to combat it. Through legal measures, preventive initiatives, socioeconomic empowerment, and comprehensive rehabilitation programs, progress is being made to protect and support survivors. By addressing the root causes of trafficking, such as gender inequality, poverty, and social discrimination, we can create a society where every individual is valued, empowered, and free from exploitation. Together, we can build a future where the rights and dignity of all are safeguarded, fostering a society of equality, justice, and compassion

Question 7.

(a) Discuss B. R. Ambedkar as a wise democrat. (20 Marks)

- **Introduction of B.R.Ambedkar**
- **Meaning of Democarcy in Ambedkar's ideas**
- **How Ambedkar promoted democratic ideas**
- **Conclusion**

Dr. B.R. Ambedkar, also known as Babasaheb Ambedkar, was a prominent Indian jurist, economist, social reformer, and politician. He played a crucial role in shaping modern India's democratic system and tirelessly fought against social discrimination and inequality.

Meaning of Democarcy in Ambedkar's ideas

- **Morality:** Ambedkar thought that, in addition to the cornerstones of equality, liberty, and fraternity, democracy should be considered ethically. He investigated the caste system, Hindu social structure, religion, and Indian history through moral analysis. Ambedkar maintained that society should not have any obvious inequities or oppressed groups. Privileges should not be concentrated in one group while obligations are distributed to another**.**

- **Balancing Individualism and Fraternity:** He was sceptical of excessive individualism and thought that a peaceful society required a balance of independence and brotherhood.

- **The Importance of Practicality**: He used logic and critical thinking to examine every issue because he believed that a topic must first pass the logic test before being rejected, altered, or changed.

- **Constitutional Morality**: For Ambedkar, constitutional morality was a requirement for preserving a democratic system in a country. He felt that democracy could only be sustained by the rejection of hereditary authority, laws that represented all people, people's representatives, and a State that has the people's trust.

How Ambedkar promoted democratic ideas

- **Emphasis on Equality**: Ambedkar strongly believed in the principles of equality and worked tirelessly to eradicate social inequalities prevalent in Indian society. As the architect of the Indian Constitution, he ensured that the **fundamental rights and safeguards were enshrined to protect the rights of all citizens, irrespective of their caste, religion, gender, or socioeconomic status.**

- **Advocacy for Universal Suffrage: Ambedkar was a staunch advocate for universal suffrage, believing that every adult citizen should have the right to vote.** His efforts paved the way for democratic representation and equal participation in the political process.

- **Promotion of Social Justice**: Ambedkar's struggle for social justice was a cornerstone of his democratic principles. He fought against the caste-based discrimination deeply rooted in Indian society and worked towards the upliftment of marginalized communities. **His efforts led to the inclusion of provisions in the Indian Constitution that aimed to promote social justice, such as reservations in educational institutions and government jobs for historically disadvantaged groups.**

- **Commitment to Constitutionalism**: Ambedkar's commitment to constitutionalism is evident in his role as the chairman of the drafting committee of the Indian Constitution. He envisioned a robust constitutional framework that would uphold democratic principles and provide a legal framework for the governance of India. His efforts resulted in the creation of a comprehensive and inclusive constitution that serves as the backbone of India's democracy.

- **Gender Equality:** Ambedkar strongly believed in the principle of gender equality and advocated for the rights and empowerment of women. **He saw the existing Hindu personal laws as discriminatory and oppressive towards women, particularly regarding issues such as marriage, divorce, and property rights.** He considered the reform of these laws essential for promoting gender justice and social progress.

- **Individual Liberty**: Ambedkar recognized the importance of individual liberty within a democratic framework. This includes the freedom of expression, thought, and association, as well as the right to live a dignified and fulfilling life.

Overall, Ambedkar's relentless struggle for equality, social justice, human rights, and his instrumental role in drafting the Indian Constitution demonstrate his deep commitment to democratic values. His vision and actions continue to inspire generations and contribute to the ongoing journey of democratic progress in India.

(b) Discuss the main features of farmers' movements in Independent India. (20 Marks)

- **Introduction of farmer's movements**

- **Evolution of farmer's movement**

- **Features of farmer movements**

- **Issues related to farmer movements**

The farmers' movement in India, which began in the 1970s and gained traction in the 1980s. In contrast to previous mobilisations that mostly comprised small and marginal peasants as well as landless agricultural labourers battling against zamindars and landlords, the farmers' movement has primarily concentrated on the demands of rural society's upper layer.

According to A.R.Desai, movements previous to independence were mostly peasant, but movements following independence were primarily farmer. **Dipankar Gupta** talks about the two kinds of agricultural movements. First, there are peasant movements, which are agrarian movements led by impoverished agricultural labourers and marginal farmers. Second, landowners' agricultural movements are referred to as farmer's movements..

Evolution of farmer's movement

- **During the Colonial period**, early peasant movements sought to address immediate problems like as excessive taxes and zamindar exploitation. Peasant movements were increasingly structured and joined the nationalist movement in the 1920s.

- **Post-independence India has seen two types of peasant or farmer movements**. Peasant movements spearheaded by Marxists and Socialists, include the Telangana Movement (1946-51), the Tebagha etc. Farmers' movement in Uttar Pradesh, Karnataka, Maharashtra, Punjab, and Gujarat led by wealthy farmers.

- The 1980s saw the beginning of the New Farmers' Movement in general. This was the decade when farmers in the green revolution region began to band together behind political organisations and politicians. **According to P.C. Joshi, the developments generated a new commercially minded affluent peasant class who were both proprietors and renters.** They had the means and the foresight to pursue commercial agriculture.

Features of farmer movements –

- **Demands**

   o Lower prices for inputs such as seeds, fertilisers, and insecticides.

   o Lower power and water rates.

   o Elimination of land revenue and imposition of a tax based only on output.

   o Waiver of loans owing by farmers to the government, banks, and cooperative societies as a result of the government's unjustifiable tax system and poor prices.

   o Implementation of crop insurance.

- The techniques of the farmers' movement in several states have been compared to those of the civil disobedience movement.

- It arose when trade conditions were skewed against agriculture, agricultural revenue was declining, and input costs were out of reach for farmers, and so on.

- **They transcend locality and embrace internationalism, going beyond national boundaries**.

- The movements **promote united struggles and reject categorizing social group**s based on economic positions. The movements view all social categories as poor, as biased government policies have led to increasing poverty in rural areas.

- The **focus of the movements is on remunerative prices for agricultural commodities**, which they believe will alleviate rural poverty and backwardness. E.g. **Shetkari Sanghathana under Sharad Joshi for remunerative prices for agricultural commodities, particularly for onion.**

- The new farmers' movements perceive exploitation as rooted in the larger market system, extending beyond local markets to the global or national markets.

Issues related to farmer movements

- **They had no radical agenda from inside**, for example, they never cared to seek radical land reforms, nor were they worried about atrocities committed against marginalised groups, especially Dalits, in the countryside.

- It is sometimes asserted that the New Farmers movement is heavily **biased toward market-oriented farmers rather than subsistence farmers**. For example, their arguments in favour of debt forgiveness, remunerative prices, recognising agriculture as a business, eliminating tractor loans, and so on eventually benefited the big or the rich/middle peasantry or farmers.

- Internal conflicts and contradictions within the movements have hindered their effectiveness in achieving their goals. Movements are never movements for or by all caste groups. **E.g. In Karnataka, the Raitha Sangha was predominantly dominated by two dominating castes: the Lingayats and the Vokkaligas.**

- The operational areas of the movements were confined to localities where rich or market-oriented farmers resided, limiting their reach and impact on a wider scale.

The farmers' movements, whether old or new, represent the urgent efforts of farmers, especially those in the middle and upper echelons who heavily depend on the market, to protect themselves, agriculture, and food security in the country. These movements have had a significant impact on the agrarian system. However, challenges such as landlessness and the concentration of power among a few groups in agricultural relationships persist. To ensure the future success of the farmers' movement in India, it is crucial to build a broader network of diverse stakeholders within the agrarian establishment.

(c) To what extent the Muslim Personal Law Board is in agreement with Islamic feminist agenda. (10 Marks)

- **Brief introduction**
- **Issues between AIMPLB and Islamic Feminist agenda**
- **Conclusion**

The All India Muslim Personal Law Board (AIMPLB) and Islamic feminists in India have significant differences and disagreements regarding the feminist agenda within an Islamic context. The AIMPLB represents a conservative interpretation of Islamic law and traditions, while Islamic feminists seek to challenge patriarchal norms and advocate for gender equality within Islamic principles.:

Issues between AIMPLB and Islamic Feminist agenda

1. **Triple Talaq (Instant Divorce)**: One of the key areas of contention is the practice of triple talaq, where a Muslim man can divorce his wife by pronouncing "talaq" (divorce) three times. Islamic feminists argue against this practice, considering it discriminatory and a violation of women's rights. In contrast, the AIMPLB initially defended the practice and resisted efforts to outlaw it. However, in 2017, the Supreme Court of India declared triple talaq unconstitutional, overriding the AIMPLB's position.

2. **Age of Marriage**: Islamic feminists advocate for raising the minimum age of marriage for women to ensure their well-being, education, and empowerment. They argue that early marriages often lead to negative consequences for girls, such as curtailed education and health risks. The AIMPLB, on the other hand, has been resistant to raising the age of marriage, stating that it should be based on Islamic principles and traditions.

3. **Polygamy**: Islamic feminists argue for restrictions on polygamy, seeking to ensure that it is practiced responsibly and with the consent of all parties involved. They advocate for stricter conditions, such as requiring the husband to prove his ability to treat all wives equitably. The AIMPLB, while acknowledging the need for fairness, generally supports the practice of polygamy as allowed by Islamic law and opposes any significant changes to existing regulations.

4. **Women's Rights and Leadership**: Islamic feminists push for greater women's rights and participation in religious leadership and decision-making roles within the Muslim community. They advocate for women's inclusion in mosque management, religious teaching, and serving as Islamic scholars. The AIMPLB has been resistant to significant changes in this regard, maintaining a more traditional view of gender roles within religious institutions.

These examples highlight the substantial disagreements between the AIMPLB and Islamic feminists in India. While Islamic feminists seek to reinterpret Islamic principles to promote gender equality and women's rights, the AIMPLB generally adheres to conservative interpretations of Islamic law and resists significant changes to existing personal laws. It is important to note that there are also diverse opinions within the Muslim community, with some individuals and organizations supporting feminist interpretations of Islam and advocating for reforms that align with gender equality and women's empowerment.

Question 8.

(a) Analyze Gandhi as a moralist, ascetic and man of action through his Hind Swaraj. (20 Marks)

- **Background of Hind Swaraj**

- **Gandhi as Moral reformer**

- **Gandhi as Ascetic**

- **Gandhi as Man of actions**

- **Criticism of gandhian thoughts**

Hind Swaraj was written Mohandas Karamchand Gandhi in 1909. In it, he discusses Swaraj, contemporary culture, mechanisation, and other topics. It is written in the manner of a conversation between the reader and the editor of a journal/newspaper.

Hind Swaraj primarily addresses two issues: (a) a critique of contemporary civilization, and (b) the nature and form of Indian Swaraj, as well as the means and techniques for achieving it.

Gandhi as moral reformer

- When Gandhi speaks about civilisation, he is essentially referring to a society's way of life, which is based on its core ideals. As a result, he believes that people's ideals must be transformed in order to develop a better sort of society. Notably, he is not opposed to all technology or the pursuit of "bodily welfare"—rather, he condemns England's insistence on prioritising worldly goals above spiritual ones. In other words, he is worried with the balance of many values.

- On modern professions and education – He questioned the role of lawyers, doctors and modern education system and argued that these are working on the principles of greed and profit. For him, the primary goal of education should be to teach us how to manage our senses and to instil ethical behaviour in our lives. He criticises the newly emerging elite, a by-product of the Macaulay educational system, for enslaving India.

- On parliament – While England claims to be a democracy; Gandhi believes that the English government mistreats the English people in the same way that the Indian government mistreats the Indian people. He recognises that officials were acting in their own self-interest, not for the sake of the people. Divorced from ethics or morality, the modern self or the individual is left to the play of self-interest, greed, competition, exploitation, brute force, violence, etc.

- On Swaraj- He makes the fundamental point that just transferring power from British to Indian hands would not result in real swaraj. He continues, "Swaraj would have to be experienced by every one of us." Gandhi also uses the term swaraj to refer to the Indian people's right to self-government. In other words, the home-rule that Indians would accomplish would be real only to the degree that they were effective in being 'self-governing' persons.

Gandhi as ascetic

- Before Gandhi Indian ascetics were seen as mainly individuals who are outside the **materialistic world and lives spiritual life** outside the society. But **Gandhi mixed the elements of both the world.**

- He interpreted methods of Satyagraha, ahimsa, swadeshi as ascetic and ritualistic practices but directed them towards acquiring socio-political goals. He goes on to say that **moral behaviour is nothing more than gaining' mastery over one's thoughts.'**

- According to Gandhi his ascetic methods like **Satyagraha, self-harm are morally superior to the physical violence.**

- He identifies **core values of Indian civilization** as limits to self-indulgence in terms of luxuries and pleasures, an emphasis on ancestral profession, rural life, and moral control of sages over kings, a prohibition on unnecessary competitiveness, and a preference for small scale technologies and decentralised polity.

Gandhi as man of actions-

- He goes into great detail on the **concept of passive resistance, called Satyagraha.** He defines passive resistance as a technique of obtaining rights by enduring "personal pains." He supports the employment of soul power here by inference on the basis of the idea of 'relative truth.'

- He also claims that passive resistance is not a "weapon of the weak." Rather, it is a weapon of the powerful. He adds that a truly passive resistor must practise 'absolute chastity,' accept 'voluntary poverty,' 'follow truth,' and 'cultivate fearlessness.'

- In all of his moments the **primary tool of protest was Satyagraha, there was no space for violence in gandhian methodology**.

- Although he was a Hindu, **Gandhi is careful not to declare any single religious doctrine truer than or superior to any other**. Rather, by emphasizing the common values that underlie all religions, Gandhi encourages his readers to think of themselves as united across religious lines, not divided by them. Of course, **the common feature he sees in all Indian religions is a proper balance between material and spiritual goals**.

Criticism of gandhian thoughts

- **Nehru questioned the primacy given to village**s in Gandhian thoughts and preferred industrialization based model for the economic development of the country.

- **Ambedkar criticised Gandhi for overlooking the evils of village life like caste system and untouchability** and accused him for posting a romanticised picture of village affairs.

- Many revolutionaries contended that Gandhi's thought and practise of Satyagraha, nonviolence, and self-suffering were unworkable anti-violent oppression measures. The Gandhian approach, according to them, is "other-worldly" and "anti-humanist."

Conclusion

Gandhi emphasised that it is the ability for moral or ethical behaviour that elevates the human person beyond the beast, and that the advancement of human civilisation should therefore be judged on the scale of ethics, rather than sheer materialism, utilitarianism, or raw force. However his ideas had been challenged and argued that his ideas are not founded on a realistic appraisal of human nature that takes into accounts all human goals, wants, and frailties. It appears to be a little utopian for the typical man.

(b) Human development approach affirms that education and health-care growth are more important than economic growth. Discuss this issue in the light of post-liberalized Indian society. (20 Marks)

Structure:

- Define human development and definition of education.

- Explain how development approach affirms that education and health-care growth are more important than economic growth.

- Explain issue in the light of post-liberalized Indian society.

- Conclude.

Solution:

In 1990 the first Human Development Report introduced a new approach for advancing human wellbeing. Human development – or the human development approach - is about expanding the richness of human life, rather than simply the richness of the economy in which human beings live. It is an approach that is focused on people and their opportunities and choices.

Human development focuses on improving the lives people lead rather than assuming that economic growth will lead, automatically, to greater wellbeing for all.

Education

Education is fundamental to development and growth. The human mind makes possible all development achievements, from health advances and agricultural innovations to efficient public administration and private sector growth. For countries to reap these benefits fully, they need to unleash the potential of the human mind. And there is no better tool for doing so than education.

Human development approach asserts the importance of education and health-care growth over economic growth:

1. **Amartya Sen's Capability Approach: Sen** argues that education and health are instrumental in expanding people's capabilities, enabling them to make meaningful choices and participate fully in society. **Example**: In India, the expansion of educational opportunities and health-care access aligns with Sen's approach, fostering capabilities and empowering individuals.

2. **D.P. Mukerji's Social Development:** Mukerji argues that education and health contribute to the social development of a nation, leading to a more equitable and just society. **Example:** The improvement of public education and healthcare in India can be seen as efforts towards achieving social development, reflecting Mukerji's perspective.

3. **Structural-Functionalism and A.R. Desai:** A.R. Desai, influenced by structural-functionalism, emphasizes the interdependence of social institutions for societal well-being. Education and health-care systems are viewed as crucial institutions contributing to the overall functioning of society. **Example**: Examining the symbiotic relationship between educational institutions and healthcare systems in India aligns with the structural-functional perspective.

4. **Gender and Development Perspective:** Feminist scholars within the Human Development Approach argue that education and healthcare are essential for women's empowerment and gender equality. Gender disparities are addressed through initiatives that focus on female education and healthcare access.

    Example: The Beti Bachao, Beti Padhao (Save the daughter, Educate the daughter) campaign in India exemplifies efforts to address gender imbalances through education.

5. **B.R. Ambedkar's Emphasis on Education:** B.R. Ambedkar, highlighted the transformative power of education in overcoming social inequalities. Education is seen as a means of empowerment, breaking the chains of caste-based discrimination. **Example**: Initiatives like scholarships for marginalized communities and reservations in educational institutions reflect Ambedkar's vision of using education for social upliftment.

6. **Critical Perspective of Gail Omvedt: Omvedt** argues that development should address the needs and aspirations of the marginalized, with education and health being central to this inclusive approach. **Example**: Grassroots movements advocating for educational and healthcare rights for tribal communities in India align with Omvedt's critical perspective.

Issues:

1. **Social Inequalities and Access to Education:** Despite economic growth, there exists a persistent gap in access to quality education, leading to social inequalities. **Andre Beteille's** theory of social stratification highlights how disparities in educational opportunities can perpetuate social hierarchies. **Example**: The digital divide in post-liberalized India, where access to online education is unevenly distributed, exacerbates existing educational disparities.

2. **Public Health and Economic Disparities:** Economic growth doesn't necessarily guarantee improvements in public health, contributing to health disparities. **The Health Transition Theory by T.K. Oommen** emphasizes the complex interplay between economic development and health outcomes. **Example**: Despite economic progress, the prevalence of diseases like malnutrition in certain regions reflects the inadequacies in health-care development.

3. **Quality of Education and Employability:** The focus on economic growth often sidelines the quality of education, impacting graduates' employability. **M.N. Srinivas**, underscores the importance of education in preparing individuals for their roles in society. **Example**: India's demographic dividend is compromised when graduates lack the skills needed for the evolving job market due to deficiencies in the education system.

4. **Gender Disparities in Education and Health:** Despite progress, gender-based disparities persist in both education and health care. **Leela Dube's** work on gender and patriarchy highlights how societal norms influence women's access to education and health services. **Example**: Unequal access to healthcare and education for women in certain regions continues to impede the overall development of society.

5. **Commercialization of Education and Health Services:** The post-liberalized era has seen the commercialization of education and healthcare, limiting access for marginalized communities. **Ashis Nandy's** critique of commodification in society raises concerns about the impact of profit-driven models on essential services. **Example:** The proliferation of private educational institutions with high fees excludes many from quality education, exacerbating socio-economic disparities.

6. **Environmental Sustainability and Health:** Unbridled economic growth may contribute to environmental degradation, impacting public health in the long run. **Ramachandra Guha's** perspective on the socio-environmental dynamics emphasizes the interconnectedness of economic activities and ecological well-being.

   Example: The environmental costs of rapid industrialization in certain regions contribute to health issues, underscoring the need for sustainable development.

In the context of post-liberalized Indian society, the human development approach emphasizes the significance of education and healthcare growth over mere economic expansion. While economic growth is undeniably vital, the human development perspective contends that true progress should be measured by the improvement in the overall well-being of individuals.
Therefore, the post-liberalized era in India requires a balanced approach that prioritizes human development alongside economic prosperity for comprehensive and enduring progress.

(c) Write a brief note on the freedom of press. (10 Marks)

- Introduction about freedom of press
- Why freedom of press is important.
- Challenges to Press Freedom
- Conclusion

The Freedom of Press is a fundamental pillar of democracy, ensuring the dissemination of information, promoting transparency, and holding those in power accountable. **In the Indian context, the Freedom of Press is protected under Article 19(1)(a) of the Indian Constitution**, which guarantees the right to freedom of speech and expression. This provision recognizes the vital role played by the press in a democratic society and grants journalists the freedom to report and express their opinions without fear of censorship or reprisal.

Why freedom of press is important.

- Media, including print, broadcast, and digital platforms, plays a pivotal role in Indian society. It acts as a watchdog, scrutinizing the actions of the government, public officials, and institutions.

- **Amartya sen** argues that a free and diverse media environment is crucial for fostering democratic societies, enabling citizens to access information, exchange ideas, and challenge prevailing norms and policies.

- Furthermore, a free press acts as a check on power, exposing corruption, human rights violations, and social injustices that might otherwise remain hidden.

- Media acts as a catalyst for social change, raising awareness and mobilizing public opinion.

Challenges to Press Freedom

- **The concept of "manufactured consent**" is associated with Noam Chomsky and his collaborator Edward S. Herman. It refers to the idea that mass media, through various mechanisms, shape and manipulate public opinion to align with the interests of the powerful and maintain existing power structures.

- Chomsky argues that while freedom of the press is considered a cornerstone of democracy, the media landscape is heavily influenced **by concentrated corporate and state power, which can limit the true extent of press freedom.**

- Additionally, **legal mechanisms such as defamation laws and censorship regulations can restrict the free flow of information**. There are also laws like the Official Secrets Act, sedition laws etc that can potentially curtail press freedom.

- **Instances of attacks, harassment, and violence against journalists further hinder press freed**om.

Conclusion:

The Freedom of Press in India is a cornerstone of democracy, empowering citizens with information, enabling public debate, and fostering accountability. However, challenges such as media ownership concentration, political pressures, and legal restrictions persist. It is essential to protect and strengthen press freedom, ensuring that journalists can perform their duties without fear of reprisal. Responsible journalism remains vital in upholding a vibrant, informed, and democratic society in India.

Mains 2016 - Paper 1

Section - A

Question 1. Write short answers of the following questions in about 150 words each: 10x5=50 marks.

(a) "Sociology is pre-eminently study of modern societies." Discuss. 10 marks (10 Marks)

Approach

- Define modern societies and highlight their characteristics.

- Explain why sociology is pre-eminently focused on the study of modern societies.

- Provide some limitations of sociology as the study of modern societies.

The emergence of sociology as a field of study can be best understood in terms of its relationship with society and ideas. It first emerged in Europe as a response to the social conditions and intellectual climate prevailing in the eighteenth century.

Modern societies are the ones that have undergone transformations due to industrialization, urbanization, technological advancements, and globalization. These societies exhibit intricate social structures, diverse cultural interactions, and the influence of institutions and organizations on individuals' lives.

How sociology study modern societies

- The challenges posed by modernity led to the growth of new intellectual ideas. Existing disciplines were unable to address the questions raised, prompting the search for a new "science of society," which eventually emerged as Sociology.

- Sociology significantly contributes to our understanding of modern societies by providing theoretical frameworks, perspectives, and research methods that illuminate their complexities. For example, the conflict theory highlights power struggles and social inequalities prevalent in modern societies.

- Symbolic interactionism helps us comprehend the meanings individuals attribute to social phenomena in their daily lives.

- Through empirical research, sociology generates knowledge about social issues, informs policy-making, and promotes social justice by advocating for marginalized groups and challenging oppressive structures.

While sociology plays a crucial role in studying modern societies, it is important to recognize its critiques and limitations. Some argue that sociological theories and perspectives may oversimplify the intricate nature of social interactions and individual agency in modern societies. Additionally, the ever-evolving nature of modern societies presents challenges for sociological research to keep pace with rapid changes and emerging social phenomena.

In conclusion, sociology is pre-eminently focused on the study of modern societies due to its emphasis on analyzing the social dynamics, structures, and challenges inherent in contemporary social systems. Despite its limitations, sociology continues to contribute to our understanding of modern societies and plays a vital role in promoting social progress, justice, and well-being in our

ever-changing world.

(b) What is 'value-free sociology"? Clarify. (10 Marks)

Approach

- Define the concept of value-free sociology.

- Briefly discuss the historical development of value-free sociology

- Address the challenges and critiques of value-free sociology.

Solution

Value-free sociology, also known as the Weberian approach, is a theoretical perspective in sociology that seeks to separate personal values and beliefs from the scientific study of social phenomena. According to this approach, sociologists should strive for objectivity and impartiality in their research, and avoid allowing their personal values and biases to influence their analysis.

The value-free perspective was first articulated by the German sociologist Max Weber in the early 20th century. Weber argued that sociology should be based on empirical observation and analysis, rather than on preconceived assumptions or normative judgments. He believed that social scientists should strive for a value-neutral perspective, and that personal values and beliefs should not interfere with the scientific investigation of social phenomena.

In practice, value-free sociology involves a number of methodological strategies and techniques. For example, sociologists using this approach often use quantitative research methods to collect and analyze data, and avoid making subjective interpretations or value judgments about the data. They also strive for objectivity in their research design, data collection, and analysis, and try to eliminate bias and subjectivity as much as possible.

Max Weber, however, did not think that complete 'value-freedom', was possible, but he did believe that, once a topic for research had been chosen, the researcher could be objective. He recognized that values would influence the 'choice of topics. Thus, the idea of Value relevance in sociology acknowledges that values can shape the choice of research topics and the formulation of research questions. Researchers would choose to research topics which they thought were, of central importance of society.

However, according to many 'contemporary sociologists', there is, no prospect of a completely value free sociology. According to them, total objectivity is impossible because values inevitably enter every stage of the production of 'sociological knowledge'. Thus Reflexivity, which involves critically reflecting on one's own values and their potential influence on the research process, is essential in addressing this challenge.

While there are issues such as recognising the relevance of values and the possible influence of values, value-free sociology remains an essential idea in sociological research. As a result, reflexivity and transparency become critical for preserving the integrity and legitimacy of sociological study.

302

(c) Analyze the importance of qualitative method in social research. (10 Marks)

Approach

- Define qualitative methods in the context of social research.

- Importance of qualitative method in social research

- Some limitations of Qualitative Methods.

Solution

Qualitative Methods refer to examination, analysis and interpretation of observations for the purpose of discovering underlying meanings and patterns of relationship to gain better understanding of symbols, motives and meanings. It involves an in-depth exploration of social phenomena through non-numerical data collection and analysis. Observation method, unstructured interview, case studies, focus group discussion etc are some of the common qualitative methods.

Advantages of Qualitative methods

- They enable researchers to achieve a depth of understanding that goes beyond surface-level observations.

- Qualitative methods emphasize the importance of studying social phenomena within their specific contexts. This contextual understanding adds depth and richness to research findings, providing a more comprehensive understanding of social phenomena.

- Another advantage of qualitative methods is their flexibility and adaptability. Researchers can modify their approach, methods, and questions based on emerging insights and changing circumstances.

- Qualitative methods also acknowledge the importance of subjective experiences and individuals' perspectives. By allowing participants to share their own viewpoints, values, and interpretations, qualitative research captures the complexity and diversity of human lived experiences.

- Furthermore, qualitative research provides valuable insights that can inform policy-making and practical interventions. By understanding the lived experiences and perspectives of individuals and communities, researchers can identify social issues, inform the development of policies, and contribute to evidence-based decision-making.

- Finally, qualitative methods complement quantitative research by providing a deeper understanding of social phenomena. Qualitative research can help interpret and explain quantitative findings, offering insights into the underlying reasons, motivations, and dynamics behind the numbers.

Criticism of qualitative methods

Concerns about subjectivity, low generalizability, and the possibility of researcher bias are some of the limitations of qualitative methods. In qualitative research, there is continual debate about validity and reliability. Researchers, on the other hand, overcome these obstacles through rigorous methodology, reflexivity, and transparency in data collection, analysis, and interpretation.

In sociology, multiple perspectives and truths necessitate the use of diverse research methods. The superiority or inferiority of these methods is irrelevant; what matters is selecting the appropriate method for the research question at hand. For determining the prevalence of joint families in India, a census or survey is suitable, while comparing the status of women in joint and nuclear families requires interviews, case studies, or participant observation. The focus should be on method appropriateness rather than debating method superiority.

(d) Evaluate Marx's ideas on mode of production. (10 Marks)

Approach

- Introduce with the Marx's work on the concept of Mode of Production

- Describe Marx's concept of mode of production.

- limitations or criticisms of Marx theory.

Solution

Karl Marx's ideas on the mode of production were a cornerstone of his theory of historical materialism, which argued that the mode of production in a given society determines its social structure and institutions. Marx identified several distinct modes of production throughout history, each characterized by a unique combination of "forces of production" and "relations of production" in a materialistic context. He argued that these modes of production are not static, but rather evolve over time through a process of class struggle.

Various modes of proudction

- According to Marx, the earliest mode of production was primitive communism, in which property was held in common and there was no class division.

- Ancient slavery - in which a ruling class held ownership over the labor of slaves.

- The next mode of production was feudalism, in which the ruling class held ownership over the land and the labor of serfs.

- Capitalism, which emerged in the 18th and 19th centuries, is characterized by private ownership of the means of production and the exploitation of wage labor.

- Marx argued that capitalism would eventually give way to socialism, in which the means of production would be owned and controlled by the working class. This would lead to the establishment of communism, a classless society in which the means of production are held in common and there is no exploitation.

Some of the strengths of Marx's ideas on the mode of production includes:

- It provides a comprehensive understanding of societal structures.

- It traces the development and transformation of societies over time.

- It highlights the role of social classes and class struggle.

- It provides a critical analysis of capitalism, revealing its contradictions and exploitative nature.

- It had influence on social theory and movements advocating for social justice and workers' rights.

However, there were some major criticisms of his ideas on mode of production such as:

- Marx's communist utopia never materialized, and intellectuals rather than the proletariat have played a leading role in anti-capitalist movements.

- His mode of production theory is criticized for being narrow and reductionist, ignoring consumption and feminist dimensions of production.

- The Asiatic mode of production also challenges his generalized thesis.

- His futuristic models are viewed as utopian and criticized for his obsession with social justice and communism.

Marx's ideas on the mode of production were influential in shaping socialist and communist thought in the 20th century. However, his predictions of the collapse of capitalism and the establishment of socialism and communism have not been fully realized. Critics argue that Marx underestimated the ability of capitalism to adapt and evolve, and that his predictions of its demise were premature. Nonetheless, Marx's ideas remain relevant to contemporary debates about the nature of capitalism and the potential for social and economic transformation.

(e) "Vertical mobility brings structural change even in a closed social system." Comment. (10 Marks)

Approach

- Define the concept of vertical mobility.
- Explain how structural change can take place through vertical mobility
- Some limitations of vertical mobility bringing structural Change

Solution

Vertical Social Mobility is defined by Pitrim Sorokin as the relationships involved in the transition of an individual (or social object) from one social stratum to another. There are two sorts of transitions based on the direction of the transition: ascending (social climbing) and descending (social sinking). The amount of vertical mobility in a society is a major index of the degree of its 'openness', including how far talented individuals born into lower strata can move up the socio – economic ladder.

Vertical mobility in closed system

- In a closed social system, opportunities for social mobility are often restricted, and individuals have limited chances to change their social position.

- Vertical mobility, on the other hand, threatens and upsets existing social norms and hierarchies inside a closed social system.

- Individuals who move up or down the social hierarchy can challenge and modify the existing power structures by breaking free from established restrictions.

- Access to education and the learning of new skills can give individuals with the tools they require to navigate a closed system's social hierarchy.

- Social movements and activism have the capacity to demand equal opportunities and rights for marginalised groups inside closed social institutions.

- Changes in the economic landscape, such as technology developments, economic crises, or labour market adjustments, might open up new paths for social mobility within a closed system.

However, vertical mobility may not fully address social inequalities within closed systems.

- Privileged groups and economic disparities can hinder upward mobility, perpetuating existing advantages and barriers. Closed systems have entrenched power structures that resist change.

- Cultural norms, social networks, and inheritance systems maintain social stratification, limiting the transformative impact of vertical mobility.

- The University of Oxford concluded that the relative chances for mobility among different segments in Britain remained highly unequal because of inequalities of opportunities.

- According to Marshall, more room at the top has not been accompanied by great equality in the opportunities to get there.

In conclusion, despite the limits of closed social systems, a variety of methods and circumstances have the potential to effect structural change. Recognising and comprehending social dynamics is critical for social progress and aiming for a more inclusive society.

Question 2.

(a) Elucidate the basic premises of Davis' structural-functional theory of social stratification. How far is it relevant in understanding contemporary Indian society? (20 Marks)

Approach

- Introduce answer with the concept of social stratification.

- Explain Davis' structural-functional theory of social stratification.

- the limitations and criticisms of Davis' structural-functional theory.

- the relevance of the theory to contemporary Indian society.

Solution

Social stratification is the process by which social inequalities manifest themselves as structural hierarchical strata, one above the other. Sutherland and Maxwell define social stratification as a process of differentiation that elevates some people above others. The functionalist viewpoint tries to explain social stratification in terms of how it helps to keep society stable and orderly. They examine social stratification to determine how well it meets the "functional prerequisites" of society.

Davis and Moore's theory of stratification

- The notions of "effective role allocation and performance" serve as the foundation of their theory. They contend that some roles and positions in society are more significant than others, and that these roles and positions should be compensated more generously in order to draw the finest candidates.

- Furthermore, more lucrative tasks require talent and training and demand sacrifices, thus they should be fully paid in terms of privileges attached. They contend that the uneven incentives are a source of encouragement for people to work harder and attain the top positions.

- In light of this, Davis and Moore draw the conclusion that social stratification is a mechanism used by societies to guarantee that the most important posts are diligently filled by the most competent individuals.

Melvin M. Tumin criticised Davis and Moore's view

- Which vocations are more crucial to society? Many professions that provide nothing in the way of status or financial gain might be considered essential.

- There is no mechanism in place to assess the level of talent in the population.

- Lacks equal opportunity; those with older rank and privileges have greater options.

- Social stratification may be a deterrent to talent attraction and motivation. This is clearly seen in a tight caste and racial stratification structure.

- A huge section of the population lacks access to training and education, which are necessary for achieving social positions.

- He contends that rather than fostering integration and stability in society, such an unfair position exacerbates societal division and antagonism.

Response by Davis/Moore

- According to them, the distinctiveness of a work and the dependence of other jobs on it determine its relevance. For instance, a doctor can perform nurse duties but not the reverse

- Presence of stratification in every society clearly illustrates the inevitability and functional necessity of the institution.

Relevance to Indian society

- Certain jobs in India, such as doctors, engineers, and civil servant, are highly valued and compensated for their significant contributions to society.

- In India, unequal rewards and incentives are also present. Wealth and resources continue to be concentrated in the hands of a privileged few, resulting in economic inequities.

- Individuals are motivated to strive for higher social positions and economic success as a result of the unequal distribution of benefits.

- India has a social structure that is hierarchical based on characteristics such as caste, class, and religion. Davis and Moore idea more applicable to achievement-based societies (western world). Ascription based societies like India there is no equal opportunity and stratification creates barrier for various groups. E.g. the ascribed status of untouchables prevented even the most talented from entering into education field.

In conclusion, Davis' structural-functional theory provides valuable insights into social hierarchy. Complementing it with alternative perspectives that consider intersectionality and historical inequalities is crucial for a comprehensive understanding and the pursuit of a more just and equitable society.

(b) Describe the functional prerequisites of social system as given by Talcott Parsons. Examine in the context of a university as a social system. (20 Marks)

Approach

- Introduce by explaining briefly the concept of Social System

- Explain the four functional prerequisites proposed by Parsons

- Describe how each functional prerequisite applies to the university

- Provide a criticism or limitations of Talcott Parsons' functional prerequisites

Solution

A social system, according to Parsons, is a collection of interconnected and interrelated social institutions and structures that collaborate to maintain social order and stability. He saw the social system as being made up of various subsystems, including the economic, political, and legal systems, among others.

AGIL model

Parsons AGIL model represents the 4 basic functions that all social systems must perform if they are to persist.

- Adaptive (A): whereby a system adapts to its environment by acquiring sufficient resources.

- Goal-attainment (G): whereby a system defines and achieves its goals.

- Integrative (I): whereby the problem of maintaining solidarity or coordination among the sub-units is achieved through regulation of the components of the system.

- Latency (L) or pattern maintenance: whereby the problem of creating, preserving, and transmitting the systems distinctive culture and values is taken care off

University as a social system

- Adaptation: Universities must adjust their curriculum, teaching methods, and research focus to remain relevant and meet evolving societal demands and educational trends. This may involve introducing new programs or updating existing ones to address emerging fields and technological advancements.

- Goal attainment: Universities strive to achieve their objectives, including providing quality education, conducting research, and fostering intellectual growth. They establish academic standards, evaluate student performance, and support faculty research to accomplish these goals. Creating a conducive learning environment for students' personal and intellectual development is also a key focus.

- Integration: The university ensures smooth coordination and cooperation among students, faculty, staff, and administration. This is achieved through the establishment of administrative structures, committees, and academic departments that facilitate communication, collaboration, and resource allocation. Building a sense of community and shared identity among university members is an important aspect of integration.

- Pattern maintenance: Universities uphold their values, academic integrity, and institutional identity by maintaining norms, rules, and structures. This includes enforcing codes of conduct, academic regulations, and disciplinary measures.

Criticism of Parson's ideas

- Marxists scholars' criticised Parson for giving too much emphasis on social consensus and stability. Parsons failed to recognise the value of conflict and Marxist argued that values consensus and social cohesion in society is nothing but 'ruling class ideology'.

- According to interactionist perspective Parson's theory makes individual as a passive being and is always constrained by the society or culture. However individuals had been able to shape the structure of the society. For e.g. B.R. Ambedkar was born in lower caste family, got educated, and impacted the constitution making process of our country.

- Merton questions the idea that any institution or structure is inevitable and provides certain function. Throughout the world Religion had played certain functions but Communalism, fundamentalism, religious wars are also by product of religion.

In general, Parsons' theory of the social system continues to be a significant viewpoint in sociology, but it has also generated considerable discussion and criticism due to its flaws and oversimplifications.

(c) Is sociology common sense? Give reasons in support of your argument. (10 Marks)

Approach

- Define sociology and common sense
- Differentiate between the two concepts, highlighting their distinct characteristics
- Acknowledge the compatibility/overlap of sociology and common sense.

Solution

Sociology is the scientific study of society, human social behavior, and the patterns and structures that shape social interactions and institutions. Common sense knowledge refers to that knowledge which is routinely used in the conduct of everyday life. It is the practical and intuitive knowledge, understanding, and reasoning that individuals acquire through their everyday experiences and observations.

Sociology is not common sense because of the following reasons:

- Sociological knowledge frequently contradicts "what everyone knows." It is debatable whether this renders social forms of knowledge "superior" than common-sense types. However, it has the advantage of being the **result of theory creation and testing, whereas common-sense information is just the result of assumption**.

- Human society, culture, and behaviour are the foundations of sociological knowledge. It is not necessarily "common" or "reasonable" to use common sense. While ostensibly based on common knowledge, statements like "Birds of a feather flock together" and "Opposites attract" contradict each other.

- **Common sense is sometimes nothing more than a general view based on personal experiences**. For example, people may perceive a huge crime issue based on their own personal experiences .However, if facts are examined, the rate of crime may have really decreased.

- **Common sense perspectives tend to mirror societal traditions and customs, reinforcing the status quo and resisting social change**. On the other hand, sociological knowledge is intended to be progressive in nature.

- **Common sense ideas are frequently based on pictures that are reinforced by tradition**. Being a saint, for example, assumes a specific sort of image that people accept as real in Indian society. Sociological perspectives, on the other hand, aggressively challenge preconceptions.

How common sense helps sociology

Sociology has drawn and continues to rely on commonsense knowledge. Sociology, maybe more than any other discipline of scholarship, maintains a close relationship with common sense.

- **Common-sense is a sample of average people's daily experiences and views.** Human acts and interactions, groups and organisations investigated by sociologists have been given names by the people themselves, and hence are subjects of commonsensical knowledge. Families, kinship networks, neighbourhoods, cities, and villages are all sociological concepts with meanings that are heavily impacted by common sense. As a result, sociological terminologies are packed with connotations derived from common sense.

- The fundamental element for sociological inquiries is common sense. **If sociological knowledge does not answer commonsensical questions about its theories, observations, and conclusions, it is deemed incomplete.**

- **Common sense also contributes to the growth of social knowledge**. Common sense knowledge may critique sociological knowledge and provide alternatives, so improving the disciplines.

Sociology necessitates extensive investigation, which ensures the validity of the facts presented as well as the hypotheses proposed. But this does not mean that common sense is useless. Common sense is really valuable, and it has assisted numerous sociologists in pondering and probing into them. So, common sense and sociology are distinct yet intertwined.

Question 3.

(a) Analyze the manifest and latent functions of security of the tenure of bureaucrats in the light of Merton's theory. (20 marks)

Approach

- Explain the concept of Manifest and Latent functions.

- Explain the Manifest functions of security of tenure.

- Explain the Latent functions of security of tenure.

Solution

Function, in Merton's view, does not imply intent or desire, but rather the amount to which a particular action supports or interferes (function or dysfunction) with the system's maintenance. Merton also introduces the notions of manifest and latent functions and distinguishes between two types of function.

- **Manifest function –** The intended purpose of social policies, procedures, or behaviours that are intentionally and deliberately meant to be helpful to society is referred to as manifest function. E.g. Schools are obliged to provide youngsters with the necessary information and skills. The obvious functions are acknowledged and frequently praised.

- **Latent functions** are one that is not intentionally designed and have unintentional functions. Schools, for example, not only teach children but also provide mass entertainment.

Merton's theory and security of tenure

- Here security of tenure refers to the assurance of continued employment or job security that is granted to individuals within an organization, typically in the context of bureaucratic or institutional settings.

- **The manifest functions of security of tenure**

  o It provides bureaucrats with the confidence of job security, allowing them to perform their duties without the fear of arbitrary dismissal.

  o This stability promotes continuity in bureaucratic roles, ensuring consistency in administrative tasks and policies.

  o With secure tenure, bureaucrats experience job satisfaction, leading to increased loyalty and commitment to their organizations.

  o This dedication positively impacts their performance, contributing to enhanced productivity and efficiency.

- **The latent functions of security of tenure**

  o It may inadvertently lead to complacency among bureaucrats.

  o The assurance of job security can create a disincentive for innovation and change within the bureaucratic system, hindering organizational adaptability.

  o Prolonged job security may diminish the motivation of bureaucrats to strive for excellence or professional growth.

  o Without the pressure of potential dismissal, there is a risk of stagnation and a lack of proactive efforts to improve performance.

Understanding these functions and their implications is crucial for balancing the benefits and potential drawbacks associated with providing job security in bureaucratic settings. Merton's theory offers a valuable lens to explore the complexities of social phenomena and their consequences in organizational contexts.

(b) Describe the basic postulates of scientific method. How far are these followed in sociological research? (20 marks)

Approach

- Briefly introduce the concept of the scientific method.

- Describe the fundamental postulates or principles of the scientific method.

- Discuss the extent to which sociological research adheres to the postulates of the scientific method.

- some other limitations of scientific methods.

Solution

The Scientific Method, in general, refers to any systematic, rational, and objective set of steps used to explore the truth, acquire new knowledge, investigate phenomena, or correct and integrate previous knowledge. It is commonly associated with the natural sciences and the discovery of laws that govern the behavior of matter, forming the core of the scientific method. Specifically, it involves a series of steps that begin with defining the research question, building a hypothesis, conducting experiments or tests, and so on.

The fundamental postulates or principles of the scientific method include:

- Empiricism: This principle holds that knowledge is acquired through experience and observation, and scientific understanding of social reality is based on empirical and measurable evidence, guided by specific principles of reasoning.

- Objectivity: This principle recognizes that social phenomena can be investigated objectively, and to ensure accurate findings, researchers should minimize personal biases and subjective interpretations.

- Replicability: This refers to the ability to repeat or reproduce a study to test its findings and validate their reliability.

- Falsifiability: This principle states that scientific hypotheses or theories should be testable and potentially capable of being disproven, allowing for critical evaluation and refinement.

- Generalizability: This principle emphasizes that general principles and theories should be applicable to different populations and contexts, providing a basis for understanding and explaining social patterns.

- Systematic Approach: This involves a structured and organized process of formulating research questions, developing hypotheses, collecting data, and analyzing results, ensuring a rigorous and systematic approach to inquiry.

Scientific postulates and sociology

- Many sociological studies do rely on systematically collecting and analyzing empirical data using various methods such as surveys, interviews, observations, or experiments.

- Researchers also strive to minimize personal biases and employ rigorous methodologies to enhance objectivity. However, the subjectivity of the researcher and the potential influence of social context can still impact the research process and findings.

- In sociology, replicability often poses challenges due to the complexity of social phenomena and the unique nature of social contexts.

315

- Nevertheless, researchers aim to ensure transparency and provide detailed methodologies to facilitate study replication.

- While sociological theories and hypotheses can be tested and potentially falsified, the complexity of social phenomena and the multitude of influencing factors make it difficult to fully adhere to this postulate.

- Sociological researchers employ systematic approaches when formulating research questions, selecting appropriate methodologies, and analyzing data. However, the social nature of the subject matter often requires flexibility and adaptation in research design.

- Additionally, due to its specific nature, conducting "laboratory experiments" in a controlled environment is not feasible in sociology. Therefore, establishing cause and effect through controlled experimentation is not possible, and the discovery of fixed universal laws becomes impractical.

However, sociology continues to make ongoing efforts to enhance the application of the scientific method and improve research methodologies. Researchers within the field are constantly exploring innovative approaches, refining research designs, and incorporating mixed methods to address the challenges posed by the social realm. These efforts aim to enhance the production of reliable and valid knowledge, allowing for a deeper understanding of the intricacies of social life.

(c) "Hypothesis is a statement of the relationship between two or more variables." Elucidate by giving example of poverty and illiteracy. (10 Marks)

Approach

- Briefly introduce the concept of a hypothesis and its significance in sociological research.

- Define a hypothesis as a statement that proposes a relationship between two or more variables

- Illustrate the concept of a hypothesis using the relationship between poverty and illiteracy.

Solution

Hypothesis is a 'tentative generalization' that requires testing for validity. Once verified and proven true, a hypothesis can lead to the formation of a theory. It can be either correct or incorrect, but it always prompts an empirical test in theory formulation.

Hypothesis is essential for any scientific investigation as it provides guidance and direction. It helps limit the scope of inquiry to a manageable area and allows for a focused search for relevant facts. Therefore, hypothesis is necessary at every stage of an investigation in theory formulation. However, for a hypothesis to be meaningful in theory building, it must be clear, precise, and testable with empirical referents.

Relationship between poverty and illiteracy

- For instance, let's examine the relationship between poverty and illiteracy. A hypothesis regarding this relationship could be: "Higher poverty levels are associated with increased illiteracy rates." In this hypothesis, poverty serves as the independent variable, while illiteracy is the dependent variable. The hypothesis suggests that as poverty levels rise, so do the levels of illiteracy.

- Testing the hypothesis on poverty and illiteracy is crucial to evaluate the validity of the proposed relationship. Researchers employ various methods, such as data collection, statistical analysis, and comparative studies, to examine the strength and direction of the association between poverty and illiteracy.

- By gathering empirical evidence, researchers can determine whether the hypothesis holds true and contribute to a better understanding of the relationship between these variables. If the data supports the hypothesis, it can be considered a valid explanation for the relationship between poverty and illiteracy.

In conclusion, hypotheses play a crucial role in sociological research by proposing relationships between variables. Overall, hypotheses provide a structured framework for conducting rigorous studies and contribute to the advancement of knowledge in sociology.

Question 4.

(a) Examine Max Weber's method of maintaining objectivity in social research. (20 Marks)

Approach

- Introduce highlighting Max Weber's contribution to the problem of objectivity

- Describe Max Weber's method of maintaining objectivity.

- limitations and challenges of maintaining objectivity.

Solution

In his work, Weber emphasized the importance of objectivity and neutrality in social research. He believed that social scientists should strive to remain detached from their personal biases and values, and that they should approach their research with a scientific attitude.

To maintain objectivity in social research, Weber proposed several key methodological principles, including:

- Verstehen: Weber argued that social scientists should seek to understand the subjective meanings that people attach to their actions and behaviors. This involves using empathy and imagination to put oneself in the shoes of the people being studied and to understand their experiences from their perspective.

- Value-free analysis: Weber believed that social scientists should strive to remain neutral and objective when analyzing social phenomena. This means that researchers should avoid imposing their personal values or judgments on the data, and should instead let the data speak for itself.

- Comparative analysis: Weber argued that social scientists should use comparative analysis to understand the similarities and differences between different social phenomena. This involves comparing different cases or situations in order to identify patterns and trends.

- Multiple causality: Weber recognized that social phenomena are often complex and have multiple causes. He believed that social scientists should take a holistic approach to understanding social phenomena, and should consider multiple factors that might be contributing to a particular outcome.

- Ideal types: Weber proposed the use of ideal types, which are hypothetical constructs that represent the purest form of a particular social phenomenon. By using ideal types, researchers can identify the essential characteristics of a particular social phenomenon and better understand its underlying dynamics.

While objectivity has long been regarded as an important aspect of social research, there are scholars who have questioned its feasibility and desirability.

- Alvin Gouldner argued that fact and value cannot be entirely separated in empirical research. According to him, values and subjectivity inevitably influence the research process and cannot be completely eliminated.

- Gunnar Myrdal similarly contended that total objectivity is an illusion. He believed that complete objectivity in studying social phenomena can lead to the falsification of history and undermine the fundamental purpose of sociology, which is to address social issues and promote reform.

- Social phenomena are shaped by cultural values, norms, and historical contexts, making it essential to consider these factors in research. Taking a purely objective stance can overlook the nuances and complexities of social issues, hindering the development of meaningful solutions. Gunnar Myrdal highlighted the need for multiple viewpoints to comprehend the complexities of social phenomena, emphasizing that chaos cannot organize itself into a coherent understanding without diverse perspectives.

In light of these perspectives, it becomes evident that achieving complete objectivity in social research is challenging and may not be desirable. Recognizing the influence of values and subjectivity can lead to a more nuanced understanding of social phenomena. It allows researchers to acknowledge the contextual factors that shape social issues and propose solutions that are sensitive to the needs and values of the society under study.

(b) "Participant observation is the most effective tool for collecting facts." Comment. (20 Marks)

Approach

- Introduce by defining the concept of participant observation.

- The advantages of participant observation as a tool for collecting facts.

- The limitations of participant observation as a tool for collecting facts.

Solution

Participant observation entails gathering data through active participation in the daily lives of informants. The researcher joins the group and aims to study it from within. This method originated in the field research of social anthropologists, particularly Bronislaw Malinowski, during his study of the Trobriand Islanders. Its objective is to develop a close and intimate familiarity with a specific group of individuals, such as occupational or subcultural groups, or a particular community, by immersing oneself in their cultural environment for an extended period of time.

Strengths of participant observation

- It allows researchers to collect data in a naturalistic setting. By participating in the activities being studied, researchers can observe social behavior in context and gain a deeper understanding of the social world they are studying. This can lead to more nuanced and detailed insights into social phenomena that might not be apparent through other research methods.

- In this method of data collection, the researcher does not pre-judge the issue and can explore new avenues of research that may not have occurred to them before their involvement with a group. The researcher can test hypotheses and potentially redefine preconceptions about someone's behaviour.

- Additionally, participant observation allows researchers to collect data on both verbal and nonverbal communication, which can provide valuable information about social norms, values, and beliefs. Through close observation of social interactions, researchers can also identify patterns and themes in behavior, which can inform the development of social theory.

Some limitations of participant observation

- One limitation is the potential for researcher bias. Researchers' personal biases and assumptions can influence their observations and interpretations of social behavior, which can compromise the accuracy of their findings.

- Another limitation is the potential for ethical issues. In some cases, researchers may have to engage in behaviors that violate their personal values or ethical standards in order to gain access to the social group being studied. Additionally, participants may not be fully aware of the researcher's presence or the nature of the study, which raises questions about informed consent and privacy.

- Finally, participant observation can be time-consuming and resource-intensive. It may require significant investments of time and effort to build relationships with the social group being studied and to gain access to their activities and events.

- Most participant observation is restricted to small-scale studies carried out over a long period. Since this method is mostly used in micro settings, the generalizations arrived at reflect a partial picture.

- Positivists criticize this method as unreliable because the results are not quantified, making generalization difficult, and lacking standardized replication procedures. Becoming too immersed as a participant may lead to the problem of "going native" thus losing some of their objectivity and ability to observe and analyze the group from an outsider's perspective.

To overcome these limitations, it is important to complement participant observation with other research methods. By combining participant observation with interviews, surveys, and archival research, researchers can triangulate data and enhance the overall validity and reliability of their findings. Employing multiple methods allows for cross-validation and helps mitigate the shortcomings of any single approach.

Overall, while participant observation can be a highly effective tool for collecting facts, it also has limitations that researchers must consider. It is important for researchers to carefully consider the ethical implications of their research, to remain aware of their own biases and assumptions, and to use multiple research methods to triangulate their findings and enhance the validity and reliability of their data.

(c) Discuss the relationship between poverty and social exclusion. (10 Marks)

Approach

- Define poverty and social exclusion.
- Discuss the relationship between poverty and social exclusion.
- Conclusion

Solution

Poverty refers to a lack of resources or income necessary to meet one's basic needs, such as food, shelter, and healthcare. Peter Townsend argued that individuals, families and groups can be said to be under poverty when they lack the resources to obtain the types of diet, participate in the activities, and have the living conditions and amenities which are customary, or at least widely encouraged or approved, in the societies to which they belong.

Social exclusion refers to a state in which people are unable to fully participate in economic, social, political, and cultural life, as well as the process that leads to and sustains such a state. Social exclusion can also be considered as the marginalisation of individuals or people from the society, wherein certain rights, opportunities and resources are not available to them.

Relation between poverty and social exclusion

- Poverty and social exclusion share a close association, as poverty often serves as a significant catalyst for social exclusion.
- Individuals grappling with poverty encounter limited access to education, healthcare, housing, and employment prospects. These material deprivations impede their integration into mainstream society and hinder their social mobility.
- In addition, poverty can lead to social isolation and marginalization, as individuals may be stigmatized or discriminated against due to their economic status. This can lead to feelings of shame, low self-esteem, and lack of social support, which can further exacerbate the effects of poverty and limit individuals' ability to participate fully in social life.
- Conversely, social exclusion perpetuates the cycle of poverty by reinforcing structural barriers and unequal power dynamics, impeding individuals from breaking free from poverty traps. For instance, the caste system leads to the social exclusion of Dalits, who are forced into menial tasks, while women are socially excluded from numerous occupations reserved primarily for men, making them disproportionately affected by poverty.
- Although social exclusion may not always result in poverty, it significantly increases the likelihood of an individual or group falling into poverty.

Overall, poverty and social exclusion are deeply intertwined, and addressing these issues requires a comprehensive and intersectional approach that addresses both individual and systemic factors. By working to promote greater equality and inclusion, we can help to create a society that is more just, equitable, and sustainable for all.

Section -B

Question 5. Write short answers of the following questions in about 150 words each: 10x5=50 marks

(a) Describe the nature of social organization of work in industrial society. (10 Marks)

Approach

- Introduce by explaining what we mean by social organization of work.

- Describe the key characteristics of the social organization of work in industrial society.

- Conclusion

Solution

Social organization reflects the normative structure at work place in form of stratified order in society, power relations, social mobility, and alienation and so on. Traditional societies work is organized more on normative lines on the other hand Modern or Industrialised societies have secular or technical component as dominating one. Industrial society is the one that is characterized by large-scale production of goods and services, facilitated by advanced technology and a division of labor.

Some sociological thinkers who have contributed to our understanding of the social organization of work in industrial society include:

- **Max Weber:** Weber argued that the division of labor in industrial society led to the development of a bureaucratic form of organization. Bureaucracies are characterized by a hierarchy of authority, a system of rules and regulations, and a division of labor.

- **Emile Durkheim:** Durkheim argued that the division of labor in industrial society led to the development of organic solidarity. Organic solidarity is a type of social cohesion that is based on interdependence. In an industrial society, people are interdependent on each other for the goods and services that they need.

- **Karl Marx:** Marx argued that the division of labor in industrial society led to the development of class conflict. Marx argued that the capitalist class, who own the means of production, exploit the working class, who sell their labor power to the capitalist class.

The organization of work in a capitalist or industrial society is characterized by several distinct features such as:

- **Mass production in factories:** The primary economic activity revolves around the large-scale production of goods and services in factory settings. This shift from traditional modes of production to industrialized processes allows for increased output and efficiency.

- **Complex division of labor:** As industrialization progresses, the division of labor becomes more specialized and intricate. Individuals focus on specific tasks, contributing to overall productivity.

- **Emphasis on capital:** Capital takes precedence over labor in industrial societies. The accumulation of capital and the pursuit of profit are central to economic activities.

- Production for exchange and profit: The primary motive of production in capitalist societies is to generate goods and services for exchange in the market, with the goal of maximizing profit.

- Competitive environment: Competition plays a central role in industrial societies. Enterprises and individuals compete for market share, resources, and customers. This competitive environment shapes the strategies and behavior of economic actors.

- High levels of alienation: Workers in industrial societies often experience high levels of alienation. They lose control over the products they create and endure repetitive and monotonous work.

- Multiplicity of economic institutions: Industrial societies feature a range of economic institutions, including factories, banks, and markets. These institutions serve different functions within the economic system and interact to facilitate economic activities.

- Surplus production for the market: The shift from self-consumption to market-oriented production leads to the generation of surplus goods and services. The focus is on meeting market demand and achieving economies of scale.

- Money economy and commodification of labor: In industrial societies, a money-based economy replaces traditional barter systems. Additionally, labor itself becomes commoditized, treated as a resource to be bought and sold in the labor market.

- Workforce mobility: Improved means of communication and transportation enable high mobility of the workforce.

- High level of innovation: The industrial society fosters a conducive environment for innovation and creativity. Individuals have more freedom to explore and develop new ideas, leading to advancements in technology, processes, and products.

- These characteristics of the social organization of work in industrial society shape the dynamics of labor, economic relations, and the overall functioning of industrialized societies.

(b) Discuss the importance of power elite' in democracy. (10 Marks)

Approach

- Define the concept of Power elite

- Negative impact of power elite in a democratic system.

- Positive impact of power elite

Solution

The concept of a "power elite" refers to a small group of individuals who hold disproportionate power and influence in society, often through their control of key institutions such as government, corporations, and the media.

C. Wright Mills, a prominent sociologist, argued that the power elite wields significant influence in American society and that this concentration of power undermines democracy. Mills argued that the power elite is made up of a small number of wealthy individuals who control the major economic, political, and military institutions in the United States. He believed that this elite group operates behind the scenes, often without public scrutiny, and uses its power to shape public policy in its own interests.

Negatives of power elite in a democratic system

- According to Dahl this concentration of power raises questions about the extent of democratic participation and whether decisions truly reflect the will of the majority.

- Domhoff argued that the power elite's presence can affect the representation of different interests and groups in a democratic system, potentially leading to underrepresentation or marginalization of certain social groups and perpetuating existing social hierarchies.

- Moreover, the power elite's influence can erode democratic values and institutions, creating disillusionment, apathy, and a decline in citizen engagement .

- It can also pose challenges to accountability mechanisms in democratic systems, leading to potential conflicts of interest and a lack of oversight (Mills, 1956).

Positives of power elite

- Expertise - The power elite can bring valuable insights to address complex societal challenges and make informed decisions. For example, the power elite can use their expertise to help develop policies that address climate change, poverty, and inequality.

- Resources -The power elite can support initiatives that promote democratic values and civic engagement. For example, the power elite can donate money to organizations that promote voter education and registration.

- Influence - The power elite can bridge different sectors, allowing for collaboration and consensus-building among diverse stakeholders. For example, the power elite can bring together business leaders, government officials, and community activists to work on a common project.

- Commitment to social responsibility- The power elite can contribute to projects that promote social justice, equality, and democratic participation. For example, the power elite can donate money to organizations that support civil rights, women's rights, and environmental protection.

In conclusion, the power elite has the potential to play a significant role in strengthening democracy. However, it is important for the power elite to exercise their influence responsibly and ethically, ensuring that their actions align with democratic principles and serve the best interests of the wider society.

(c) Is religion playing an important role in increasing fundamentalism? Give reasons for your answer. (10 Marks)

Approach

- Define fundamentalism

- Reasons for the role of religion in increasing fundamentalism

- alternate/counter view

Solution

Fundamentalism refers to an ideology where religious or social groups strictly adhere to literal interpretations of scriptures or doctrines in all aspects of life. Anthropologist Lionel Caplan (1987) defines fundamentalism as a belief in the timeless relevance of sacred writings and their applicability to any context.

Fundamentalists apply religious principles to all aspects of life, including family, business, and leisure, without distinguishing between the sacred and the profane. Fundamentalism is sometimes linked to violence, particularly terrorism, though this is not always the case.

There are several compelling reasons to believe that religion plays an important role in increasing fundamentalism.

- *Emphasis on absolute truth:* Many religious traditions assert the existence of absolute truth, which is often believed to be divinely revealed and immutable. This emphasis on absolute truth can create a fertile ground for fundamentalist tendencies, as followers may feel compelled to defend and promote their beliefs vigorously.

- *Single Sacred Text:* According the Steve Bruce some religions have more potential for developing fundamentalist groups than others. Religions which do not have a single sacred text (such as the Bible or Qur'an) struggle to develop fundamentalist movements. Religion with single text offer an opportunity for ideological cohesion and hence, mobilise the people along with common belief.

- *Rejection of secular authority:* Fundamentalist movements frequently challenge the authority of secular institutions and promote religious laws and principles as the ultimate source of guidance. By rejecting secular authority and advocating for the supremacy of religious teachings, fundamentalism can gain strength and influence within religious communities.

- *Influence of religious leaders:* Religious leaders play a crucial role in shaping and reinforcing fundamentalist ideologies. Their interpretations of religious texts and teachings can reinforce traditional beliefs and discourage critical thinking or questioning. The charismatic authority of religious leaders can inspire followers to embrace fundamentalist beliefs and actions. For example, Abu Bakr al-Bhagdadi, in case of Islamic state, proved such a recruiter

While religion can contribute to fundamentalism, it can also play a role in discouraging it. Here are some ways in which religion can discourage fundamentalism:

- According to Mallory religious teachings can emphasize values of tolerance, compassion, and respect for diversity, promoting an inclusive and pluralistic outlook.

- Talal Asad argued that religious leaders and institutions can provide guidance and support to help individuals reconcile their religious beliefs with modern life, reducing the likelihood of a fundamentalist worldview

- Interfaith dialogue and cooperation can foster understanding and cooperation among different religious groups, reducing the potential for conflict and violence.

- According to Griffiths religious education can encourage critical thinking and questioning, leading to a more nuanced and open-minded approach to religious beliefs.

In conclusion, religion indeed plays a crucial role in increasing fundamentalism. However, it is essential to recognize that not all religious individuals or communities endorse or engage in fundamentalist behaviors. Besides by acknowledging and addressing the other underlying factors that contribute to fundamentalism, we can work towards fostering an environment of mutual respect and understanding.

(d) To what extent is patriarchy a cause for the problems of women? Discuss. (10 Marks)

Approach

- Define patriarchy and explain its core principles and characteristics.

- Identify and discuss a range of problems faced by women due to patriarchy.

- Alternative viewpoints that suggest patriarchy might not be the sole cause of women's problems.

Solution

Patriarchy, which refers to a system of societal organization in which men hold primary power and authority, has been implicated as a cause for many of the problems faced by women. It is "a set of societal norms and practises in which men rule over, subjugate, and benefit from women."

The foundation of patriarchy is a hierarchy and inequality of power structure in which men have control over the sexuality, reproduction, and production of women. In society, it enforces notions of masculinity and femininity that serve to legitimise the unfair power dynamics between men and women.

Arguments for patriarchy as a cause of problems for women:

- According to Connell patriarchy perpetuates gender inequality by limiting women's opportunities for education, employment, and political participation.

- García-Moreno - Patriarchy promotes gender-based violence and discrimination, including sexual assault, domestic violence, and reproductive coercion.

- West & Zimmerman argued that atriarchal norms and values can lead to gender-based stereotypes and biases, which can limit women's self-esteem, confidence, and sense of agency.

- Gender-based discrimination and violence is one of the most significant impacts of patriarchy on girls in India. In "Mirrors of Violence," Veena Das argues that violence against women is a result of culturally constructed boundaries and patriarchal constructs.

- Practices such as female infanticide, child marriage, and female genital mutilation are prevalent and rooted in patriarchal attitudes that view girls as inferior to boys. As a result, girls are more likely to experience domestic violence, sexual harassment, and rape compared to boys.

- According to Indira Jai Singh, in India the laws related to entitlements are influenced by patriarchy rather than gender equality, as demonstrated by the Hindu Marriage Act. For example, the grounds for divorce in this act are based on adultery, which must be proven in court.

Other cause of problems for women:

- Crenshaw argued from the intersectionality perspective. Other forms of oppression, such as racism, classism, and ableism, can intersect with patriarchy to create unique challenges for marginalized women.

- Bell hooks - Some women may benefit from patriarchy, particularly those who are members of the dominant class or race.

- Women's problems cannot be reduced solely to gender, as other factors such as age, sexual orientation, and nationality can also shape their experiences.

- Further cultural and religious practices can reinforce gender inequalities and restrict women's autonomy. Harmful traditional practices like female genital mutilation, forced marriage, and honor-based violence also adversely affect women's well-being.

- Besides, limited representation of women in positions of power and decision-making roles hampers efforts to address their issues effectively. When women's voices are marginalized or excluded from decision-making processes, their concerns may not receive adequate attention or appropriate policy responses.

- Moreover, inadequate legal protection and enforcement mechanisms can leave women vulnerable to various forms of discrimination, violence, and exploitation.

In conclusion, patriarchy has a significant impact on the entitlements and opportunities of girls in India, leading to gender-based discrimination and violence, limited education and employment opportunities, and restricted personal freedoms. Legal provisions, government schemes, civil society initiatives, education, economic empowerment, and media and entertainment can all play a role in combating patriarchy and promoting gender equality.

(e) "Social conflict is both a cause and a consequence of social change." Explain. (10 Marks)

Approach

- Briefly define social conflict and social change

- Role of social conflict in social change

- Discuss role of social change as a catalyst for social conflict

Solution

Social conflict refers to the struggle for power, resources, and recognition among different groups, while social change denotes the alteration of social structures, institutions, and norms over time. The relationship between social conflict and social change is complex and multifaceted, and there are different arguments regarding whether social conflict causes social change or whether social change causes social conflict.

Role of social conflict in social change

- According to the conflict perspective, society is constantly in conflict over resources, and that conflict drives social change. For example, conflict theorists might explain the civil rights movements of the 1960s by studying how activists challenged the racially unequal distribution of political power and economic resources. As in this example, conflict theorists generally see social change as abrupt, even revolutionary, rather than incremental.

- George Simmel considered conflict as a permanent feature of society and not just an occasional or temporary event. He states that it is conflict that binds people together in interaction. Hence, it is continuous conflict that keeps society dynamic and changing.

- Social conflict can also lead to social change by forcing the dominant groups to negotiate and compromise with the subordinate groups. This process can result in the development of new institutions and policies that address social inequalities and conflicts.

- Some scholars argue that social conflict is a necessary condition for social change, as it creates the conditions for collective action and mobilization, which can lead to transformative social changes

Social conflict is a consequence of social change:

- Social change can lead to social conflict when the changes disrupt the existing power relations and social hierarchies. For instance, the shift towards industrialization in the 19th century led to social conflict as new economic opportunities created new classes and social groups, challenging the existing social order.

- Since it challenges existing power structures, causing resistance from those benefiting from the status quo. This clash of interests can escalate into conflict. For example, social reform movements challenging the caste system in India faced resistance from those benefiting from the existing hierarchy, leading to social conflict.

- Some scholars argue that social conflict is a byproduct of social change, as changes in society create new opportunities and resources, which can lead to competition and conflict among individuals and groups.

- Furthermore, social change may redistribute resources, leading to conflicts as different groups vie for limited resources and seek to protect their interests.

- Additionally, social change challenges cultural norms, causing tensions and conflicts rooted in clashes between new and established values, beliefs, and identities.

To sum up, social conflict and social change are two interrelated concepts in sociology. Having a comprehensive understanding of the mutual association between social conflict and social change is crucial for sociological inquiry and effectively resolving social problems, which can promote fair and impartial societies.

Question 6.

(a) "Globalization has pushed the labour into informal organization of work." Substantiate your answer with suitable examples. (20 Marks)

Approach

- Briefly define globalization

- Explain the concept of informal organization of work

- Explain how globalization has pushed the labour into informal organization of work

- Discuss the impact of informal organization of work

Solution

Globalization refers to the increasing interconnectedness and interdependence of countries and people around the world, driven by advances in technology, communication, and transportation. It encompasses the exchange of goods, services, information, and ideas on a global scale, as well as the integration of economies and cultures.

Concept of the informal organization of work

- The economic activities that are not regulated by formal structures, such as government regulations, labor laws, and official contracts.

- It involves various forms of employment that are not recognized or protected by legal frameworks and are often characterized by low wages, lack of social security benefits, limited job security, and minimal or no access to labor rights.

- Peter Blau, researched informal ties within formal companies and discovered that they actually tend to boost worker efficiency rather than decrease it.

- Elton Mayo - GE Hawthorne Works Study in Chicago discovered that work happiness was heavily influenced by the informal social patterns of the work group. Because of them, better collaboration standards were formed

Globalization impact on the labor market, leading to a shift in employment patterns towards informal organization of work.

- With the globalization of the economy, multinational corporations have shifted their operations to developing countries where labor is cheaper. In these countries, a large portion of the labor force works in the informal sector, which includes street vendors, day laborers, and those engaged in small-scale production. According to the International Labor Organization, around 60% of the world's workforce is employed in the informal sector.

- the global competition resulting from globalization has put pressure on businesses to cut costs and increase efficiency. As a result, many formal jobs have been replaced by informal ones, as they offer employers greater flexibility, lower labor costs, and reduced legal obligations. In some cases, workers are forced into informal employment due to the lack of available formal jobs in their regions or industries.

- Guy Standing coined the term "precariat" to describe the growing class of workers in precarious employment situations. He suggests that the informalization of work is a consequence of neoliberal policies and the increasing dominance of global markets.

- According to Manuel Castells, globalization has facilitated the rise of informal work arrangements by enabling greater flexibility and decentralization in production processes. He highlights the role of information and communication technologies (ICTs) in enabling networked work arrangements, such as telecommuting, freelancing, and gig work.

Impact of the informal organization of work

- It provides a source of income for a significant portion of the global workforce, particularly in developing countries. It offers employment opportunities to individuals who may otherwise be unemployed or underemployed. However, the disadvantages associated with informal work cannot be ignored.

- The growth of informal work arrangements has resulted in the weakening of labor protections, which has led to the exploitation of workers. Informal workers lack access to benefits such as social security, health care, and pensions. They are also vulnerable to exploitation, as they are not covered by labor laws that protect workers in formal employment.

- The growth of the informal sector has also resulted in the proliferation of informal economies, which operate outside the regulatory framework of the state. These informal economies can lead to tax evasion, money laundering, and other forms of criminal activity. Examples: In India, the informal sector employs around 80% of the workforce, which includes street vendors, domestic workers, and construction laborers.

In conclusion, the growth of informal work arrangements is both a consequence and a cause of globalization. While it provides a source of livelihood to millions of people, it also results in the exploitation of workers and the proliferation of informal economies. Therefore, it is important to address the challenges of informal work arrangements by improving labor protections, promoting formal employment, and creating an enabling environment for the growth of the formal economy.

(b) "Social change can be brought about through development." Illustrate from the contemporary situation of India. (20 Marks)

Approach

- Introduce by defining the concept of social change.

- Explain relationship between development and social change.

- Discuss specific examples of development initiatives or policies implemented in India and its impact on society.

- Mention the limitations of development leading to social change.

Solution

Social change refers to any significant alteration in social structures, behaviors, or cultural norms over time. Development, on the other hand, refers to the process of improving the economic, social, and political conditions of a country through various means such as modernization, industrialization, and technological advancement.

Relation between development and social change

- August Comte emphasized the intellectual dimension and argued that social change is the result of intellectual development. He posited that intellectual progress leads to moral development, thereby bringing about changes in social institutions. Comte formulated his well-known law of three stages of intellectual development.

- According to Amartya Sen development can bring about economic growth and increased opportunities, leading to improvements in standards of living and quality of life for individuals and communities. This can lead to positive social change, such as increased access to education, healthcare, and basic services

- Giddens argued that development can lead to increased social integration and interaction, as people come into contact with new ideas, technologies, and ways of life. This can foster new forms of social organization and social change .

- Escobar argued that development can create opportunities for social and political participation, as individuals and groups gain greater access to resources, networks, and information. This can lead to greater empowerment and social change.

Role of Indian state in development

- From a state policy perspective, development initiatives can bring about significant social change. Economic development has the potential to uplift marginalized communities, improve living standards, and alleviate poverty. Social development programs can address issues such as education, healthcare, and gender equality. Technological advancements can bridge information gaps and promote inclusive growth.

- India's economic development in recent years has led to the expansion of the middle class, resulting in changing attitudes towards gender, caste, and religion. As more people become educated and financially secure, traditional norms and values are being challenged, leading to greater gender equality and social mobility.

- Development projects such as the construction of roads, bridges, and other infrastructure have led to increased connectivity and communication between different regions of the country. This has helped to reduce regional disparities and promote national integration, leading to greater social cohesion. Infrastructure development projects, such as the Pradhan Mantri Gram Sadak Yojana, have connected remote areas with urban centers, enhancing accessibility and promoting economic development.

- The government's various schemes and initiatives aimed at poverty alleviation, healthcare, education, and women's empowerment have had a significant impact on the social and economic conditions of marginalized communities. For instance, the Pradhan Mantri Ujjwala Yojana, a scheme to provide free LPG connections to poor households, has helped to reduce indoor air pollution and improve the health of women in rural areas.

- Initiatives like Beti Bachao, Beti Padhao have raised awareness about gender inequality and contributed to changing attitudes towards women's empowerment.

Limitation of Development model of social change

- According to Stiglitz development can lead to social and economic inequalities, as certain groups and regions benefit more than others. This can exacerbate existing social divisions and lead to social unrest

- Waters argued that development can lead to cultural homogenization, as local customs and traditions are replaced by globalized norms and practices. This can erode cultural diversity and lead to social tensions

- Despite India's economic development, social inequalities and injustices still persist. For example, despite legal protections, discrimination and violence against women, Dalits, and religious minorities continue to occur, reflecting deeply entrenched social hierarchies.

- Development projects have often been accompanied by displacement and environmental degradation, leading to protests and social conflict. For example, the construction of dams and other large-scale infrastructure projects has led to the displacement of indigenous communities, who have protested against their loss of land and livelihoods

Development can bring about positive social change, but it can also result in negative consequences that perpetuate social inequalities and injustices. It is therefore crucial to consider the broader social, cultural, and political implications of development strategies and work towards more inclusive and sustainable forms of social change. To achieve sustainable and inclusive development, India should focus on addressing challenges of inequality and sustainability through equitable approaches that foster a prosperous and just society.

(c) Examine the role of protest movements in changing the status of Dalits in India. (10 Marks)

Approach

- Define the concept of protest.

- Discuss how the movement helped in changing the status of Dalits for good.

- Issues of the movement.

Solution

Protest is a societal response aimed at opposing individuals, groups, or broader social structures. Opposition lies at the core of protest; therefore, protest typically arises in response to preceding events or circumstances.

Dalits are a group of people in India who are considered to be "untouchable" by the Hindu caste system. Protest movements have played a significant role in changing the status of Dalits in India. These movements have raised awareness of the discrimination faced by Dalits, and have put pressure on the government to take action. Protest was the main apparatus of all Dalit movement which includes Satyashodhak Samaj, SNDP Movement, Mahar Movement, Temple Entry Movement, Dalit Panthers and 'Dalit Sangharsha Samiti.' Etc.

How protest movements helped Dalits

- The Dalit movement in India was able to achieve legal protection through the enactment of several laws that criminalize caste-based discrimination and violence.

- The Dalit protest movements have been effective in raising awareness about the plight of Dalits and highlighting the structural discrimination they face. According to sociologist Satish Deshpande, "Dalit protests are an assertion of dignity and equality, a way of making the powerful acknowledge that there is a problem"

- The Dalit movement has helped to create a sense of solidarity and identity among Dalits, empowering them to challenge the status quo and demand their rights. Dalit activist and writer Kancha Ilaiah Shepherd argues that the Dalit movement is "a quest for self-respect, a search for dignity, and a journey towards emancipation" .

- The movement has successfully secured land rights for Dalits, improved their access to education and employment opportunities, challenged traditional caste-based hierarchy.

- The movement has had a global impact, inspiring similar movements for social justice and human rights in other parts of the world, for example the recent resolution passed in Seattle in America that bans caste discrimination.

Issues related to the movement

- Despite its positive impacts some scholars argue that the movement has remained confined to the political sphere, and has failed to address the structural and cultural aspects of caste discrimination.

- It is also criticized for its narrow focus on reservations and protective discrimination, rather than addressing the root causes of caste oppression.

- According to Gail Omvedt, although the "post-Ambedkar Dalit movement" challenged some of the most profound forms of oppression and exploitation faced by Dalits, it ultimately failed to pave the way for long-term social transformation and mobility.

- Dipankar Gupta in his work also pointed out that the Dalit movement has struggled to achieve its goals in the face of resistance from dominant castes and the limited resources available to it.

- Some argue that Dalits have become a mere pressure group in mainstream politics, leading to a decline in their revolutionary impact. There are debates surrounding their strategies, tactics, alliances, and even goals, indicating a stalemate in the movement's progress.

In conclusion, the Dalit movement in India is a diverse and complex movement that has evolved over time. It has made significant strides in raising awareness about Dalit rights, eradicating caste-based discrimination and violence, and promoting greater consciousness and solidarity among Dalits. Though Dalit movement has been criticized for failing to address the root causes of caste oppression and being confined to the political sphere, it has had a global impact and continues to adapt to new challenges in striving towards its goals of social transformation and mobility.

Question 7.

(a) "Religious pluralism is the order of present-day societies." Explain by giving suitable examples.   (20 Marks)

Approach

- Define and explain the concept of religious pluralism.

- Establish the prevalence of religious pluralism in present-day societies.

- Mention the benefits and challenges of religious pluralism.

- Conclusion

Solution

Religious pluralism refers to the coexistence of multiple religious groups and diverse religious organizations within a society. It encompasses groups following various religious tenets, including both conventional and non-conventional beliefs. Religious pluralism arises primarily from two sources: the presence of diverse ethnic groups with their distinct religious traditions and the emergence of new sects and cults.

Presence of religious pluralism in modern societies

- Religious pluralism is prevalent in present-day societies, as exemplified by diverse religious landscapes and peaceful coexistence of different faith traditions. The United States, India, Canada, and European countries celebrate religious diversity and respect the freedom to practice religion without interference.

- Despite occasional conflicts and tensions, American society has managed to accommodate a wide range of religious beliefs and practices, allowing individuals to freely practice their religion and coexist with others of different faiths.

- Similarly, India has a rich tradition of religious pluralism, with Hinduism, Islam, Christianity, Sikhism, Buddhism, and other religions coexisting for centuries.

  - While there have been occasional conflicts and tensions between different religious groups, India's constitution guarantees freedom of religion and prohibits discrimination on the basis of religion.

  - The country has also made significant strides in promoting interfaith dialogue and fostering a culture of tolerance and understanding among different religious communities.

- According to Steve Bruce, modernization and industrialization lead to the social fragmentation of society into a plurality of cultural and religious groups. Bruce believes that as a consequence, the state cannot support a single religion without causing conflict

- Besides, migration and globalization have led to increased cultural exchange and the movement of people across borders. This has resulted in the presence of diverse religious communities in many countries, contributing to religious pluralism.

- Further, the separation of religion from state governance, commonly found in secular societies, allows for the coexistence of multiple religious groups without favoring one over the others.

- Religious pluralism is also evident in the popularity of New Religious Movements. Rodney Stark and William Bainbridge argue that the rise of these movements is a result of conventional religions weakening

- Also, religious pluralism, similar to capitalism in advanced industrial nations, has led to a consumeristic attitude. People treat religion like any other commodity, and religious groups successfully market themselves as providers of social and psychological fulfilment.

Religious pluralism brings several benefits to societies. It fosters tolerance, mutual understanding, and respect among different religious communities. Cultural exchange and dialogue thrive, enriching society through diverse perspectives.

Challenges related to religious pluralism

- One of the main issues related to religious pluralism is the challenge of accommodating diverse religious practices and beliefs within a single society. As sociologist Peter L. Berger notes, "The problem is how to keep different religious communities living in the same society without violent conflict".

- Tension between religious beliefs and secular values. In many societies, religious traditions and practices conflict with secular values such as human rights, gender equality, and freedom of expression. This tension can lead to clashes between religious groups and secular institutions, as seen in debates over issues such as abortion rights, same-sex marriage, and the role of religion in public life.

- Moreover, religious pluralism can also lead to the rise of religious fundamentalism and extremism. In some cases, extremist religious groups use violence and terrorism to promote their beliefs and impose their values on others. This can result in social unrest, political instability, and human rights abuses. As sociologist Robert N. Bellah observes, "Religious pluralism has not always brought peace and harmony, but has often led to violent conflict and even war".

In conclusion, religious pluralism is indeed the order of present-day societies, as societies around the world become more diverse and interconnected. While it can lead to conflicts and challenges, religious pluralism also offers opportunities for acceptance, dialogue, and mutual respect among different religious groups. By recognizing the challenges of religious pluralism and promoting inclusive and equitable approaches, societies can harness its potential to promote social harmony and cooperation.

(b) Discuss the contemporary trends in family as a response to social change in modern society. (20 Marks)

Approach

- Define family

- Sociological perspectives of family

- Reasons for change in family

- Contemporary trends in family

Solution

Sociological explanation of Family:

The family is the fundamental unit of society. Language, behavioural tendencies, and social conventions are all learned in the family during childhood. The family is, in some ways, the universal group. It exists in tribal, rural, and urban communities, as well as among adherents of various religions and civilizations.

Various perspectives on family are-

- Functionalist -According to Murdock (1949), the family serves four basic functions in all societies: sexual, reproductive, economic, and educational (socialization). Parsons argues that every family in every society serves two 'fundamental and irreducible' functions: primary socialisation of children and adult personality stabilisation.

- Marxist - According to Engels, the necessity for the family originated when civilizations began to respect private property. Family promotes the economy's objectives — in this case, the creation of property ownership – while subjecting women to uneven power dynamics at home.

- Feminist - According to Marxist feminists, the nuclear family satisfies capitalism's needs for the reproduction and preservation of class and patriarchal inequalities. It favours the wealthy at the expense of the working class and women. Delphy and Leonard regard the family as a patriarchal structure in which women do the majority of the work while males reap the majority of the benefits. Furthermore, this patriarchal ideology emphasises the significance of the mother-housewife position for women and the breadwinner role for the family as justification for violence against women.

Reasons for change in family

- According to Parsons (1949), industrialization and modernization brought about changes in the family's structure and functions.

- The rise of individualism, gender equality, and women's empowerment also contributed to the changes in family dynamics (Cherlin, 2010).

- Moreover, globalization and migration have brought about cultural diversity and new family forms, such as transnational families (Bryceson & Vuorela, 2002).

- Additionally, changes in laws and policies, such as same-sex marriage legalization, have challenged traditional notions of family and contributed to its diversification (Kalmijn, 2018**).**

Contemporary trends in family

- Giddens - One of the most significant trends in the contemporary family is the increasing diversity of family forms. The traditional nuclear family, consisting of a married couple and their children, is no longer the dominant family form. Instead, families today take many different forms, including single-parent families, blended families, same-sex families, and cohabiting couples. The diversity of family forms is a response to social changes such as increased divorce rates, declining marriage rates, and changing attitudes towards gender and sexuality.

- Changing role of women in family and society - Women's increased participation in the workforce and their increasing access to education and healthcare have led to significant changes in the family dynamics. Women's economic independence has led to a shift in gender roles and expectations, with men taking on more caregiving responsibilities and women contributing more to the family income. These changes are also reflected in the increasing number of dual-earner families and the declining gender pay gap.

- Increasing emphasis on individualism. Modern societies place a high value on individualism, self-expression, and personal autonomy. This has led to changes in family norms, with individuals placing more emphasis on personal satisfaction and fulfillment rather than familial obligations and responsibilities. This trend is reflected in the increasing prevalence of non-traditional family forms and the decline of traditional gender roles (Beck & Beck-Gernsheim, 2002).

- Changing patterns of parenting and child-rearing. Modern societies place a high value on child development and education, and parents are increasingly involved in their children's lives. This trend is reflected in the increasing prevalence of helicopter parenting, in which parents are highly involved in their children's lives, often to the point of over-parenting. This trend is also reflected in the increasing importance of early childhood education and the increasing prevalence of child care services (Garey, 1999).

- Increasing prevalence of technology and its impact on family dynamics. Technology has revolutionized the way we communicate and interact with one another, and it has also transformed family dynamics.

- Marriage breakup has gotten simpler with the passage of divorce legislation. Scholars believe that allowing divorce has not harmed the integrity of marriage since divorce is only utilised as a last option. According to K.M.Kapadia, "marriage remains a sacrament; only it has been elevated to an ethical plane."

- Same-sex "marriage" separates divorce from its procreative function. The traditional expectation of parental commitment is also diminished by same-sex "marriage."

In conclusion, the contemporary trends in family reflect the changing dynamics of modern societies. The increasing diversity of family forms, changing roles of women in family and society, increasing emphasis on individualism, changing patterns of parenting and child-rearing, and the impact of technology are all responses to social change in modern society. These trends have both positive and negative implications for families and society as a whole. It is essential to understand and address these trends to foster sustainable and equitable families and societies.

(c) To what extent revolution replaces the existing order of society? Discuss. (10 Marks)

Approach

- Define and explain the concepts of revolution.

- Explain how and to what extent can revolution replace the existing order of society.

- Explain the limitations and constraints

Solution

Revolution is defined as a sudden, usually violent change in which the entire social and political order is overturned and reconstructed on new principles with new leaders. Revolutions are typically used to force a government or ruling body to implement considerable change or to fundamentally alter who leads. They are frequently used as a platform for individuals to reset society and reform the fundamental manner in which the structure operates.

Arguments for Revolution Replacing the Existing Order of Society:

- Revolutionary movements often seek to fundamentally transform existing social, economic, and political structures, and in doing so, replace the existing order of society. (Giddens, 2018)

- Revolutions often involve the overthrow of existing power structures and the establishment of new ones, which can lead to significant changes in society. (Tilly, 2004)

- Revolutions can be seen as a form of social upheaval that fundamentally alters the course of history, with significant consequences for the societies in which they occur. (Skocpol, 1979)

Arguments against Revolution Replacing the Existing Order of Society:

- Revolutions may not always succeed in completely replacing the existing order of society. In some cases, they may result in new elite replacing the old one, while leaving the underlying social and economic structures largely intact. (Hobsbawm, 1962)

- Revolutions often face significant opposition from existing power structures and may only lead to incremental changes in society, rather than a complete overhaul. (McAdam, Tarrow, & Tilly, 2001)

- Even when a revolution does lead to significant changes in society, it may not always result in the creation of a completely new order. Rather, it may lead to the emergence of a new hybrid order that combines elements of the old and the new. (Halliday, 1999)

Overall, it is clear that the extent to which a revolution replaces the existing order of society is complex and depends on a variety of factors. While some revolutions may fundamentally transform society, others may only lead to incremental changes or the emergence of a new hybrid order.

Question 8.

(a) "Education is a major source of social mobility in contemporary society." Explain. (20 Marks)

Approach

- Define and explain the concepts of social mobility and education

- Explain how education acts as a source of mobility in contemporary societies

- Counterview or alternate view.

- Conclusion

Solution

Education is the process of acquiring knowledge, skills, values, and attitudes that enable individuals to understand the world around them, develop their potential, and lead fulfilling lives. It involves formal and informal learning experiences, both inside and outside the classroom. Education is considered by many as a major source of mobility in contemporary societies. Here mobility refers to social mobility which is the ability of individuals or groups to move from one social position to another.

Education acts as a major source of social mobility in contemporary society through its multifaceted impact on individuals and communities.

- Education provides individuals with knowledge and skills that can improve their job opportunities and increase their earning potential, which in turn can lead to upward social mobility (Hout, 2012).

- In many societies, access to better-paying jobs and positions of power is closely linked to educational attainment (Goldthorpe, 2016).

- Education also helps individuals develop critical thinking and problem-solving skills, which can lead to better decision-making and greater success in various areas of life (Breen & Jonsson, 2011).

- Through education, individuals can acquire social and cultural capital that can facilitate their upward mobility. Social capital refers to networks of relationships that can provide access to resources, while cultural capital refers to knowledge and skills that are valued in society (Bourdieu, 1986).

- Eduction can also provide individuals with a sense of empowerment and confidence, enabling them to challenge social barriers and inequalities that limit their mobility (Collins, 1979).

- Education can promote social integration and mobility by breaking down social and cultural barriers between different groups and facilitating inter-group communication and cooperation (Giddens, 1991).

- Education can also contribute to the development of a meritocratic society, where individuals are rewarded for their abilities and achievements rather than their social background or other factors (Tumin, 1953).

How education is not enough for social mobility

- However, some scholars argue that education alone is not sufficient to ensure social mobility, as factors such as social class, race, and gender continue to play a significant role in determining one's social position (Collins, 1979; McLeod & Reynolds, 2007).

- Additionally, the quality and type of education can also impact social mobility. For example, attending a poorly funded school or having limited access to educational resources can hinder one's chances of upward mobility.

- Discrimination and bias in the job market can limit the opportunities available to individuals from disadvantaged backgrounds, even with a high level of education. This can lead to underemployment or unemployment, which can hinder social mobility.

- Conflict theorists argue that education reflects and reinforces the existing power dynamics within society. They contend that the educational system is designed to maintain the status quo and reproduce social hierarchies.

- Feminist theorists argue that the education system is patriarchal, with syllabi and stories heavily biased towards men. This reinforces their domination and limits opportunities for women. Moreover, girls are often steered towards non-science disciplines, further perpetuating gender disparities in the workforce.

- Gail Omvedt argues that education is heavily biased towards the upper caste. The attitudes of teachers worsen this bias. As a result, there is an increase in dropouts and further marginalization.

Overall, while education is a major source of social mobility, its impact on an individual's social position is dependent on various factors such as social class, race, gender, and the quality and type of education one receives. By addressing these challenges, education can fulfil its potential as a catalyst for social mobility, contributing to a more equitable and inclusive society.

(b) How is Durkheim's theory of religion different from Max Weber's theory of religion? (20 Marks)

Approach

- Introduce the answer by mentioning the work done by the two on religion.
- Distinguish between the theories on religion given by the two thinkers.
- Explain the relevance of the theories given by the two thinkers.
- Conclusion

Solution

Religion has long been a central focus of study in sociology, with prominent theorists like Emile Durkheim and Max Weber offering distinct perspectives in their works "The Elementary Forms of the Religious Life" and "The Protestant Ethic and the Spirit of Capitalism," respectively. While both theorists acknowledge the significance of religion in shaping social behavior and institutions, they differ in their conceptualizations of the nature and functions of religion.

Difference between Durkheim's and Weber's theory

- **Approach to Interpretation:**

  - Durkheim adopts a positivist approach in studying religion, focusing on observable social facts and their external influence on individuals. He seeks to explain religious phenomena through sociological analysis and the study of collective representations.

  - Weber employs an interpretive approach, emphasizing the subjective meanings and motivations behind religious beliefs and actions. He aims to understand the subjective experiences of individuals and the role of values, ideas, and beliefs in shaping social behaviour.

- **Units of Analysis:**

  - Durkheim focuses on studying religion in its most elementary form within tribal societies, where collective life and shared ideas are prominent. He sees religion as a collective phenomenon that strengthens social bonds.

  - Weber, on the other hand, examines major world religions and their historical roots. He explores how religions respond to prevailing social situations and shape economic activity.

- **The Role of Religion:**

  - Durkheim views religion as an expression of the collective conscience, where worshiping the totem is essentially worshiping the clan itself. Religious beliefs become part of individuals' conscience through shared ideas and rituals, reinforcing social cohesion.

  - Weber analyzes religion in relation to economic, political, and historical factors. He investigates how religion interacts with other institutions in society and shapes individuals' worldviews, particularly in relation to capitalism and rationality.

- **Gods, Spirits, and Prophets:**

  - Durkheim argues that religion is not primarily concerned with gods and spirits but rather with worshiping society itself through symbolic objects. The totem symbolizes the clan, and rituals bring collective enthusiasm, emphasizing the power of society.

345

- o Weber acknowledges the importance of gods and spirits in relatively recent religions. He recognizes the symbolic activity and abstraction involved in religious practices. He also highlights the role of charismatic prophets in religious beliefs, such as Abraham, Moses, Jesus, and Mohammed, who captivate people's imagination and serve as representatives of God.

- **Science and religion:**
  - o Durkheim viewed both religion and science as providing society with its collective representation. So, he didn't see any conflict in the two.
  - o Weber's comparative studies showed that how religions across the world advocate values that differ and are sometimes in opposition to rationality. Science on the other hand is empirical. So, he sees an opposition between the two.

- **Social change:** Weber's writings on religion differ from those of Durkheim in that they concentrate on the connection between religion and social change, something which Durkheim gave little attention.

Criticism of both the theories

- **Durkheim criticism**
  - o Failed to account conflict aspect of Religion- Eg. Various communal riots or rise of religious fundamentalism.
  - o Ruling class ideology - According to Karl Marx religion is the opium of the masses and it is just another tool in the hands of ruling class to maintain domination and control over the majority of the population.
  - o Ascetic Religion and lack of societal aspect - Some critics contend that religion does not have to be social. Ascetic traditions, for example, that value seclusion and solitude would not match Durkheim's idea.

- **Weber's criticism**

  - o Weber's conclusion was not shared by Gouldner, Mauller, or Wallerstein. They believe that colonialism is to blame for the emergence of capitalism in the West. The West, in the form of colonies, gained access to vast markets in Asia, Africa, and America while also gaining access to cheap labour and raw materials. This led to the accumulation of wealth.

  - o According to Peter Sombart, it is not true that capitalists were solely Protestant Christians. Capitalists came from many walks of life, including peasants, artisans, landlords, and so on

  - o Scholars have argued that Weber selected that element which fits his analysis. E.g. Milton singer argues in the study of Hinduism weber focused on this aspect which were not related to capitalism. But there are communities like chettiars of Madras who have similar value system like Calvinists, but weber did not study the particular aspect.

Durkheim and Weber's theories on religion continue to be relevant in understanding the role of religion in society. Durkheim emphasized the social functions of religion, while Weber focused on the cultural and historical factors. Their theories provide insight into the impact of religion on society, including its ability to unite or divide, influence behavior and values, and be a source of power and control. A comprehensive understanding of religion can be achieved through various sociological perspectives.

(c) Distinguish between family and household as sociological concepts. (10 Marks)

Approach

- Introduce by mentioning the common perception around the concept of family and household

- Mention the difference between family and household

- Discuss the changes in conceptualisation of the concept in changing times

Solution

Households and families are the fundamental units of analysis in demography. They are frequently used interchangeably; however there is a distinction between the two. It is critical to understand that families and households are not the same thing, with a household merely referring to one or more people living in the same dwelling. A family, on the other hand, is defined as at least two or more people related by ceremonial and/or biological ties, living together or in frequent contact. According to Murdock (1949), the family serves four basic functions in all societies: sexual, reproductive, economic, and educational (socialization).

A.M. Shah in his famous work The Household Dimension of Family emphasizes on the study of the household dimension of the family. Shah describes household as a strictly commensal (eat together) and co-resident group. For Shah, 'family' is a concept and 'household' is an empirically experienced entity. Shah talks about phases of household development - A household may experience progression and or regression on the basis of birth, adoption, marriage, death etc.

Sociological explanation of Family and household

- A family refers to a group of people consisting of two or more members who are connected through marriage, blood relations, or adoption and live together, either in the same house or in different houses. On the other hand, a household refers to a group of individuals who live in the same dwelling, such as a house, apartment, or annex.

- In a family, all members are related to each other through kinship ties, such as parent-child, sibling, or spousal relationships. In contrast, members of a household are not necessarily related to each other. They may be friends, roommates, or individuals sharing a living space without any familial connection.

- While members of a family may live together in the same dwelling, such as a house or apartment, they can also live in separate dwellings, such as in the case of adult children living on their own or elderly parents residing in assisted living facilities. In contrast, members of a household reside in the same dwelling.

- In a family, members have certain obligations, duties, and responsibilities towards each other, often based on social norms and cultural expectations. For example, parents are responsible for the well-being and upbringing of their children, and spouses have mutual obligations to support and care for each other. In non-family households, such as shared housing or cohabiting arrangements, the members do not necessarily have duties or responsibilities towards each other beyond shared expenses or basic household chores.

- Families encompass various types, including nuclear families (parents and their children), extended families (multiple generations living together), and single-parent families (one parent and their children).

347

On the other hand, households can be classified into two types: family households, which consist of a family and may include additional non-family members, and non-family households, which consist of individuals who are not related to each other. Furthermore, in his field study in Gujarat, A. M. Shah classified households into two groups: simple and compound.

- The composition of households can be influenced by economic and social changes. For example, in liberal societies, there may be an increase in unmarried couples living together without formal marriage. Higher divorce rates could result in more single-person households. Economic crises may lead to adult individuals returning to live with their parents. These changes highlight how living arrangements within households can shift due to various factors. Sociologist argue that due to various factors like population growth, increasing longevity, greater pressure on land and housing, the average size of household has actually been increasing.

Contemporary trends in household and family

- Size of household is declining due to space constraints and high cost of living

- Institutional household are on the rise especially old age homes, PGs etc.

- Single family also have multiple households as both partners are living in different cities. There may be different families in same households as in case of different families living in a single house as tenants and landlord

- Nuclear households predominates the urban area but in rural areas joint households are still the norm

In conclusion, while family and household are often used interchangeably in everyday language, they refer to different concepts in sociology. Understanding the differences between family and household is important for understanding social trends and patterns, as well as for designing policies and interventions that address the needs of different social groups. By examining family and household structures through a sociological lens, we can gain a deeper understanding of the complex and dynamic nature of social life.

Mains 2016 - Paper 2

Section A

Question 1. Write short answers of the following questions in about 150 words each: 10x5=50 marks.

(a) Salient features of A.R. Desai's Marxist Sociology 10 marks

Approach

- Introduce answer by explaining what Marxist sociology entail.

- Discuss the salient features of A.R. Desai's Marxist Sociology.

- Conclusion

Solution

Akshay Ramanlal Desai was a pioneering figure in the application of Marxist sociology to Indian society. His work, "Social Background of Indian Nationalism," provides a detailed view of Indian society from a Marxist perspective.

The salient features of A.R. Desai's Marxist Sociology include the following.

- **Dialectical Historical Approach:** Desai employed a dialectical historical approach to understand Indian society. This method allowed him to analyze social phenomena in relation to their historical development, emphasizing the interplay between contradictory forces and the dynamics of change.

- **Materialistic Basis:** Desai gave less importance to culture and religion in understanding Indian society. Instead, he focused on tracing social traditions in terms of material relations, particularly the economic structure and productive relations.

- **Influence of Economic Structure:** Desai viewed Indian society and its traditions as heavily influenced by the underlying economic structure. He emphasized the role of productive relations in shaping social structures and institutions.

- **Class Analysis:** Desai believed that British colonial rule in India destroyed pre-capitalist forms of production relations. Land revenue and tenure system of the British led to formation of new classes and hence capitalist mode of production was introduced in India by the British. This transformation also affected the agrarian structure and led to the emergence of colonial capitalism.

- **Systemic View:** Desai saw society in systemic terms, conforming to a model of economic interpretation of the superstructure. For example, his village studies emphasized a deeper understanding of the socio-political setup based on the network relations woven around land. Here, he identified the Jajmani system as exploitative.

- **Intersectionality:** Desai argued that the disappearance of the structural reality of caste would be a significant milestone for Indian society to progress to a higher level. He saw caste as a hindrance to social development and advocated for its eradication.

- **Colonial Capitalism and Nationalism:** Desai attributed the rise of Indian nationalism to the materialistic conditions created by British colonial rule.

He argued that the introduction of the capitalist mode of production in Indian agriculture led to peasant struggles and the emergence of nationalist sentiments.

- **Anti-Bureaucratic and Anti-Imperialist Vision:** Desai envisioned an Indian society that was both anti-bureaucratic and anti-imperialist. He advocated for a socio-political system that resisted bureaucratic control and challenged imperialist domination.

- **Political Engagement:** Desai supported Trotsky's formula of permanent revolution, which posits that a successful socialist revolution in a developing country like India would require the active participation of the working class, along with a thorough transformation of social and economic structures.

- **Marxist Solution for Post-Independence India:** Desai went beyond academic discourse and believed that a Marxist approach was the solution to the problems faced by post-Independence India. He saw Marxism as a framework that could guide the transformation of Indian society towards a more equitable and just system.

In conclusion, A.R. Desai's Marxist Sociology presents a comprehensive and insightful analysis of Indian society. A.R. Desai's contributions to Marxist sociology not only deepen our understanding of Indian society but also provide a framework for envisioning a more equitable and transformative future.

(b) Significance of Village Studies in Indian Sociology. (10 Marks)

Approach

- Mention some important work on village studies in India.

- Significance of village studies in Indian Sociology.

- Conclusion

Solution

Historically, village studies have been integral to the field of Indian sociology. Pioneering sociologists such as M.N. Srinivas, G.S. Ghurye, and Louis Dumont conducted extensive research on rural communities, laying the foundation for this area of study. Their seminal works, such as Srinivas' "The Remembered Village" and Ghurye's "The Village in India," highlighted the importance of understanding the village as a microcosm of Indian society.

Significance of village studies in Indian Sociology:

- **The earlier colonial scholars like Metcalfe depicted Indian villages as closed, isolated systems**, portraying them as unchanging, self-sufficient entities with communal land ownership and social harmony. However, anthropological studies conducted in the 1950s and 1960s by Indian sociologists and anthropologists contested this notion and revealed a more nuanced reality.

- **Scholars like Andre Beteille and M.N. Srinivas** demonstrated that Indian villages were not atomistic, unchanging entities but were part of wider entities, maintaining social, political, and economic ties at the regional level. While the village was undoubtedly the most representative unit of Indian social life and a significant source of identity for its residents, it was important to recognize its connections and interdependencies with the larger society.

- The empirical findings of **village studies also challenged the notion of complete social harmony and functional integration** within Indian villages. Scholars like **S.C. Dube** identified factors such as caste, religion, land ownership, wealth, and position in government service, age, and distinctive personality traits that contributed to status differentiation or inequality within village communities. These studies highlighted the existence of groups, factions, and differences based on caste, class, and gender within the village social fabric.

- **Additionally, scholars like M.N. Srinivas introduced concepts like "Sanskritization" and "dominant castes" to critique the colonial understanding of caste in Indian villages.** They emphasized that while the idealized model of the Varna system portrayed caste as a closed and rigid system, empirical evidence showed that there was room for social mobility and variation, particularly in the middle regions.

- **Moreover, village studies contribute to evidence-based policy formulation and development initiatives.** The insights gained from these studies aid in designing targeted interventions, rural development programs, and policies that address the specific needs and challenges faced by rural communities.

Overall, village studies conducted by Indian sociologists and anthropologists effectively countered the colonial ideological categorization of Indian villages, revealing the empirical reality that was far more complex and interconnected. These studies showcased the unity and reciprocity within village communities while acknowledging the existence of social differentiation, inequality, and horizontal ties between villages and urban areas.

(c) Isolationism' as a dominant feature of colonial tribal policy. (10 Marks)

Approach

- Explain isolationis
- Views on Isolation
- Details of the isolationist policies
- Conclusion

Solution

The policy of isolationism emerged as a dominant feature of colonial tribal policy, which had a profound impact on tribal communities in India. Here, isolationism refers to the intentional separation of tribal communities from the broader society and their confinement to specific geographic areas.

Colonial view on isolation

- **According to Hutton's isolationist viewpoint**, tribal must be defended from traders, merchants, moneylenders, and others who seek to reduce tribal to landless labourers.

- **A British anthropologist Elwin**, believed that tribes could only grow along the lines of their "own genius" without disrupting their social and cultural life. They promoted the concept of autonomy, as well as self-government rights

Major Isolationist policies:

- **In the first phase (1782-1827),** specific administrative arrangements were experimented with in the Rajmahal hills, where the revolt of the Paharias against Hindu Zamindars prompted the administrator, Cleveland, to provide civil and criminal jurisdiction to local elders of the hill. However, corruption and mismanagement led to the failure of this experiment.

- **The second phase (1855-1919) witnessed the creation of Santhal district after the Santhal rebellion**. The 1861 act brought tribal areas under special administration, granting officers special civil and penal powers.

- **Regarding forest policies, Lord Dalhousie declared teak as state property**, and restrictions were imposed on the collection of Minor Forest Produce (MFP). Formal forest policies were declared in 1855, and subsequent acts gradually transformed forests from common property to state property. The rights of forest dwellers were diminished, leading to their alienation from forest resources.

- **In the third phase (1919-1947**), partially excluded areas required the Governor to seek advice from village administrators, while wholly excluded areas allowed the Governor to act at his discretion. The fear of tribal participation in the freedom struggle led to the policy of isolating tribal communities.

Overall, the colonial policy of isolationism had significant implications for tribal communities, particularly regarding land rights, forest access, and cultural preservation. Understanding the historical context and the subsequent developments in forest and tribal policies is crucial for comprehending the challenges faced by tribal populations in present-day India.

(d) Anti-Brahmanical movements during the colonial period. (10 Marks)

Approach

- Define the concept of Anti-Brahmanical movements.

- Enumerate some of the important anti-Brahmanical movements.

- Discuss the sociological implication of these movements.

- Conclusion

Solution

During the colonial period in India, there were significant anti-Brahmanical movements that emerged as a response to the social, cultural, and economic dominance of the Brahmin caste. The influence of Western education, exposure to democratic principles played a significant role in challenging Brahmanical authority. These movements were also fuelled by social reformers who aimed to dismantle caste-based inequalities and promote social justice.

MSA Rao categorized these backward caste movements into three types:

- Brahmins vs Non – Brahmins (Shudra – Dalit together)

- Brahmins & upper Non–Brahmins vs lower Non – Brahmins (excluding Dalits) (also called as OBC movement)

- Dalit vs All

Some of the important anti-Brahmanical movements included the following.

- **Dalit movement**: Led by leaders like Ambedkar, it fought against social exploitation and caste disabilities, specifically targeting Brahminism.

- **Satya Shodak Samaj**: Founded by Mahatma Jyotiba Phule, this movement aimed to liberate non-Brahmins from Brahmanism by rejecting Vedic traditions and Aryan heritage.

- **Dravida Kazhagam movement:** Based in Tamil Nadu, it rejected Brahmanical Aryan religion and culture, embracing and promoting Dravidian culture and religion.

- **SNDP movement:** Associated with the Ezhavas of Kerala, it advocated for a new religion and established parallel religious institutions to challenge the dominance of Brahmanical Hinduism.

Sociological implication of these movements:

- **Both Omvedt and Herald Gould** view the Sathya Sodak Samaj as a transgressive movement rather than a reformative one, serving as the foundation for the dalit movement led by Ambedkar.

- **David Hardiman** further argues that the Sathya Sodak Samaj and Ambedkar's initiatives were influential in the emergence of subaltern movements in Western India.

- **Gail Omvedt** views the self-respect movement as an anti-Hindu and anti-Brahmin protest against the socio-cultural and economic dominance of Brahmins.

- **T.K. Oommen** sees it as a non-Brahmin pursuit of progressive modernity. **M.N. Srinivas** suggests that non-Brahmins sought secular power as Brahmins monopolized Sanskritisation.

353

- **According to Utsula Sharma**, in her book "The Dynamics of Caste," the SNDP movement is seen as a protest movement rather than a reformative one. On the other hand, **M.S. Rao argues that the SNDP** movement brought about changes in the structure of caste, rather than simply changing the caste structure itself.

Thus, the anti-Brahmanical movements had significant sociological implications. They challenged the social order, leading to changes in social consciousness and inter-caste relations. These movements played a crucial role in shaping the discourse on caste, identity politics, and social justice in contemporary India. They paved the way for social mobility and the assertion of rights for marginalized communities.

(e) Patriarchy as a form of dominance. (10 Marks)

Approach

- Provide a brief definition of patriarchy.

- Patriarchy functions as a form of dominance.

- Impact of patriarchy as a form of dominance.

- Conclusion

Solution

Patriarchy is a societal framework where men have dominant control and power in various spheres of life such as the family, economy, and governance. Women, on the other hand, are considered inferior to men and are often subjected to discrimination and unequal treatment. Patriarchy is associated with gender stereotypes, the perpetuation of traditional gender roles, and the normalization of male supremacy and authority over women.

Patriarchy as a form of dominance

- **Gender Roles:** Assigning specific roles and expectations based on gender, reinforcing male superiority and female subordination. **According to Blood and Hamblin**, despite women's increased participation in the labour force, important family decisions are still made by men. And the mother-housewife role is still the most important.

- **Socialization:** Instilling and reinforcing gender norms through family, education, and media, perpetuating patriarchal values.

- **Power Imbalances:** Concentrating power in the hands of men, limiting women's access to authority and decision-making. According to research done by Blood and Wolfe, the wife's power within the family tends to vary according to how closely her pay check matches her husband's.

- **Resource Control:** Men's greater access to resources, wealth, and opportunities, reinforcing gender inequalities.

- **Violence and Oppression:** Using violence and discrimination to maintain control, enforcing compliance with patriarchal norms. "Violence" is seen by Sylvia Walby as one of the six patriarchal structures that undermine woman's position in society. In "Mirrors of Violence," Veena Das argues that violence against women is a result of culturally constructed boundaries and patriarchal constructs.

- **Social/Cultural Justifications:** Justifying gender inequalities through biological determinism, tradition, and religion. For example, Uma Chakravarty argues that Brahminical tradition glorified obedient woman as 'Pativrata' or loyal to husband and hence put a veil on gender discrimination. She calls it Brahminical patriarchy.

- **Patriarchal Bargain:** It refers to strategic choices made by women in patriarchal societies to gain limited benefits or protection. It involves compromising or conforming to traditional gender roles in exchange for security or acceptance. It is seen as a survival strategy but can reinforce gender inequality.

- **Systemic discrimination:** Patriarchy perpetuates systematic discrimination against women, resulting in unequal opportunities and outcomes.

- **Reproductive control:** Patriarchy seeks to control women's reproductive rights and choices, limiting their autonomy over their own bodies. Tanya Evans highlights that women are considered as a property of the husband. Additionally, Sylvia Walby argues that sexually active woman is labelled negatively in patriarchal society.

- **Institutional reinforcement:** Patriarchy is reinforced by societal institutions, including laws, policies, and cultural norms, that maintain male dominance and female subordination. Indira Jai Singh argues that all laws of entitlements based on patriarchy than gender equality.

Impact of patriarchy:

- It obstructs girls' access to education and employment opportunities. In rural areas, girls encounter obstacles in attending school and often drop out early due to societal expectations linked to gender roles. Moreover, they face challenges in pursuing careers in male-dominated fields.

- Patriarchal norms further deprive girls of essential rights, such as healthcare and nutrition, as boys are given preferential treatment in some communities. Consequently, girls experience higher rates of malnutrition and illness.

- Additionally, patriarchal attitudes curtail girls' freedom to make choices about marriage, work, and higher education. These limitations are even more pronounced for marginalized communities like Dalits, Adivasis, and Muslim girls, who endure additional discrimination based on their caste, religion, and gender.

In summary, patriarchy greatly influences society. To address this issue and foster gender equality, various measures can be taken. These include implementing legal frameworks, government initiatives, civil society programs, educational reforms, economic empowerment efforts, and promoting inclusive media and entertainment. By actively addressing patriarchy, we can work towards a more equitable and just society.

Question 2.

(a) How has B.R. Ambedkar identified the features of caste system? How is it different from the mainstream treatment of caste features? (20 Marks)

Approach

- Introduce B.R. Ambedkar work on the caste system in India.

- Discuss the key features of the caste system as identified by Ambedkar.

- Compare Ambedkar's perspective with the mainstream treatment of caste features.

- Explain Ambedkar's critique of the mainstream treatment of caste and its limitations.

- Conclusion

Solution

B.R. Ambedkar submitted a paper titled "Castes in India: Their Mechanism, Genesis, and Development" during his time at Columbia University. This paper delved into an extensive analysis of the caste system in India, exploring its origins, functioning, and evolution.

He emphasized several key features of the caste system which include:

- **Hierarchical Organization:** Ambedkar identified the caste system as a system of graded social inequality, with castes arranged in a hierarchical order. Individuals are born into specific castes and remain within those boundaries throughout their lives.

- **Endogamy:** Ambedkar highlighted the practice of endogamy, which refers to marrying within one's own caste. This practice reinforces social boundaries and restricts inter-caste interactions, perpetuating caste divisions. According to Ambedkar caste is superimposition of endogamy over exogamy. Caste according to him is the parcelling of an already homogeneous unit.

- **Untouchability**: Ambedkar recognized the existence of untouchability, where certain castes, particularly the so-called "lower castes" or Dalits, face severe social discrimination and are considered impure or untouchable.

- **Occupational Restrictions**: Ambedkar identified the imposition of occupational restrictions based on caste. Certain occupations are traditionally associated with specific castes, limiting social mobility and reinforcing occupational segregation. He considered caste system as division of labourer instead of division of labour.

Comparison with mainstream treatment of caste:

- The mainstream approach often upheld the hierarchical system, whereas Ambedkar strongly criticized this perspective and revealed its limitations. According to Ambedkar, the mainstream treatment of caste failed to acknowledge the inherent inequality and oppression deeply rooted in the caste system.

- For example, Gandhi viewed untouchability as the problem and not caste as such. Ambedkar believed that caste went beyond being a mere social division and instead operated as a system of social, economic, and political subjugation, systematically marginalizing certain castes and denying them basic human rights. He argued that caste was not merely a social custom but a deeply ingrained system of power and hierarchy that necessitated radical reform.

357

Ambedkar's critique of mainstream treatment of caste:

- The mainstream treatment of caste often focused on superficial actions like social reforms or symbolic gestures, without addressing the underlying structural inequalities. **Ambedkar criticized these surface-level approaches** and advocated for comprehensive socio-political reforms, including legal protections and affirmative action policies, to dismantle the caste system and uplift marginalized communities.

- Ambedkar also highlighted the limitations of the mainstream discourse on caste, which frequently perpetuated the dominant caste's narrative and suppressed the voices and experiences of marginalized communities. **He called for the empowerment and representation of Dalits and other oppressed castes**, asserting their right to speak for themselves and actively participate in decision-making processes.

In conclusion, Ambedkar's critique of the mainstream treatment of caste centered around the failure to recognize the systemic oppression, the tendency to view caste as a cultural rather than a structural problem, the reliance on superficial measures, and the marginalization of perspectives from oppressed communities. He urged for radical reforms and sincere efforts to dismantle the caste system and achieve social justice and equality.

(b) Discuss Andre Beteille's account of the relationship between caste, class and power as a change from symmetrical to asymmetrical one. (20 Marks)

Approach

- Introduce Beteille's work
- Discuss Beteille's analysis of caste, class, power.
- change from symmetrical to asymmetrical one
- Conclusion

Solution

In his whose book "Class, Caste, and Power: Changing Patterns of Stratification in a Tanjore Village" Andre Beteille adopts a Trinitarian approach, similar to Weber, considering class, status, and power as interrelated forces in society.

Beteille's study on Sripuram village in Tanjore district

The research focuses on the shifting patterns of social stratification in a multi-caste village. The social life of the village was defined by its separation into three caste groups: Brahmins, middle-level Non Brahmins, and Adi-Dravidas (the lower caste) in his portrayal of the village, he concedes that it is not confined, but rather exists as a civilization exposed to outside influences and circumstances.

- **The physical structure of the village:**

  o Physically, the village is separated into three distinct sections: Agraharam, Kudiana streets, and Cheri. These geographical distinctions are significant because they are associated with social ideals.

  o All of the Brahmin dwellings are located in the Agraharam. It is the focal point of their social life. A non-Brahmin does not normally enter the agraharam unless he has a specific business.

  o The Cheri is also isolated from the rest of the community. The Brahmins typically do not enter or travel through the cheri, which they consider dirty.

  o The Non-Brahmin dwellings are located between the agraharam and the cheri, and are organised in a series of streets that lack the symmetry of either the agraharam or the cheri.

- **The Caste Structure:**

  o Brahmins have historically been significantly more mobile than other groups, and a Brahmin caste has a far larger territorial range than a Non-Brahmin caste. Those at the bottom of the untouchables are both economically and socially disadvantaged.

  o The Brahmins hold far more land than the Non-Brahmins, who in turn own significantly more land than the Adi-Dravidas. Many Brahmins are mirasdars, and none of them participate in real agriculture or other menial tasks. Almost all of the Adi-Dravidas labour in agriculture or other menial jobs, and no Adi-Dravidas from Sripuram possess land in the village.

  o Non-Brahmins fall somewhere in the middle since they own land and engage in real farming as well as other menial labour.

- **Economic organization and Social Class:**

  o The economy of Sripuram, like that of the rest of Tanjore villages, is concentrated entirely on rice agriculture via massive irrigation.

- o Economic interdependence results from prohibitions on particular castes from partaking in specific occupations. As a result, the Brahmin must rely on the Non-Brahmin to plough his property because a Brahmin cannot touch a plough without losing his caste position.

- o Similarly, other village level labourers (such as washermen, potters, ironsmiths, leatherworkers, and so on) do tasks that are forbidden to other caste groups, resulting in a web of economic and ceremonial interdependence.

- **The distribution of Power**
  - o Beteille believes Political parties and local politics appear to have a two-way interaction. On the one hand, parties prefer to operate in terms of the local vernacular, selecting candidates from the locally prominent caste, for example. Local disputes, on the other hand, eventually adapt to and align with larger conflicts between political parties.

  - o In this study, he examined the changes in caste, class, and power relations brought about by the external intervention of factors such as formal education, the availability of caste-free occupations, and the commoditisation of land, which has allowed land to be purchased and sold.

Change from symmetrical to asymmetrical one

- In the past, there was a strong alignment between caste hierarchy, class hierarchy, and power hierarchy in India. Factors such as geographical mobility, western education, new occupational structures, modernization, and political developments have **led to a disconnection between caste, class, and power.**

- Lower castes have gained political power, leading to their increased presence in the political sphere. **The politicization of caste, as observed by MN Srinivas and Rajni Kothari, has made caste an integral aspect of Indian politics**. Caste has become politicized and plays a significant role in candidate selection, voting patterns, leadership positions, and the distribution of ministerial portfolios.

- Economic opportunities, administrative patronage, and positions of power offered by new institutions and leadership **have transformed the dynamics of caste, class, and power.**
- **The introduction of democracy, land reforms**, and other measures has significantly influenced the relationship between caste, class, and power.
- The relationship between caste, class, and power is no longer solely based on ideology but has become a matter of utility and convenience. The distribution of power has become dynamic, and the traditional relationship between caste and power has been reversed in certain aspects.

As a result, the **relationship between caste, class, and power described by Beteille is now asymmetrical, characterized by distributed privileges and deprivation, rather than cumulative privileges and deprivation.**

Andre Beteille adapted Weber's conceptual framework of class, position, and power to analyze the Indian context, moving beyond the traditional focus on caste structure. His work emphasizes the need for a nuanced analysis that considers the interplay between caste, class, and power dynamics. Beteille's theory recognizes the complexity of social stratification and highlights the evolving nature of power and privilege in Indian society. By incorporating class and power into the analysis, Beteille provides a more comprehensive understanding of the changing dynamics within the Indian rural stratification structure.

(c) Analyse the major components of Land Reform Acts. Show their effectiveness in curbing rural inequality. (10 Marks)

Approach

- Brief overview of the Land Reform

- Discuss the major component of Land Reform Acts.

- Assess the impact of Land Reform Acts in addressing rural inequality.

- Conclude appropriately

Solution

Land reforms in India were initiated to address unequal land distribution and landlessness, prevalent due to centuries of colonial rule and feudal practices. The reforms aimed to redistribute land, provide security of tenure, abolish intermediaries, ensure equitable access to land, and provide fillip to 'modernization of agriculture' and increase 'agriculture productivity'. So, broadly the objectives were to usher in an egalitarian society, stop exploitation in all forms.

Major component of land reforms:

- **Abolition of Intermediaries**: By the time India gained independence, intermediaries such as Zamindars, Talukdars, Jagirs, and Inams dominated the agricultural sector. Soon after independence, some governments passed legislation to abolish the Zamindari system.

- **Tenancy Reforms**- Tenants may not be evicted without cause. They can only be evicted in conformity with the law. The primary goal of such Acts was to make rents fair and reasonable. In certain places, rules have been implemented that allow the tenant to buy the leased land after paying a fee to the landlord. As a result of these policies, almost 40 lakh renters have already obtained ownership rights to 37 lakh hectares of land. They have improved both economically and socially.

- **Land holdings ceiling** - The third and most essential phase in land reform is the installation of a land holdings ceiling. A ceiling on land holdings is limiting the quantity of land that a person or family can own.

- **Consolidation of Holdings**- Consolidation of Holdings refers to combining a farmer's multiple small parcels of land spread around the community into one compact block, either by acquisition or exchange of land with others.

- **Co-operative farming** - In this system, farmers pool their modest holdings for cultivation in order to gain the benefits of large-scale farming. The benefits of scientific farming and the adoption of new prospective technologies may be realized; cooperative farming creates the groundwork for robust democracy, self-help, and mutual aid.

- **Bhoodan Movement -** The Bhoodan Movement was spearheaded by Acharya Vinoba Bhabe. He collected land from the rich landlords and distributed that to the landless.

- **Land record compilation and updating -** Land record compilation and updating are required for the efficient implementation of land reform programs.

Positive impacts:

- **Redistribution of land** to the landless and marginalized sections has led to changes in land ownership patterns and increased land ownership among the previously landless.

- **The abolition of intermediaries has provided security of tenure** to tenants and has reduced their exploitation by intermediaries and landlords.

- **The provision of credit facilities** and access to markets has improved the economic conditions of peasant farmers and has provided them with opportunities to invest in farming and increase their productivity.

- **The increased bargaining power of peasant farmers** has enabled them to negotiate better prices for their produce and to resist exploitation by middlemen and traders.

- **Land reforms have also played a significant role in the empowerment of women** by providing them with greater access to land and resources, and by recognizing their rights as farmers and landowners.

Limitations:

- **B.C. Joshi summarized** the post-independence trends in the agrarian class structure, which saw the decline of feudal customary tenancies and their replacement with more exploitative lease arrangements.

- **The taking over of zamindars' and absentee landlords'** estates was subject to payment of compensation, limiting transfer of land to only rich tenants.

- Land Ceiling Acts were largely ineffective, as **landowners used "benami transfers"** to divide land among relatives and maintain control.

- Land reforms in India did not completely eradicate landlordism as it only removed the top layer of landlords. Upper/middle peasants colluded with the land revenue and administrative machinery, exploiting loopholes in the law, exemptions, and delays in the judicial process to block the progress of reforms.

- Although some states have ensured minimum wages for agricultural labor, **redistribution of land has not increased productivity levels due to the lack of inputs and better agricultural practices**.

- **Arvind Das and Anand Chakravarty have highlighted in their work the hegemonic link between dominant castes**, landholders, and power in regions such as Purnia district of Bihar. Similarly, **Daniel Thorner** finds that even after the implementation of land reforms, the nexus between land and caste remains unchanged.

In summary, Land Reform Acts played a critical role in tackling rural inequality and advancing social justice in India. However, it is essential to consistently invest efforts and implement effective policies to enhance the implementation of these acts. By doing so, we can ensure their lasting impact in creating a just and inclusive rural society in India.

Question 3.

Approach

- Introduction of household and family

- Difference between household and family

- Mention other factor apart from caste that also play role in Indian politics.

- Conclude appropriately.

Solution

Households and families are the fundamental units of analysis in demography. They are frequently used interchangeably; however there is a distinction between the two. It is critical to understand that families and households are not the same thing, with a household merely referring to one or more people living in the same dwelling. A family, on the other hand, is defined as at least two or more people related by ceremonial and/or biological ties, living together or in frequent contact.

Sociological explanation of Family:

The family is the fundamental unit of society. Language, behavioural tendencies, and social conventions are all learned in the family during childhood. The family is, in some ways, the universal group. It exists in tribal, rural, and urban communities, as well as among adherents of various religions and civilizations.

Various perspectives on family are-

- **Functionalist** - According to Murdock (1949), the family serves four basic functions in all societies: sexual, reproductive, economic, and educational (socialization). Parsons argues that every family in every society serves two 'fundamental and irreducible' functions: primary socialisation of children and adult personality stabilisation.

- **Marxist** - According to Engels, the necessity for the family originated when civilizations began to respect private property. Family promotes the economy's objectives — in this case, the creation of property ownership – while subjecting women to uneven power dynamics at home.

- **Feminist** - Delphy and Leonard regard the family as a patriarchal structure in which women do the majority of the work while males reap the majority of the benefits. Furthermore, this patriarchal ideology emphasises the significance of the mother-housewife position for women and the breadwinner role for the family as justification for violence against women.

Sociological dimension of household

A household is made up of all the people who live in a single dwelling. A household is often a collection of people who live together under one roof, regardless of blood or kinship ties. However, the majority of them are families. However, a sizable proportion could be students living in flats, persons who have moved out of their parents' homes and are living independently, or foreign workers living together.

(a)

363

- **A.M. Shah in his famous work The Household Dimension of Family** emphasizes on the study of the household dimension of the family. Shah describes household as a strictly commensal (eat together) and co-resident group. For Shah, 'family' is a concept and 'household' is an empirically experienced entity. **Shah talks about phases of household development** - A household may experience progression and or regression on the basis of birth, adoption, marriage, death etc.

- **Kolenda** consistently worked towards clarifying issues about family and household. She has proposed 12 types of classificatory scheme in her comparative study of the Indian joint family.

Difference between family and household

- **Social dynamics:** It helps us understand how social relationships, roles, and interactions shape society. In a family, all members are related to each other through kinship ties, such as parent-child, sibling, or spousal relationships. In contrast, members of a household are not necessarily related to each other. They may be friends, roommates, or individuals sharing a living space without any familial connection.

- **Roles and Responsibilities:** In a family, members have certain obligations, duties, and responsibilities towards each other, often based on social norms and cultural expectations. For example, parents are responsible for the well-being and upbringing of their children, and spouses have mutual obligations to support and care for each other. In non-family households, such as shared housing or cohabiting arrangements, the members do not necessarily have duties or responsibilities towards each other beyond shared expenses or basic household chores.

- **Changing Living Arrangements:** The distinction becomes particularly relevant in studying changing living arrangements and household compositions. Societal shifts such as increasing rates of cohabitation, single-parent households, or multi-generational living arrangements can impact social structures and have implications for policies, and the overall functioning of society.

- **Demographic Analysis:** The distinction is crucial in demographic studies. It allows researchers to track demographic trends, such as changes in family size, household composition, and patterns of living arrangements. This information is essential for policymakers.

- **Economic and Social Changes:** The distinction helps us to understand and track economic and social changes since the composition of households can be influenced by economic and social changes. For example, in liberal societies, there may be an increase in unmarried couples living together without formal marriage. Higher divorce rates could result in more single-person households. Economic crises may lead to adult individuals returning to live with their parents. These changes highlight how living arrangements within households can shift due to various factors. Sociologist argue that due to various factors like population growth, increasing longevity, greater pressure on land and housing, the average size of household has actually been increasing.

- **Classification:** The distinction helps us to classify these units which help us in its further analysis. For example, families encompass various types, including nuclear families (parents and their children), extended families (multiple generations living together), and single-parent families (one parent and their children).

On the other hand, households can be classified into two types: family households, which consist of a family and may include additional non-family members, and non-family households, which consist of individuals who are not related to each other. Furthermore, in his field study in Gujarat, A. M. Shah classified households into two groups: simple and compound.

- **Policy Implications:** Understanding the distinction between families and households has policy implications in areas such as social welfare, housing, education, and healthcare. Policies designed to support families may need to consider the diverse range of household arrangements and the specific needs of individuals living in non-traditional family structures.

- **Comparative Analysis:** Distinguishing between families and households allows for comparative analysis across different societies and cultures. Sociologists can examine variations in family systems, living arrangements, and household structures to understand how social, economic, and cultural factors shape family and household dynamics across different contexts.

Household performs many functions of the family. Both may overlap each other but conceptually they are distinct and separate. Family is closely linked with marriage and blood relations while household per se is mainly residential unit. Thus kin and residence rules distinguish between family and household.

In summary, it is essential to recognize and understand the distinction between families and households for several reasons. By grasping the difference, we can gain a deeper understanding of social structures and how they influence individuals and societies.

365

(b) Elucidate the concepts of 'majoritarianism' and 'minoritarianism' in accentuating communal tensions in India. (20 Marks)

Approach

- Define majoritarianism and minoritarianism.

- Role in communal tensions.

- The impact of communal tensions.

- Conclusion

Solution

Majoritarianism is a political philosophy or ideology with the agenda asserting that a majority based on a religion, language, social class, or other category of the population, is entitled to a certain degree of primacy in society, and has the right to make decisions that affect the society. On the other hand, Minoritarianism is sometimes used to describe rule by a dominant minority such as an ethnic group delineated by religion, language, or some other identifying factor.

Views on Majoritarianism and Minoritarianism

- **Ashis Nandy has offered critical perspectives on Hindu majoritarianism** in India, highlighting its implications for democracy, pluralism, and social harmony. Nandy's views on Hindu majoritarianism emphasize the need for a nuanced understanding of Hindu identity and a rejection of any form of religious chauvinism.

- **Critics argue that majoritarianism is not only a Hindu phenomenon**. They claim that any religion that holds the majority in a state can perpetuate majoritarianism. For instance, there is a majoritarianism of Muslims in Kashmir.

- **Minoritarianism in Indian context refer to the practice of appeasement of minority groups through vote bank politics.** This refers to the strategy employed by some political parties to cater to the demands and interests of specific minority communities in order to secure their votes.

- Critics of minoritarianism argue that such practices can create divisions based on religious or communal lines and undermine the principles of equal representation and governance for all citizens.

Accentuation of communal tensions:

- **Majoritarianism can lead to the suppression of minority voices**, the denial of their rights, and a sense of exclusion. Minority groups may feel marginalized, oppressed, or treated as second-class citizens.

- On the other hand, **minoritarianism can lead to resentment among majority groups**. The interplay between majoritarianism and minoritarianism can exacerbate communal tensions.

- When one group dominates or feels threatened by the other, it can result in a cycle of resentment, distrust, and conflict. Communal violence, polarization, and social divisions can arise as a consequence. Examples of such communal tensions in India include instances of religious riots, mob violence, and hate crimes targeting minority communities.

Impacts of communal tensions:

- **Violence and loss of life**: The Gujarat riots in 2002 resulted in widespread violence, leading to the deaths of thousands of people.

- **Property damage and displacement**: Communal tensions have often led to the destruction of homes, businesses, and places of worship, as seen in the aftermath of the Babri Masjid demolition in 1992.

- Social divisions and polarization: Communal tensions deepen social divisions, as witnessed in instances where communities become segregated and mistrustful of each other. **They lead to social division along religious and ethnic lines, creating an "us versus them" mentality**.

- **Political exploitation**: Communal tensions are sometimes exploited for political gain, with political parties using divisive rhetoric and communal sentiments to consolidate their support base.

- **Economic consequences**: Communal tensions can negatively impact economic development, as investor confidence declines and business activities are disrupted, as seen in instances of communal violence affecting trade and tourism.

- **Human rights violations**: Communal tensions often lead to human rights violations, including incidents of targeted violence, hate speech, and religious persecution, infringing upon the fundamental rights and freedoms of individuals and communities. **Attack on religious functions** of other communities – recent attacks on church in various parts of the country, attack on muslims for performing namaz in gurugram.

In summary, the impact of majoritarianism and minoritarianism on communal tensions in India is significant. It is essential to address and alleviate these tensions in order to promote a society that is diverse, inclusive, and embraces pluralism.

(c) Comment on the increasing significance of caste in politics. (10 Marks)

Approach

- Brief introduction of caste politics

- Caste politics in independent India

- Aspects of Caste politics

- Impact of caste politics

Solution

Caste is a significant factor in influencing Indian politics. Politics is influenced by caste, and politics is influenced by caste. Caste and democratic politics appear to be diametrically opposed concepts: caste is a strict hierarchical stratified structure based on birth, whereas democratic politics defends the principles of equality, freedom, and justice. Rajni Kothari stated that the search for power inside caste groupings or among castes resulted in the politicisation of caste.

Relation between Caste and Politics

- **According to Andre Beteille**, Indian politics has continuously attempted to negotiate the loyalty liberal spirit and communal consciousness.

- In his book Caste in Indian Politics, **Rajni Kothari** argues that in newly independent democratic India, caste and politics are linked in three ways:

  o **Secularisation of caste** occurred, which expanded the role of caste from a traditional community identity rules and rituals to a larger phenomenon that was used in caste mobilisation for secular proposes of power and employment.

  o **Integration**, caste not only distinguishes people based on their caste identity, but it also integrates people on a smaller scale, forming their loyalties to specific groups.

  o **Consciousness**, he believes that caste enters politics by being conscious of its identity and becoming politicised, which strengthens community consciousness.

Various aspects of caste politics and identity formation

- **Caste associations and organisations** are founded to bring concerns of particular caste social, political, and economic conflicts to the attention of the government, in order to seek justice and a decent existence. **According to Rudolph & Rudolph** "Caste associations aimed to have their own members nominated for elected office, working via existing parties or founding their own; to maximise caste participation and influence governmental bodies".

- **Castes, socialisation, and leadership** - Different caste groups have loyalty to various political parties and ideologies. Individuals are naturally influenced by caste groupings and casteism as they develop their political orientations, attitudes, and beliefs. 'Caste values' and caste interests have an impact on socialisation, and hence on political thought, consciousness, and engagement. The process of leadership recruitment is influenced by caste. In Haryana, leadership is provided by either the Jats or the Bishnois or Brahmins. Andhra Pradesh's state leaders are the Reddys, Kammas, and Valamas.

- **Caste and Party Politics**: Some political parties have a clear caste foundation, while others rely on certain caste groups indirectly. The DMK and AIADMK are Tamil Nadu's non-Brahmin, anti-Brahmin political parties.

- While the BSP relies heavily on the support of the Scheduled Castes, the support of high caste

Hindus and the trade sector is very crucial for BJP. **Paul. R. Brass refers to it as a "coalition of castes**," in which all parties study the composition of the constituency and evaluate which candidate should be elected as the representative based on caste identification.

- **Caste and electoral politics** - All political parties place a high value on the caste component when selecting candidates, allocating seats, and canvassing support for their nominees in elections. No one can deny **N.D. Palmer's observation that "Caste concerns are accorded enormous weight in the selection of candidates and in the appeals to voters during election campaigns."**

Impact of caste politics

- **Caste as a Divisive and Cohesive Factor in Indian Politics**: Caste functions in Indian politics as both a divisive and a unifying factor. It serves as a foundation for the creation of various interest groups in the Indian system, each of which strives for power with every other group. It may sometimes lead to an unhealthy quest for control and operate as a dividing force. It is, however, a source of solidarity among members of disparate groups and serves as a cohesive force.

- **Reservations**- Caste-based reservations are accused for preserving caste-based identities in a contemporary society that prioritises merit-based equal opportunity for education and employment. . According to **Christopher Jaffrelot, caste has evolved from a system to an interest group.** He emphasises how caste-based reservations aided in the transformation of caste into interest groups.

- **Identity and representation** - In his book Who Wants Democracy, Javeed Alam notes that lower castes see caste politics as an empowering instrument. According to Jaffrelot and Kumar, identity politics has secured the presence of lower and marginalised castes in Indian politics.

- **Castelessness and Privilege** — Modern caste politics primarily emphasises lower caste assertiveness and associates caste-based politics with marginalised groups. Traditional higher castes might lay claim to the concept of 'castelessness.' **According to Satish Deshpande, this is due to higher castes' 'invisibility' and lower castes' 'hyper-visibility.'**

Question 4.

(a) How is the tribal question related with the issues of integration and autonomy in modern India? (20 Marks)

Approach

- Brief introduction of tribal situation
- Debate of integration or isolation
- Issues faced by the tribals
- Rise in tribal assertion
- Conclusion

Solution

Article 342 of the Indian constitution refers to scheduled tribal communities, who account for 8.6 percent of India's population (Census, 2011). There are around 700 notified ST groups, which differ in terms of religion, families, and so on.

India has a complex tribal population. There is developmental debate regarding tribal with the issue of balance between isolation and integration since independence. The autonomy aspect of the policy aims to preserve their culture and prevent exploitation. It suggests that by limiting the influence of outsiders, the tribes can maintain their distinct identity and avoid the negative impacts of integration with the larger society. On the other hand, the integration component aims to protect the unique culture of the tribes while facilitating their integration into the mainstream society.

Debate of integration or isolation

- **According to Hutton's isolationist viewpoint**, tribal must be defended from traders, merchants, moneylenders, and others who seek to reduce tribal to landless labourers.

- **A British anthropologist Elwin,** believed that tribes could only grow along the lines of their "own genius" without disrupting their social and cultural life. They promoted the concept of autonomy, as well as self-government rights.

- Whereas the integrationist advocated for the integration of tribals into mainstream society in order to overcome the developmental gap. **For Ghurye tribes are 'backward Hindus,**' their seclusion is the main reason of their social backwardness, and they must be integrated into greater society.

- **According to assimilationists such as L.P.Vidyarti**, tribe-caste interlinkage is referenced in early Sanskrit scriptures - the Vedas have Nishads who sought caste rank, the Ramayana has Shabri, and the Mahabharta has Ghatotkacha and Eklavya.

- **After independence Jawaharlal Nehru** adopted the approach of controlled integration and gave the idea of '**Tribal Panchsheel'.** It means inclusion of tribal communities in different spheres of education, employment and administration without any imposition of the mainstream society

Challenges and issues

Despite various constitutional safeguards and other development measures the tribal communities had faced severe discrimination and they are-

- **Lack of representation** - tribal communities hardly have any say in policies and programmes

related to them.

- **Issue of 'Jal, Jangal and Jameen'** as tribal lands are acquired by the government for 'national development' and economic growth of the nation. Scholars like **Virginus XaXa** explained how big projects had reduced tribes to second class citizens.

- **Problem of stigma and social discrimination** e.g. criminal tribe's act.

- **Deficit in governance** - Acts like AFSPA and incident like Nagaland killings promote suspicion.

- **Committees like Dhebar commission and Xaxa committee** explain how tribal communities are poor in almost all social indicators, problem of eviction and displacement still persists, social discrimination still prevalent throughout the country

Rise of tribal assertion

- Niyamgiri movement, which was led by dongria tribe in Orissa against mining companies. The hasdeo forest movement in Chhattisgarh against coal mining is another example of tribal identity and unity.

- The Pathalgadi movement of Jharkhand forced the government to withdraw its controversial order related to land rights

- Various groups in the North East protested against the Citizenship amendment Act as it will promote migrant population in their region.

- The demands for political autonomy and extension of the 6th Schedule to tribal areas had been raised by numerous communities.

- On the political front the rise of Bhartiya Tribal party in Gujarat and Rajasthan showcase the rise of political awareness among the ST communities.

- In recent years, there have been several demands for tribal autonomy, including demands for the creation of tribal-majority states, greater representation in government and other institutions, and the recognition of tribal cultural and economic rights, recognition of separate Sarana Religious Code for tribal population.

Overall, the issue of integration and autonomy of tribes in India is complex and requires a nuanced approach that balances the need for social and economic development with the preservation of tribal identities and cultural practices.

(b) Comment on the factors behind the changing status of women in urban India. (20 Marks)

Approach

- Introduce by highlighting historical position of woman and broad change in status that we see today.
- Discuss factors behind the changing status of women in urban India
- Discuss the major issue woman still faces.
- Conclusion

Solution

The status of women in urban India has undergone a remarkable transformation in recent decades. From historically marginalized and restricted roles, women in urban areas are now experiencing increased empowerment, agency, and opportunities. As urbanization and social changes continue to shape the landscape, women are progressively challenging societal expectations, achieving educational milestones, participating in the workforce, and actively engaging in decision-making processes.

These change in status of women especially in urban India can be attributed to several factors, as discussed below:

- **Education:** The improvement in women's status in urban India can be attributed to increased access to education. The literacy rate of women has significantly increased, with urban areas showing higher literacy rates compared to rural areas. The literacy rate of women in India has increased by 68 per cent - up from 9 per cent at the time of Independence to 77 per cent at present. Urban areas in India have fared better than rural areas in terms of literacy rate. The literacy rate in rural India is 67.77 per cent as against 84.11 per cent in urban India. The rise in female literacy has empowered women, enabling them to pursue higher education, seek better employment opportunities, and participate more actively in society.

- **Legal reforms:** Legal reforms have played a crucial role in improving the status of women in urban India. Laws addressing issues such as dowry harassment, domestic violence, workplace harassment, and female infanticide have been enacted. The introduction of stricter punishments for crimes against women, as well as easier separation from estranged marriages, has provided women with legal protections and avenues for seeking justice. According to the 2011 Census, the urban divorce rate (0.89%) is slightly higher than the rural rate (0.82%), but by a wafer-thin margin.

- **Women's movements and activism:** Women's movements and activism have been instrumental in advocating for gender equality and women's rights. **Organizations such as the National Federation of Indian Women, All India Women's Conference**, and self-help groups have raised awareness, fought against gender-based violence, and challenged societal norms that perpetuate gender discrimination. These movements have empowered women to voice their concerns, demand their rights, and bring about social change.

- **Healthcare and reproductive rights:** Women's healthcare and reproductive rights have seen positive developments, especially in urban India. Efforts have been made to improve maternal healthcare, access to family planning services, and reproductive health education. **Government programs such as Janani Suraksha Yojana and Pradhan Mantri Matru Vandana Yojana provide financial assistance and support to pregnant women, ensuring better access to quality healthcare**.

- **Ownership of property:** An overall increase was observed in women's ownership (alone or

jointly with others) of land and property in India, with 43.3% women reporting ownership in the latest NFHS round as compared to 38.4% in NFHS-4 (2015-16). Studies have shown that property ownership has a positive impact on women's bargaining positions within households, as well as their economic and nutritional well-being. The rise in women's ownership reflects a shift in societal attitudes towards recognizing and protecting women's rights to property.

- **Technology and digital empowerment:** Technology and digital empowerment have played a significant role in transforming the status of women in urban India. Increased internet penetration and access to smartphones have provided women with information, communication tools, and digital platforms for education, entrepreneurship, and networking. Women are utilizing technology to bridge gaps, challenge stereotypes, and create opportunities for themselves.

- **Changing family dynamics:** Family dynamics in urban India have witnessed shifts towards more egalitarian arrangements. Women's influence in decision-making within households has increased, indicating greater agency and participation in shaping family matters. This shift in family dynamics reflects a changing mindset and recognition of women's abilities and contributions. According to the latest round of NFHS data, 88.7% women in India are now able to exercise influence in decision-making within households as compared to 84% women in 2015. 91% women in urban India reported enjoying greater agency in contrast to 87.7% of their rural counterparts.

However, there are still issues present in society that do not help the cause of women, whether in urban or rural India.

- **Employment:** Female participation rates in labor force declined from 34.1 per cent in 1999-00 to 27.2 per cent in 2011-12, and wide gender differences in participation rate also persists.

- **Scarcity of resources - According to J.C. Cadwell,** when there is a food shortage, unfavourable sociocultural attitudes operate against women, harming their nutrition, health, and death. Additionally, social and cultural conventions sometimes prevent women from consuming nourishing non-vegetarian cuisine, which results in nutritional deficiencies.

- **Patricia Uberoi** - Purdah or ghunghat ritual activities create a symbolic border between personal and public locations.

- **Digital Divide:** While the pandemic has increased digital adoption in India, it has also widened the existing gender digital divide. In 2020, men were 15% more likely to own a mobile phone in India and 33% more likely to use the internet as compared to women, according to the Mobile Gender Gap Report, 2021.

- **Violence:** Violence against women both inside and outside of their family has been a crucial issue in the contemporary Indian society. The condition of widows is one of the most neglected social issues in India. Because of widowhood the quality of life is lowered for many Indian women etc.

Addressing these challenges requires continued efforts from all stakeholders to ensure equal opportunities, rights, and protections for women in urban India. By promoting gender equality and addressing these remaining issues, urban India can further advance the status and well-being of its women, leading to a more inclusive and equitable society for all.

(c) What accounts for the growth and consolidation of the middle classes in modern India? (10 Marks)

Approach

- General definition of Middle Class.

- Factors responsible for growth and consolidation of the middle classes.

- Issues concerning the middle class

- Conclusion

Solution

Despite extensive study, there is no commonly agreed definition of the middle class; some scholars define it in terms of its link to the means of production, while others define it in terms of relative salaries or spending patterns. The middle class has notably evolved as a strong, influential, and dominating element of society, determining the nation's economy, polity, culture, education, and social interactions based on money, social status, education, occupation, and consumption. Common characteristics of the middle class include moderate to high income, higher education levels, a wide range of occupations, and a focus on cultural and social values such as education, professional achievement, and upward mobility.

The growth and consolidation of the middle classes in modern India can be attributed to several factors:

- **British colonial legacy: B.B. misra** explained that because of British rule classes emerged in India. In Misra's viewpoint the British attempted to create a class comparable to their own to assist the former in the administration of the country. The aim of the British was to create a class of imitators and not originators of new values and methods.

- **Caste and kinship networks:** Caste and kinship networks provide social support, opportunities for collaboration, and access to resources. **Pawan Verma talks about domination of upper castes in early middle class formation**.

- **Education: Andre Betteile** conceptualised the emergence of middle class in India as result of introduction of modern education and job opportunities under the colonial government**.**

- **Aspirations:** The middle class in India is driven by aspirations for upward mobility and an improved quality of life. This translates into a focus on savings, investment, and a desire for homeownership and other symbols of social status.

- **Middle-class values:** Middle-class values in India, like importance of education, hard work, ambition, financial responsibility, entrepreneurship, social mobility, and adaptability, fuel the growth and consolidation of the middle class.

- **Welfare Measures:** After independence, through reservation policies, central planning, and expanded education, the focus was on uplifting the deprived sections and states. As a result, the middle class witnessed a significant increase in numbers. Many communities benefited from reservation policies, gaining political power as well. For example, the Dalits under the BSP (Bahujan Samaj Party).

- **LPG Reforms:** In the post-economic reform era (liberalization, privatization, and globalization), opportunities for skilled manpower increased. New sectors were opened up, creating more job opportunities.

The middle class seized these opportunities and consolidated their numbers. With India being one of the fastest-growing countries in the world, the middle class is expected to continue growing.

- **Diversification of Occupation:** The Indian middle class encompasses a wide range of occupations, including professionals, managers, entrepreneurs, and skilled workers in various industries such as IT, finance, and healthcare. This diversification of occupations contributes to the growth and consolidation of the middle class.

Issues concerning the middle class

- **Caught between 'traditional' and 'modernity' -** in an economic sense, the emerging middle class wants to replicate Western ideas and practises while culturally adhering to tradition. Dominance of same-caste marriages, for example, or a surge in religious intolerance and hostility

- **An increase in 'Alienation'** - As a result of over-competitiveness and a lack of assistance, many employees in the corporate sector are experiencing alienation, depression, and other mental difficulties.

- **Women's Status** - Women's engagement in public spheres has expanded in recent years, although there are still limits to their liberty and empowerment. For example, there is a rise in sexual harassment and lower income than male peers.

- **The stereotypical roles of male as "breadwinner" and woman as "nurturer".** Contradiction in middle-class ideals; they are modern in commercial choices, yet concepts remain ingrained in tradition, for example, women's identity still revolves around mother and wife rather than as an individual entity

In summary, the growth and consolidation of the middle class in modern India can be attributed to various factors. However, it is important to acknowledge that the middle class is not a homogeneous group, and there can be conflicts and inequalities within it. Understanding the complexities and nuances of the middle class in India requires a multidimensional perspective and consideration of diverse factors at play.

Section B

Question 5. Write short notes with a sociological perspective on the following, in about 150 words each: 10x5=50 marks

(a) Privatization of education and increasing inequalities (10 Marks)

Approach

- Explain Privatisation in education.
- Relationship between privatization and increasing inequalities
- Impact of inequality in education
- Conclusion

Solution

Privatization in education means transferring ownership, control, and funding of educational institutions from the government to private individuals, organizations, or corporations. This includes privately-owned schools, public-private partnerships, and market-based principles. It aims to improve educational outcomes, but can also create inequalities and prioritize profit over equity.

There are significant disparities in education, both globally and within countries. These disparities can be seen in differences in access, quality, and outcomes. Access to education is not equal for everyone. Children from low-income families or marginalized communities often face barriers to accessing education, such as lack of financial resources, distance to schools, and discrimination.

Relationship between privatization and increasing inequalities:

- **Conflict theorists** argue that privatization in education can exacerbate educational disparities, as private schools predominantly serve the elite who can afford high fees. These schools often provide better educational resources and opportunities, leading to unequal educational outcomes between the rich and the poor, as well as different racial and ethnic groups. The profit-oriented approach of private schools may also result in the exclusion of marginalized groups, neglecting their educational needs.

- On the other hand, **functionalists** contend that privatization can improve educational quality and reduce disparities by introducing competition and efficiency. Private schools may offer higher quality education, better resources, and more opportunities, leading to improved educational outcomes. However, this perspective assumes equal access to private schools, which is often not the case for everyone, creating further inequalities.

- **From a symbolic interactionist viewpoint**, privatization can reinforce existing social hierarchies and symbols of status and prestige associated with private education. Private schools may be perceived as a symbol of elite status, thereby perpetuating social hierarchies and widening educational disparities among different social groups.

- **Feminists** argue that privatization can reinforce or exacerbate existing gender inequalities. The cost of private education can be a barrier for poor families who would prefer to send boy over girls to schools, further marginalizing girls from low-income backgrounds.

Impact of inequality in education

- **Disparity amongst pupils** -Groups who have historically lacked access to education have suffered in school. Children of illiterate parents from rural settings failed to comprehend the curriculum. Children from vernacular languages, for example, are at a disadvantage in a variety of competitive tests.

- **Reproduction of dominant culture** - when people from the higher stratum dictate education policy, there will be less place for opposing views and beliefs.

- **Promotion of stereotypes**- The education system is condemned by feminists like McRobbie and Sue Lee for fostering gender stereotypes via duplicating feminine duties in females.

- **Education commercialization has helped the parallel system of coaching classes**. The middle and even lower classes spend a fortune on their children's education by enrolling them in either coaching sessions or online classes. Kota in Rajasthan is a great illustration of how coaching schools have become factories.

As reversing privatization is not possible the focus should be on the potential solutions for reducing inequalities and promoting equitable access to education. These includes government regulation and oversight of private institutions, increased funding for public schools in underprivileged areas, public-private partnerships, providing scholarships and financial aid to underprivileged students, promoting the use of technology, and addressing broader social issues such as poverty and discrimination.

(b) Mahatma Gandhi National Rural Employment Guarantee Scheme for rural development. (10 Marks)

Approach

- Briefly explain MGNREGA Scheme.

- Positive impact of the scheme on rural development.

- Shortcoming of the scheme

- Conclusion.

Solution

MGNREGA is a social welfare program implemented by the Indian government in 2005 to provide employment to rural poor households. The program offers 100 days of wage employment per year to adult members who volunteer to do unskilled manual work through various projects related to agriculture, water conservation, and rural connectivity. MGNREGA aims to generate employment, enhance the livelihood security of rural households, and create durable community assets, making it one of the world's largest social welfare programs.

Positive impact:

- **The potential of MGNREGA to alleviate poverty and foster inclusive growth in rural India has been emphasized by Jean Drèze.** It has generated employment opportunities for a substantial number of rural households, leading to poverty reduction and increased incomes in rural areas.

- **Furthermore, the scheme has played a crucial role in empowering women** by providing them with employment options and promoting their involvement in community decision-making processes.

- MGNREGA has also been instrumental in creating employment opportunities for **socially marginalized communities**, contributing to their economic upliftment.

- Moreover, it has **facilitated the development of vital rural infrastructure** such as roads, bridges, and water conservation projects, thereby enhancing the overall quality of life in rural communities.

- The scheme's emphasis on sustainable practices like afforestation and water conservation has also made a **positive impact on environmental conservation efforts.**

- Additionally, **MGNREGA has acted as a deterrent to forced migration, particularly during periods when agricultural work is scarce**. By offering job opportunities locally, the scheme has helped prevent the displacement of rural populations.

Short comings:

- One key concern is the nature of the jobs created under the scheme, which are often unskilled manual labor. This type of work can lead to various work-related health issues, including fatigue and back pain.

- Furthermore, critics such as Ashwini Deshpande have highlighted that MGNREGA has contributed to labor market segmentation to some extent.

- While the scheme has empowered women by providing them with employment opportunities, it has also been criticized for reinforcing traditional gender roles.

- Potential discouragement of labor mobility and the creation of dependency on the scheme due to the provision of guaranteed employment.

- Instances of corruption and mismanagement have been reported, including the issuance of fake job cards, incomplete projects, and misappropriation of funds intended for MGNREGA.

- Additionally, delayed salary processing for employees working under the scheme has been a significant problem.

- The scheme's contribution to increased rural wages has resulted in higher input labor costs for agriculture, which, in turn, has led to an increase in food prices.

In summary, MGNREGA is an essential social welfare initiative that has had a significant impact on rural development and the reduction of poverty. Nevertheless, the long-term success and viability of the program will rely on the capacity of policymakers and stakeholders to tackle the social obstacles linked with the program and ensure its continued commitment to providing opportunities for underprivileged communities and promoting social equity.

(c) Different forms of Dalit assertion. (10 Marks)

Approach

- Define Dalit assertion.

- Various forms of Dalit assertion.

- Impact of Dalit assertion.

- Conclusion

Solution

Dalit assertion encompasses the collective endeavors and movements undertaken by individuals belonging to the Dalit community, which has historically occupied the lowest rung of the Indian caste system. These efforts are aimed at asserting their rights, confronting social prejudices, and advocating for equitable treatment and social justice.

Dalit assertion movement:

- The assertion movements by Dalits can be traced back to the colonial period when **social reformers such as Jyotirao Phule and BR Ambedkar** began advocating for Dalit rights and challenging the caste system.

- Following India's Independence, Ambedkar played a significant role in drafting the Indian Constitution, which included provisions for **affirmative action and reserved seats in educational institutions** and government jobs for SCs. Since then, the Dalit assertion in India has taken various forms, including socio-cultural, economic, and political, with significant phases such:

- **Political Movements:** The Bahujan Samaj Party (BSP) in India, led by Kanshi Ram and later Mayawati, has been a prominent political party representing Dalit interests and advocating for their rights.

- **Social Activism:** The Bhim Army, founded by Chandrashekhar Azad, is a grassroots Dalit organization that has been actively involved in organizing protests and demonstrations against caste-based discrimination and violence.

- **Dalit Cultural Movements:** The Dalit Panthers movement in Maharashtra, India, emerged in the 1970s and aimed to promote Dalit literature, art, and cultural expression to challenge social norms and create a sense of pride in Dalit identity.

- **Dalit Economic Empowerment:** The Dalit Indian Chamber of Commerce and Industry (DICCI) is an organization that promotes Dalit entrepreneurship and economic empowerment. It provides support, training, and resources to Dalit entrepreneurs to establish and grow their businesses.

- **Dalit Women's Movements:** The All India Dalit Mahila Adhikar Manch (AIDMAM) is a collective platform that focuses on addressing the specific issues faced by Dalit women. It works towards ending discrimination, violence, and exploitation faced by Dalit women and advocating for their rights.

- **Dalit Student Movements:** The Ambedkar Students Association (ASA) is a prominent Dalit student organization in universities across India. ASA raises awareness about caste-based discrimination in educational institutions, organizes discussions and events, and provides support to Dalit students.

- **Conversion movement:** In recent times, there has also been a surge in mass conversion movements to Buddhism among Dalits, indicating their desire to assert a distinct identity apart from Hinduism, initially initiated by Ambedkar in the 1950s.

Impact of Dalit assertion movement:

- Socially, it has led to a greater sense of community identity and solidarity, with Dalits being more vocal in asserting their rights. **Scholars like S.M. Michael argued that literature has played a key role in empowering Dalits and helping them assert their identity**.

- **Economically,** the assertion has led to greater access to education and employment opportunities, with affirmative action policies ensuring access to reserved seats in educational institutions and government jobs, improving their economic status.

- **Politically**, the assertion has led to greater representation in government and a greater say in the political process. The success of political parties such as the BSP has ensured that the interests of Dalits are represented at the highest levels of government.

- **Scholars like Gail Omvedt** argue that the Dalit assertion is not only about fighting for political rights but also creating a new cultural identity that is free from the shackles of caste.

In summary, the assertion movements of Dalits have significantly impacted their social, economic, and political status, leading to greater social integration, access to education and employment opportunities, and greater representation in government.

(d) Empowerment through 'Right to Education'. (10 Marks)

Approach

- Explain Right to Education Act and provisions
- Explain how the act leads to empowerment.
- Issues related to act criticism of the act.
- Conclusion.

Solution

The Right to Education Act, passed in August 2009 and enforced in 2010, made education a fundamental right for every child in India aged 6 to 14 years old. The Act ensures free elementary education, admission, attendance, and completion for all children in this age group, particularly those from economically weaker sections of society.

It establishes standards for pupil-teacher ratios, infrastructure, and teacher training, and prohibits mental harassment, physical punishment, screening procedures, capitation fees, and private tuition by teachers. The Act also emphasizes the importance of developing a curriculum that is child-centric, child-friendly, and consistent with constitutional values, and promotes the all-round development of the child.

Empowerment through the act:

- **Inclusion and Access:** The RTE Act recognizes education as a fundamental right for every child, ensuring that all children, regardless of their background, have access to quality education. This promotes inclusivity and empowers marginalized sections of society by providing them with equal educational opportunities.

- **Addressing Social Inequalities: Sociologists like Pierre Bourdieu and Max Weber have highlighted the role of education in perpetuating social inequalities.** The RTE Act aims to address this by reducing disparities and bridging the gap between rural and urban areas in terms of educational opportunities. By ensuring access to education for all, it helps to create a more equitable society.

- **Reservation for Disadvantaged Groups:** The RTE Act provides a 25% reservation for economically disadvantaged and socially marginalized groups in private schools. This reservation empowers these groups by giving them access to quality education in institutions that were previously inaccessible to them. It helps in breaking the cycle of social exclusion and provides a pathway for upward mobility.

- **Participatory Democracy and Governance:** The RTE Act emphasizes the importance of participatory democracy by mandating the formation of School Management Committees (SMCs) in elementary schools. This ensures the active involvement of parents and communities in the decision-making process of schools. By empowering parents and communities to contribute to the education system, it strengthens the accountability and effectiveness of the education policy.

- **Societal Development:** The empowerment of individuals through the RTE Act leads to the overall development of society. Education equips individuals with knowledge, skills, and critical thinking abilities, enabling them to contribute meaningfully to society. By providing equal educational opportunities, the RTE Act promotes human capital development and contributes to the socio-economic progress of the nation.

Criticism of the act:

- **Geeta Nambissan** argues that the Act provides a framework for promoting inclusive education, but challenges persist in ensuring equal opportunities and quality education for marginalized groups.

- **Nambissan highlights the need for systematic teacher training programs** and professional development to enhance the quality of education and ensure that teachers are equipped with the necessary skills and knowledge.

- Another criticism is that the Act has been poorly implemented and has not been able to achieve its stated goals. **Thinkers like Krishna Kumar have argued that the Act was rushed through without adequate consideration of its implementation and has led to bureaucratic hurdles**, corruption, and inefficiency. This has resulted in poor quality education, particularly in rural areas and among marginalized groups.

- **Complexity of Implementation**: Ramanathan highlights the challenges in implementing the Act, including issues related to infrastructure, teacher quality, and capacity building. The Act's goals are ambitious, but its successful implementation requires addressing these complexities.

Despite its limitations 'The Right to Education Act' has taken significant steps towards promoting social justice and reducing social inequalities by recognizing education as a fundamental right for every child in India. As such, the RTE Act remains a crucial step towards ensuring access to quality education for all children in India, and a beacon of hope for a more just and inclusive society.

(e) Differential sex-ratio and its implications. (10 Marks)

Approach

- **Define differential sex ratio.**
- **Various factors that contribute to differential sex ratios.**
- **Implications of a differential sex ratio.**
- **Solutions to problem of differential sex ratio:**
- **Conclusion**

Solution

Differential sex ratio refers to the uneven distribution of males and females within a population. In India, the sex ratio is the ratio of females to males in a given population. Specifically, it is the number of females per 1,000 males in the population. The sex ratio in India has been a matter of concern due to the persistent preference for male children and the practice of sex-selective abortion, which has resulted in an imbalanced sex ratio in favor of males. As of 2021, the sex ratio in India is estimated to be 934 females per 1,000 males.

Factors that contribute to differential sex ratios:

- **Patriarchal mind-set** - In this system, women have less personal autonomy, lower worth, and thus fewer resources at their disposal, as well as limited influence over the decision-making process that influences their own lives and status.

- **Food and resources** –According to J.C. Cadwell during shortage of food the unfavourable socio-cultural values operate against women as well as girls that ultimately impacts their health, nutrition and mortality.

- **Landholding households might prefer sons over daughters either to protect the land or to ensure inheritance of the land to sons**. A study by Arokiasamy and Goli (2012) found a positive association between landholding size and Child Sex Ratio in rural India, with land ownership associated with having more boys than girls.

- **Female infanticide** - Patriarchal male leadership in the family and community' support are at the root of this phenomenon; they are pressurised for infanticide, due to the marriage cost, family honour, etc. Social stigma, sense of guilt, etc., are less in case of abortion than in infanticide. This caused a large number of sex-selective abortions.

- **Misuse of modern sex selective techniques** to reinforce the traditional ideas of society. Even the providers of such services flouted the law and helped in girl elimination.

- **Marriage and dowry** - According to B.D. Miller (1981), systematic neglect of female children in north and northwest India is to be explained partly by the higher cost of marriage in this region than in south India. Moreover, under patriarchy, the earning of woman is not shared by her natal family members.

Implication of differential sex ratio:

- A skewed sex ratio can have significant implications, **including a marriage squeeze** where men have to delay their marriage due to fewer women of marriageable age.

- **Patricia Uberoi** highlights how a low sex ratio leads to increased competition among men for marriage partners, potentially leading to various social issues such as bride trafficking, forced marriages, and violence against women.

- **Amartya Sen:** Sen's article "More than 100 million women are missing" emphasizes the social

and ethical implications of gender disparities caused by sex-selective practices. He argues that the neglect and discrimination against women resulting from a low sex ratio lead to a range of social and economic consequences, including increased violence against women and decreased gender equality.

- **Sabiha Hussain**:She discusses how a gender imbalance affects women's access to resources, education, healthcare, and political participation, leading to socio-economic inequalities.

Solutions to problem of differential sex ratio:

- **Beti Bachao Beti Padhao Scheme –** The scheme was launched in 2015 to address the issue of decline in sex ratio.

- **To Increase sex ratio by preventing sex selection by enforcement of PCPNDT act** and legal action against quacks indulging in illegal abortions.

- Initiatives like Selfie with the daughter to promote awareness

- **Education - Ravinder kaur** argued that the education level of females can lead to women empowerment and an increase in informed choices and challenge the prejudiced choice of males over females

- Bringing on the stories of women role models in public that spreads social awareness of women empowerment rather than being taken as burden.

- Rollout campaigns on sensitisation towards women and children, making women safety cells, ensuring the safety of women on public transport systems, making cyber-crime cells are some other initiatives that need to be taken.

India must invest in policies to ensure women are not missing in the workforce to shed its "Missing Women" tag coined by Amartya Sen. Successful campaigns like Beti Bachao, Beti Padhao should be encouraged and made available even in rural areas, with ASHA workers playing a major role. Educating and sensitizing the youth regarding the importance of gender balance is also essential.

Question 6.

(a) Write a note on the uneven impact of "Green Revolution' on rural society. (20 Marks)

Approach

- **Introduce by giving a brief overview of Green Revolution.**
- **Mention positive impacts of the Green Revolution.**
- **Explain how benefits of green revolution (GR) were not equally distributed.**
- **Conclusion**

Solution

Green Revolution was a government programme of agricultural modernization. It was based on providing High Yielding Variety or hybrid seeds, along with pesticides, fertilizers and other inputs to farmers. The Green Revolution was aimed to increase food production, reduce poverty, alleviate hunger, and improve the overall standard of living in rural areas.

The positive impacts of Green Revolution can be seen as below:

- **Increased Crop Production:** Green Revolution resulted in a significant increase in grain output, establishing India as a major agricultural producer.

- **Self-Sufficiency in Food:** India achieved self-sufficiency in food-grains and reduced the need for imports. At times, India even had surplus stocks for export.

- **Improved Farmers' Income:** Green Revolution helped farmers raise their income and invest in agricultural productivity.

- **Industrial Growth:** Farm mechanization and increased demand for agricultural inputs stimulated industrial growth, including agro-based industries.

- **Rural Employment:** The Green Revolution created job opportunities in both agriculture and related industries, boosting rural employment.

The impact of the Green Revolution on rural society, however, has been uneven, as seen below:

Big Farmers vs Small Farmers:

- While the Green Revolution has achieved success in increasing production on large landholdings, it has also exacerbated economic disparities among big farmers, small and marginal farmers, and agricultural laborers. Income disparities have widened as a result.

- Only farmers with 10 acres or more were able to take full advantage of the situation, particularly those who could generate a surplus for the market. These farmers who could produce and sell excess agricultural products benefited the most from the Green Revolution.

Land Owner vs Tenant Cultivator:

- Tenant cultivators have faced negative consequences due to the increasing trend among large farmers to reclaim land previously leased to them for self-cultivation, leading to their displacement into the category of landless laborers.

• The widespread eviction of tenants and the decline in the area under tenancy have undermined the progress made through land reforms. As a result, one of the effects of the Green Revolution has been the significant growth of the agrarian proletariat in certain regions of the country.

Migrant labourer vs Local labourer:

• The Green Revolution has led to a significant influx of labor migration towards prosperous regions, particularly the migration of agricultural labor from Bihar and eastern U.P. to Punjab and Haryana. Consequently, the source areas of migration experience underdevelopment, further exacerbating regional disparities.

• A seasonal migratory pattern has formed, with thousands of employees moving between their home towns and more wealthy locations. **Jan Breman refers to the migrant labourers as "footloose labor."** Breman's study (1985) demonstrates that migrant landless labourers are not even paid the "minimum wage." They are chosen over local landless labourers because they may be exploited and paid lesser salaries.

Dominant caste vs Lower caste:

• The introduction of machinery such as tillers, tractors, threshers, and harvesters resulted in the displacement of service caste groups. The emergence of new dominant castes is closely linked to the Green Revolution. Multiple studies have shown that socially backward castes, specifically Other Backward Classes (OBCs), rather than traditionally landless scheduled castes, have benefitted significantly.

• **Rudolph and Rudolph** - As a result of the green revolution, affluent farmers got wealthier, expanding the rural income disparities. **Bullock cart capitalists gave way to tractor-driven capitalists after the revolution.**

Regional Disparity:

• The regions that experienced the technological transformation of the Green Revolution witnessed significant development, while other areas remained stagnant. The promotion of the Green Revolution was biased towards the western and southern parts of the country, resulting in concentrated benefits in specific regions known as the "Green Revolution belts."

• Consequently, agriculture in states such as Bihar, eastern U.P., and dry regions like Telangana remained relatively underdeveloped. These regions also maintain an entrenched feudal agrarian structure, where landed castes and landlords hold power over lower castes, landless workers, and small cultivators.

Gender disparity:

Another important dimension to consider is the gendered impact of the Green Revolution. Women, particularly those engaged in subsistence farming, faced increased workloads and limited access to resources. The technological changes primarily targeted male-headed households, further marginalizing women in rural societies.

To address these issues, it is crucial to adopt a more nuanced and inclusive approach to agricultural development. This approach should consider local contexts, promote sustainable practices, and address social and economic inequalities to ensure a more equitable and sustainable future for rural societies.

(b) Discuss the emerging forms of 'inequalities' and 'acute poverty' as major challenges of social transformation in India. (20 Marks)

Approach

- Define the terms "inequalities" and "acute poverty"

- Identify and discuss the emerging forms of inequalities in India.

- Discuss the problem of acute or extreme poverty in India.

- Examine the consequences of inequalities and acute poverty.

- Conclude appropriately.

Solution

Inequalities can be defined as the uneven distribution of opportunities, resources, and rewards among individuals or groups in society, leading to differences in various dimensions such as income, wealth, education, healthcare, and social status. On the other hand, acute poverty refers to extreme deprivation and a lack of access to basic necessities, including food, clean water, sanitation, healthcare, education, and housing.

Emerging Inequality:

India experiences economic inequalities, including a widening wealth gap, income disparities, and unequal resource distribution. It also faces gender inequalities characterized by gaps in education, employment, wages, and decision-making power. Additionally, it also experiences caste inequalities in the form of discrimination and limited opportunities for marginalized communities. Apart from these, the country witnesses emerging forms of inequalities, which include:

- **Digital Inequality:** With the rapid advancement of technology, access to digital resources and the internet has become crucial. However, disparities in digital literacy, internet connectivity, and access to technology contribute to digital inequalities. The richest 60 per cent Indians are four times more likely to use digital payment facilities than the poorest 40 per cent as per "Digital Divide: India Inequality Report 2022"

- **Educational Inequality:** With more reliance on private schools and closure of government run schools, disparities in educational opportunities is on the rise. Unequal access to quality education, inadequate infrastructure, and limited resources in certain regions or marginalized communities create educational inequalities.

- **Health Inequality:** Access to healthcare services, facilities, and resources is not uniformly distributed in India. Marginalized communities, rural areas, and economically disadvantaged populations often face barriers to healthcare. The report titled "India Inequality Report 2021: India's Unequal Healthcare Story" released by Oxfam India shows that the socio-economic inequalities seep into the health sector and disproportionately affect health outcomes of marginalised communities due to the absence of Universal Health Coverage (UHC).

- **Urban-Rural Divide:** Disparities between urban and rural areas persist in terms of infrastructure, access to basic services, employment opportunities, and quality of life. The rural-urban disparity, as measured by the ratio of urban-to-rural expenditure, has gone up from 1.63 in 1993-'94 to 2.42 in 2017-'18.

- **Occupational Inequality:** Discrimination based on caste, gender, and social background continues to affect occupational opportunities and mobility. Certain occupations and industries may remain inaccessible to specific groups, perpetuating occupational inequalities. The Oxfam India's 'India Discrimination Report 2022' shows that discrimination causes 100 per cent of employment inequality faced by women in rural areas in labour market and 98 per cent in urban areas.

Poverty:

However extreme poverty is estimated to have declined 12.3 percentage points between 2011 to 2019 in India, says a World Bank Policy Research Working Paper "Poverty has Declined over the last decade But Not As Much As Previously Thought". The extreme poverty count fell from 22.5% in 2011 to 10.2% in 2019 and the decline in rural areas was much higher than in urban areas, estimates the study. A recent International Monetary Fund paper had also suggested that extreme poverty in India was as low as 0.8% in 2019. The number of poor people in India dropped by about 415 million over the last 15 years, the Global Multidimensional Poverty Index report has revealed. However, the country still has the highest number of poor people and children worldwide.

Impact of inequality and poverty:

Inequalities and acute poverty in various dimensions have significant social, economic, and human impacts. They lead to reduced economic growth and productivity, limited access to resources and opportunities, social exclusion and discrimination, lost economic potential, inter-generational transmission of disadvantage, limited opportunities and social mobility, reduced human capital and skills gap, health disparities and limited access to healthcare, limited job opportunities and income disparities, and unequal access to basic services and resources.

It is important to address these consequences through targeted policies and interventions to promote inclusive development, equitable opportunities, and social justice.

(c) Discuss the various forms of environmental movements waged in India. (20 Marks)

Approach

- Overview of the environmental movement in India

- Impact of environmental movements in India.

- Limitations of the environment in India.

- Conclusion

Solution

An environmental movement is a collective effort to address environmental issues and promote sustainable practices. It involves activism, advocacy, and awareness-raising for the conservation of natural resources and ecosystems. The goal is to bring about positive change and create a more environmentally conscious society.

India has witnessed several significant environmental movements that have contributed to the protection of ecosystems, natural resources, and communities.

Some notable examples include:

- **Chipko Movement:** It began in the Garhwal Himalaya in April 1973. It involved illiterate peasants, including men, women, and children, using a unique protest method of hugging trees to prevent logging for export. Initially, their primary concern was using the trees for sustenance and survival rather than saving them. Over time, the movement expanded its focus to include broader ecological issues such as collective forest protection, forest management, and promoting renewable energy technologies.

- **Narmada Bachao Andolan:** This movement focused on opposing large dam projects on the Narmada River. It aimed to protect the rights of local communities and address the issues of displacement, loss of livelihood, and environmental degradation associated with such projects.

- **Silent Valley Movement:** The Silent Valley Movement aimed to protect the Silent Valley National Park in Kerala from being submerged by a proposed hydroelectric project. The movement emphasized the importance of preserving biodiversity and respecting the rights of indigenous communities.

- **Save the Western Ghats Movement:** The movement focused on conserving the ecologically sensitive Western Ghats region from unsustainable development practices. It highlighted the need for biodiversity conservation, sustainable livelihoods, and the protection of indigenous communities' rights.

- **Anti-GM Crop Movements:** Various movements have emerged in India against genetically modified (GM) crops, expressing concerns about their potential environmental impact, impact on food security, and farmer autonomy. These movements have advocated for rigorous scientific evaluation, transparency, and caution in adopting GM crops.

Recent environment movement includes:

- **Save Dehing-Patkai:** A movement against opencast mining in Dehing-Patkai Wildlife Sanctuary.

- **Save Aarey:** Protests against felling of Aarey Colony for Mumbai Metro's car shed.

- **Save the Sundarbans:** Campaign to protect the world's largest mangrove forest, home to diverse species.

- **#RighttoBreathe Protest:** in Delhi saw over 1,500 people gather at Amar Jawan Jyoti, India Gate on November 5 in response to an environmental crisis with an AQI of 494.

Impacts of the movements:

Environmental movements in India have made notable impacts. They have raised public awareness about ecological issues and compelled policymakers to address environmental concerns. These movements have contributed to policy changes, such as the passage of laws related to environmental protection and sustainable development.

Limitations of the movements:

However, environmental movements in India face several challenges. Vested interests, resistance from industries, limited resources, and conflicts with development agendas pose hurdles to the progress of these movements. Sustaining momentum, mobilizing public support, and ensuring long-term implementation of policies remain ongoing challenges

Despite achieving significant milestones, environmental movements in India continue to face challenges and require government support and policy reforms. They are still a crucial force in promoting sustainable development and addressing environmental challenges in the country.

Question .7

(a) Write a detailed note on the effects of growing slums in urban areas. (20 Marks)

Approach

- Define what slums are and provide data on increasing prevalence of slums in urban areas.

- Mention the causes of growing slums.

- Talk about effects of growing slums in urban areas.

- Also briefly talk about the importance of slums.

- Conclusion

Solution

The UN defines a slum as a living arrangement in urban areas lacking one or more of these amenities: durable housing, sufficient living area, access to improved water, access to improved sanitation facilities, and secure tenure.

According to a report prepared by government committee headed by Dr Pranob Sen, principal adviser, erstwhile Planning Commission, India's urban slum population is registering an alarming rate of growth and was expected to cross 100 million by 2017 from the estimated 75.2 million in 2001.

There are several reasons for the formation of slums such as:

- Slums form due to land squatting by migrants who lack formal housing options.

- The movement of the middle class away from certain areas creates vacant spaces that eventually turn into slums.

- Slums emerge around sources of low-paying employment, as people settle near their workplaces.

- **Scholars like TB Ramachandran attribute slum formation to the lack of proper urban planning in Indian cities**.

- **MSA Rao highlights the role of "Mohalla Culture," where communities develop their own informal settlements**.

- Demographic changes, such as expanding modernity and the decline of agriculture, contribute to the growth of slums.

- **Marxist argue that slum is a conscious creation of political and economic dominant class**.

Effects of growing slums:

- Slums attract rural poor by offering a glimpse of city life, while obscuring its hardships. Slum dwellers are vulnerable to waterborne diseases (e.g., typhoid, cholera) and more serious conditions like cancer and HIV/AIDS.

- Women and children in slums are particularly susceptible to social issues like prostitution, beggary, and child trafficking.

- Slum areas are associated with high crime rates due to neglect of education, law enforcement, and government services.

- Other prevalent problems include hunger, malnutrition, limited education, high infant mortality, child marriage, and child labor.

- **Victor D'souza of Chandigarh University in his field study showed that that SC/ST population predominantly comprise slum population. Thus, the slums also become site of social segregation.**

- Slums are typically associated with informal economic activities, such as street vending or unregulated labor. While these activities provide income, they often result in low wages, job insecurity, and exploitation.

- The slum dwellers lack access to formal employment and necessary skills. Thus, the economic potential of a city may be underutilized due to the exclusion of slum residents from the formal economy.

- Slums have poor waste management practices, leading to environmental pollution and health risks. Rapid expansion of slums causes deforestation and depletion of natural resources as settlements encroach on surrounding areas.

Significance of slums:

- Despite the issues associated with slum formation, slums serve latent functions for society, such as affordable housing for the poor and migrants.

- Slum settlements accommodate more people in less space and foster solidarity among residents with common backgrounds.

- They attract rural migrants, serving as a source of cheap labor. Informal shopping areas like Dharavi market offer affordable goods.

- Slums provide a hub for artisans and contribute to the informal sector, including street vendors, supporting the economy and enhancing product accessibility.

The effects of growing slums in urban areas are far-reaching, impacting society, the economy, and the environment. Urgent action is needed to address these challenges. By implementing comprehensive strategies that prioritize slum upgrading, affordable housing, social and economic empowerment, and sustainable urban planning, we can mitigate the detrimental effects of slums and create more inclusive and sustainable cities.

(b) Discuss the changing nature of the problems of working class in the informal sector of the economy. (20 Marks)

Approach

- Define the working class and Informal sector.

- Characteristics of the informal sector.

- Key issues that the working class in the informal sector.

- Mention the need for government and policy responses to the issues.

- Conclusion

Solution

The working class consists of people who primarily earn their income through physical labor or manual work. On the other hand, the informal sector encompasses economic activities that operate outside formal labor laws or government regulations. This sector usually involves self-employment, casual labor, and small-scale unregistered businesses.

Characteristics of the informal sector:

The informal sector is characterized by fluctuating employment patterns and a prevalence of casual and contractual jobs. It is characterized by distinct production structures and work dynamics, lacking social security measures and welfare regulations. The workplace is scattered and fragmented and working hours varies, according to the informal agreement between the employer and workers. Further, the informal sector is marked by low wages and income instability. They often lack access to formal financial services, leaving them without opportunities for savings or credit.

The working class within the informal sector encounters various significant issues that have evolved over time.

- According to the Periodic Labour Force Survey, more than 90 percent of workers in India are engaged in informal work. Among them, rural workers significantly outnumber their urban counterparts.

- Economic insecurity remains a major concern as these workers are highly susceptible to fluctuations in market conditions and demand.

- Vendors encounter multiple challenges, including reliance on money lenders, lack of dignity, delayed payments, underemployment, violence against employees, and oppression and mistreatment by local authorities.

- The COVID-19 pandemic shed light on the precarious nature of jobs in the informal sector. While many individuals in the organized sector were able to work remotely, numerous unorganized sector firms faced closure due to resource shortages and the inability to work from home.

- Sectors dominated by women tend to have lower wages compared to male-dominated sectors. For instance, home-based workers and domestic workers receive less than half the remuneration earned by workers in male-dominated fields like construction. Women in the informal sector are often concentrated in lower-level occupations.

- Migrant workers, who constitute a significant portion of the informal sector, frequently face discrimination, xenophobia, and social exclusion, which further exacerbate their vulnerabilities. Language barriers, cultural differences, and unfamiliarity with local customs create additional challenges in their integration into local communities.

- Furthermore, exploitative working conditions persist among the working class in the informal sector. These workers endure long hours, hazardous environments, and limited access to labor rights.

Factors contributing to the problems:

- Globalization has fostered intensified competition and a stronger focus on cost reduction, affecting job stability and income levels.

- Technological progress has simultaneously generated fresh prospects while displacing traditional jobs, necessitating workers to adapt and acquire new skills.

- Urbanization has also played a role in shaping labor market dynamics, contributing to the growth of informality within rapidly expanding cities.

- Lack of proper regulations and inadequate enforcement has exacerbated these issues.

Government and policy responses:

- Governments can take action by encouraging formalization through incentives for registration and streamlining bureaucratic processes.

- Expanding access to social protection is essential, which includes providing health insurance, retirement plans, and unemployment benefits.

- Strengthening labor laws and enforcement mechanisms is crucial for safeguarding workers' rights and promoting decent working conditions.

- Furthermore, offering training programs and entrepreneurial support can enhance the skills and economic prospects of informal sector workers.

To sum up, the evolving dynamics of the labor market are reflected in the changing nature of issues faced by the working class **in** the informal sector. Nevertheless, taking proactive measures through government interventions and policy responses can help resolve and reduce these problems experienced by the working class in the informal sector.

(c) What are the factors accounting for the resurgence of ethnic identity movements in India? (10 Marks)

Approach

- Define the concept of ethnic identity movements

- Factors accounting for the resurgence of ethnic identity movements.

- Conclusion

Solution

Ethnic identity movements refer to collective efforts by specific ethnic communities or groups to assert, promote, or protect their distinct cultural, linguistic, and social identities. Ethnic identity movements often involve mobilization, activism, and advocacy aimed at achieving recognition, representation, and equal rights for the respective ethnic group within a broader societal context.

India's diverse heritage is marked by numerous ethnic communities, each possessing its unique cultural legacy. Over centuries of coexistence, a profound sense of ethnic identity has evolved among these various groups. However, there have been instances in Indian history where these ethnic groups have mobilized themselves on various grounds.

The rise of ethnic movements in India can be attributed to multiple factors such as:

- *Economic factors and regional disparities* play a significant role. Industrialization have often favored certain ethnic groups or regions, leading to feelings of relative deprivation among others. This sense of being exploited or left behind can fuel ethnic mobilization. For instance, the Punjab insurgency in India is often cited as an example of relative deprivation leading to ethno-nationalism.

- *Political centralization and the nation-building efforts of post-colonial societies* have also contributed to the rise of ethnic movements. The early nationalist leadership, in their pursuit of modernization and unity, often downplayed ethnic differences that had roots in colonial rule and national mobilization. However, these differences resurfaced as groups sought to assert their cultural and political identities. The rise of ethnic movements among the indigenous tribes in Northeast India can be seen as a response to the centralizing policies of the Indian government, which led to the erosion of their traditional way of life and cultural identities.

- *Historical reasons stemming from the colonial period* have also played a role. The colonial era brought about politico-territorial integration while simultaneously providing opportunities for cultural and ethnic groups to organize themselves politically. This laid the foundation for later ethnic mobilization. The demand for separate statehood by the Bodoland Territorial Council (BTC) in Assam, led by the Bodo community, traces its roots to historical grievances and aspirations for self-governance based on ethnic identity.

- *Additionally, competition for scarce resources*, both economic and political, can fuel ethnic movements. Development and access to resources can strengthen the bargaining power and organizational capacity of ethnic groups, leading to increased mobilization.

- *Further, the illegal migration of people from outside the country* has also been a reason for ethnic movements. The Assam Movement, also known as the Assam Agitation, was a protest against illegal immigration from Bangladesh, which was perceived as a threat to the indigenous communities of Assam. The movement demanded the detection and deportation of undocumented immigrants.

- *Finally, cultural deprivation and the fear of losing cultural identity* can also drive ethnic mobilization. Minority ethnic groups may feel insecure about their position in the face of a dominant majority and seek to protect and preserve their distinct cultural identities. The demand for separate statehood in Tamil Nadu by the Dravidian movement reflects a desire to protect and preserve the cultural identity and language of the Tamil-speaking population in the face of perceived dominance by the Hindi-speaking north.

The resurgence of ethnic identity movements in India can be attributed to a combination of socio-political, economic, cultural, and global factors. Understanding these factors is crucial for fostering inclusivity, addressing grievances, and building a more harmonious and diverse society.

Question 8.

(a) Bring out the impact of the declining significance of the agrarian economy. (20 Marks)

Approach

- Concept of the agrarian economy
- Factors contributing to the decline.
- Impacts of the decline on the agrarian economy.
- Conclusion

Solution

An agrarian economy refers to an economic system in which agriculture plays a dominant role in terms of employment, production, and contribution to the overall economy. Agrarian economy involves various interconnected elements such as land ownership, land tenure systems, agricultural markets, government support programs, agricultural inputs, and rural infrastructure.

Since 1991, the contribution of agriculture to India's GDP has declined by approximately 12-13 percentage points. In 1991, agriculture accounted for around 30% of the GDP, whereas as of 2021, it contributes around 18%.

Factors contributing to the decline:

- **Urbanization and Industrialization:** The rapid shift of population from rural to urban areas due to urbanization and industrialization has reduced the agricultural workforce and diminished the significance of the agrarian economy.

- **Globalization and Trade Liberalization:** The liberalization of global trade has exposed the agricultural sector to increased competition from imports, negatively affecting the economic viability of traditional farming practices.

- **Fragmented Landholdings:** The prevalence of small and uneconomical land sizes in rural areas hampers agricultural productivity and profitability.

- **Limited Access to Credit:** Farmers face challenges in accessing institutional credit, relying heavily on informal sources of finance, which hinders their ability to invest in modern farming techniques, equipment, and inputs.

- **Price Fluctuations and Market Instability:** The lack of price stability, inadequate marketing infrastructure, and exploitation by middlemen often lead to low income for farmers and reduced incentives for agricultural activities.

- **Land Degradation and Environmental Concerns:** Soil erosion, depletion of natural resources, water scarcity, and environmental degradation adversely affect agricultural productivity, especially in regions with unsustainable farming practices.

- **Policy Neglect:** Inadequate policy support, inefficient implementation of agricultural schemes, and neglect of rural infrastructure development impede the growth and sustainability of the agrarian economy.

- **Lack of Technological Adoption:** Limited access to modern farming technologies, insufficient extension services, and low levels of technology adoption hinder agricultural productivity and innovation.

The impacts of the declining significance of the agrarian economy are varied and intricate:

- **Rural Poverty and Unemployment:** The decline in the agrarian economy has led to increased rural poverty and unemployment as agricultural jobs become scarce and less lucrative.

- **Income Disparities:** The decline of the agrarian economy has widened income disparities between urban and rural areas, resulting in economic inequalities and uneven development.

- **Migration and Rural-Urban Divide:** The decline of the agrarian economy has triggered a rise in rural-to-urban migration, leading to a rural-urban divide and associated social challenges, such as overcrowded cities and strained urban infrastructure.

- **Loss of Traditional Knowledge and Practices:** The decline of the agrarian economy has resulted in the erosion of traditional agricultural knowledge, practices, and cultural heritage, impacting local communities and their identities.

- **Social Dislocation and Challenges:** Rural communities are grappling with social dislocation and challenges due to the disruption of their traditional way of life, including the loss of community cohesion, cultural values, and social support systems.

- **Social Inequality:** The decline of the agrarian economy can reinforce social inequalities, particularly affecting marginalized groups and lower-caste communities that are often dependent on agriculture. They face increased vulnerabilities and limited access to resources and opportunities.

- **Identity and Pride:** Agriculture has been deeply ingrained in Indian society and culture, providing a sense of identity, pride, and connection to the land. The decline of the agrarian economy can impact the collective identity and cultural values of rural communities.

- **Family Structure:** The transition away from agriculture often leads to changes in family structures, with increased migration, separation, and fragmentation. There is also a rise in female-headed households in villages.

- **Marriage Patterns:** The decline of the agrarian economy influences marriage patterns in rural areas. Economic instability and reduced income opportunities may result in delayed marriages or changes in marital preferences.

- **Kinship Systems:** As rural youth migrate to urban areas, the proximity and frequency of interactions within extended families decrease, impacting kinship ties, social support networks, and the transmission of cultural values and traditions.

- **Social Tension:** The decline of the agrarian economy has contributed to social tensions within rural communities. Economic distress, unemployment, and income disparities may lead to increased competition for resources, disputes over land ownership, and social inequalities. The rise in demand or reservation by the dominant community is a result of the decline in the agrarian economy.

However, addressing the challenges faced by rural communities and promoting sustainable development require comprehensive policies that prioritize agricultural reforms, rural infrastructure development, and social welfare programs. By recognizing the evolving nature of the agrarian economy, India can work towards ensuring a more inclusive and balanced growth trajectory for all its citizens.

(b) Examine the impact of industrialization and urbanization on family structure. (20 Marks)

Approach

- Mention the impact of industrialization and urbanization on family structure

- Mention the aspect of family structure that are still intact despite industrialization and urbanization

- Conclude appropriately

Solution

Urbanization and industrialization lead to profound societal transformations, including shifts in economic systems, demographic patterns, social structures, cultural practices, and the overall way of life. These changes often involve the growth of cities, increased mobility, technological advancements, changing family dynamics, and the emergence of new social norms and values.

Industrialization and urbanization have brought about significant changes in family structures and dynamics, leading to the emergence of various trends and shifts in society:

- **Shift to Nuclear Families:** Industrialization and urbanization have led to a shift from extended or joint families to nuclear families. As individuals migrate to urban areas for employment opportunities, they often form smaller family units consisting of parents and their dependent children.

- **Symmetrical Family:** It has contributed to a more egalitarian family structure known as the symmetrical family. In this type of family, both spouses share household responsibilities and contribute to the economic well-being of the family.

- **Transnational Family:** It has facilitated global migration, resulting in the formation of transnational families. These families are characterized by members living in different countries or regions due to work or educational opportunities, creating new dynamics and challenges for family relationships.

- **Rise of Cohabitation:** It has led to an increase in cohabitation, where couples live together in a committed relationship without formal marriage. This trend is influenced by changing attitudes towards marriage, increased focus on personal autonomy, and the desire to test compatibility before formalizing a long-term commitment.

- **Dual-Income Families:** With industrialization and urbanization, there has been a rise in dual-income families (as envisioned by Michael Young and Peer Willmott), where both partners engage in paid employment. Economic demands and the pursuit of gender equality have prompted more families to rely on multiple sources of income for financial stability.

- **Increase in Single-Parent Households:** It has contributed to an increase in single-parent households, often headed by single mothers. Factors such as divorce, separation, or the choice to raise a child independently have become more prevalent in urban areas.

- **Filliocentric Family:** It has shifted the focus of the family from being centred around the authority of the husband and father (patriarchy) to being centred around the welfare and needs of the children (fillocentrism).

- **Decline in Authority of Elders**: With industrialization and urbanization, traditional hierarchical structures within the family, such as the authority of elders, have weakened.

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The nuclear family model emphasizes autonomy and individual decision-making, reducing the influence of older generations.

- **Same-Sex Families:** It has facilitated greater acceptance and recognition of same-sex relationships, leading to the formation of same-sex families. Legalization of same-sex marriage and increased societal support have allowed same-sex couples to form committed partnerships and raise children.

- **Cohabitation Before Marriage:** It has resulted in an increase in cohabitation before marriage. Couples now often choose to live together and establish a committed relationship before or instead of getting married. This trend is influenced by changing attitudes towards marriage, personal preferences, and economic considerations.

- **Brother-Sister Relationship:** It has impacted sibling relationships. Increased educational and employment opportunities for both genders have led to greater equality between brothers and sisters, fostering more egalitarian relationships and mutual support.

- **Decline in Fertility Rates:** It has generally been associated with a decline in fertility rates. Factors such as increased access to education, urban living expenses, and changing societal values have led to smaller family sizes and lower birth rates in urban areas.

In the context of India, despite urbanization and industrialization, certain fundamental aspects of family structure have remained relatively unchanged.

- These include the prevalence of arranged marriages, the significance of extended family networks, the adherence to traditional gender roles and hierarchies, and the continued importance of caste and community affiliations in marriage alliances.

- Additionally, the practice of joint family living, though less common than in the past, still exists in certain regions and communities.

But the overall transformations in family structures and dynamics can be attributed to the social, economic, and cultural changes brought about by industrialization and urbanization. They reflect the adaptation of families to new circumstances and opportunities in urbanized and industrialized societies.

(c) How is ageing becoming an emerging issue in Indian society? (10 Marks)

Approach

- Define the term ageing.

- Discuss the emerging challenges (issues) faced by the elderly population in India.

- Conclusion appropriately

Solution

Clark Tibbitts defines ageing as the survival of a growing number of people who have completed the traditional adult roles of making a living and childrearing. In India, 60 has been mostly accepted for the purpose of classifying aged persons.

India's elderly population (aged 60 and above) is projected to touch 194 million in 2031 from 138 million in 2021, a 41 per cent increase over a decade, according to the National Statistical Office (NSO)'s Elderly in India 2021 report.

Challenges faced by the elderly population:

The ageing population presents both medical and sociological challenges. The elderly is at a high risk of infectious diseases, and the demographic transition in India varies across different states due to socio-economic development, cultural norms, and political contexts. This makes it difficult for policymakers to provide geriatric care that considers all these factors. As a result, elderly care is becoming an important issue for both the public and private sectors, requiring solutions to various emerging issues such as:

- **Infrastructure Deficiency for ageing population:** As the aging population grows and chronic diseases become more prevalent, there will be an increasing need for improved physical infrastructure for elderly citizens. Insufficient physical infrastructure is a significant obstacle to providing comfort and care to the elderly.

- **Shifting Family Dynamics creating insecurity for ageing population:** India's traditional joint family system has historically safeguarded the social and economic well-being of the elderly. Traditional values in Indian society have emphasized respect and care for the elderly. However, with the growing prevalence of nuclear families in recent years, the elderly is likely to experience emotional, physical, and financial insecurity in the future.

- **Lack of Social Support:** The elderly in India is particularly vulnerable due to inadequate government spending on social security programs. In urban areas, the elderly depends heavily on hired domestic help to meet their basic needs in an increasingly crowded and chaotic city. This has led to increased social isolation and loneliness.

- **Social Inequality:** The elderly population is heterogeneous, with a rural-urban divide. Rural elderly people are less vulnerable than their urban counterparts, in part due to the continued prevalence of joint family values. However, not all elderly people receive the same level of support as a result of socio-cultural factors. In one study, it was found that elderly women were the poorest, had the lowest income per person, the highest negative affective psychological conditions, the lowest likelihood of having health insurance coverage, and the lowest consumption expenditure.

- **Availability, Accessibility, and Affordability of Healthcare:** With the trend towards nuclear families, elder care management is becoming increasingly challenging, particularly for adult children who are responsible for their parents' well-being.

Managing home care for the elderly is a major challenge due to the small, unorganized service providers that offer suboptimal care. Health insurance coverage in India is primarily limited to hospitalization. The concept of geriatric care is an area that has been largely neglected in the country. Most government facilities, such as day care centres, old age homes, counselling, and recreational facilities, are located in urban areas.

- **Increasing economic dependence:** Elderly individuals who live with their families are largely dependent on the family's economic capacity for their economic security and well-being. Elderly individuals often lack financial protection, such as sufficient pensions or other forms of social security in India. Poverty is the most significant challenge facing older persons, which increases the risk of abuse. Due to their financial dependence, elderly individuals are vulnerable to infections and have low priority for their own health. Pradeep Kumar Panda, in his study of Orissa found that increasing economic strains of family lead to poor care of adults in family.

- **Failure to Reap Demographic Dividend:** Rapid ageing at low levels of health and socio-economic development will reduce prospects of reaping the demographic dividend and push the state towards getting older before getting richer.

- **Regional variation:** The southern states of India are experiencing an advanced stage of ageing compared to the northern states. This has created opportunities for migration from the northern states to fulfill the labor demand in the south. It is important to create favorable migration policies to prevent potential tensions based on regionalism.

The United Nations has designated the years 2021-2030 as the "Decade of Healthy Ageing," urging governments, civil society, international organizations, professionals, academia, the media, and the private sector to work together to achieve "ten years of concerted, catalytic, and collaborative action to improve the lives of older people, their families, and the communities in which they live." To deal with the emerging challenges of an ageing population in India, we should respond positively to the UN's call to make this decade the decade of healthy ageing.

Mains 2017 - Paper 1

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Section - A

Question 1.

a) Explain how sociology has emerged as a distinct discipline based on rationality and scientific temper. (10 Marks)

Structure:

- **Introduce with the emergence of sociology as a distinct discipline.**
- **Discuss the nature of sociology based on rationality and scientific temper.**
- **Conclude.**

Solution:

The emergence of sociology as a distinct discipline stemmed from the need to systematically study and comprehend society's complexities and dynamics. Thinkers like Auguste Comte, Emile Durkheim, and Max Weber laid the groundwork by advocating for empirical methods and scientific analysis in understanding social phenomena.

Recent examples like social media's impact on identity formation, the gig economy's influence on labor relationships, and the evolving structures of family units due to urbanization and globalization. These recent sociological studies highlight the ongoing relevance of sociology in interpreting and navigating the rapidly changing social landscape.

Nature of sociology based on rationality and scientific temper:

1. **Empirical Study and Scientific Method:** Sociological inquiry involves empirical study and scientific methods to understand social phenomena. **Max Weber** advocated for Verstehen, the empathetic understanding of social behavior. **Examples** include studies using surveys and experiments to analyze the impact of social media on mental health, reflecting a Weberian approach.

2. **Positivism and Quantitative Analysis: Auguste Comte** emphasized the application of positivist methods to study society. Modern sociologists use quantitative analysis to measure social trends, such as the use of statistical data to analyze income inequality trends in different social groups.

3. **Objectivity and Systematic Observation: Emile Durkheim** stressed objectivity in studying social facts. Sociological studies employ systematic observation to remain objective, for instance, research on the impact of immigration on urban communities, reflecting **Durkheim's** emphasis on social facts.

4. **Hypothesis Testing and Theory Construction:** Sociology involves hypothesis testing and theory construction to explain social phenomena. **Karl Marx's** theory of class struggle remains influential. Recent examples include studies on income disparity and its relation to social tensions, contributing to contemporary theories on social conflict.

5. **Critical Thinking and Rational Analysis:** Critical thinking and rational analysis form the core of sociological inquiry. **Georg Simmel** highlighted the importance of analyzing social interactions. Recent research examining the impact of technology on human relationships reflects Simmel's focus on social interactions and their dynamics.

6. **Qualitative Research and Interpretive Analysis:** Interpretive analysis, as advocated by **Max Weber**, involves understanding the subjective meanings individuals attach to their actions. Recent qualitative research on workplace culture or identity formation, using interviews and observations, reflects Weber's interpretive approach.

7. **Complexity and Interdisciplinary Approach:** Sociology addresses the complexity of societal issues through an interdisciplinary approach. Recent studies involving sociology, psychology, and economics to analyze consumer behavior in the digital age reflect the multifaceted nature of sociological inquiry.

In conclusion, sociology has evolved as a distinct discipline grounded in rationality and scientific temper by adopting empirical research, systematic observation, and critical analysis.

The scientific rigor inherent in sociology has facilitated a nuanced comprehension of societal structures, human behavior, and cultural dynamics, enabling the discipline to continuously evolve, analyze, and interpret the multifaceted nature of society with empirical evidence and logical reasoning.

b) Examine ethnomethodological and phenomenological perspective as critique of positivism. (10 Marks)

Structure:

- **Define ethnomethodological and phenomenological perspective.**
- **Explain how ethnomethodology and phenomenology share a critique of positivism.**
- **Conclude**

Solution:

Ethnomethodology seeks to understand the method by which individuals construct, negotiate and agree upon reality. It questions the possibility of an objective science of the subjective human condition. People are seen as accomplishing their everyday lives through a variety of artful practices. It is the study of the everyday practices used by ordinary members of society in order to deal with their day-to-day lives.

Heritage, Linstead define it as the study of "the body of common-sense knowledge and the range of procedures and considerations by means of which the ordinary members of society make sense of, find their way about in, and act on the circumstances in which they find themselves". Ethnomethodology is certainly not a macrosociology in the sense intended by **Durkheim** with his concept of a social fact, but its adherents do not see it as a microsociology either. Ethnomethodologists are interested in neither micro structures nor macro structures.

They are concerned with the artful practices that produce both types of structures. Hilbert argues that ethnomethodology "transcends" the micro-macro issue because it is concerned "with social practices" [membership practices].

Phenomenology is a research approach aimed at the study of the variability of human experience of social phenomenon. A key concern of the phenomenologist is to capture a subject's immediate pre-reflexive experience of a phenomenon that is before it is conceptualized, theorized, categorized, or reflected upon. The objective of phenomenology is to describe the barest contents of human experience, "the things themselves." Phenomenology can provide social researchers with a deeper understanding of the meaning of social phenomena. **Edmund Husserl (1859-1938), a German mathematician**, founded the philosophical movement of phenomenology. Husserl believed that phenomenology suspended all suppositions, was related to consciousness, and was based on the meaning of the individual's experience. It involves the systematic investigation of consciousness.

Ethnomethodology and phenomenology share a critique of positivism

1. **Critique of Objective Reality:** Both ethnomethodology and phenomenology challenge the positivist view of an objective reality. Ethnomethodology, influenced by **Harold Garfinkel**, argues that people create and maintain their social reality through everyday interactions. Recent studies examining social media use or online communities reveal how individuals construct different realities, challenging a singular objective truth.

2. **Emphasis on Subjective Experience:** Phenomenology, inspired by **Edmund Husserl**, focuses on subjective experiences and meanings. It criticizes positivism's neglect of individual experiences. Recent research in mental health or cultural studies often uses phenomenological approaches to understand individual experiences, feelings, and perceptions.

3. **Rejection of External Social Forces:** Ethnomethodology and phenomenology critique positivism by rejecting the emphasis on external social forces determining behavior.

   Erving Goffman's dramaturgical analysis in ethnomethodology explores how individuals actively manage impressions in social settings, shaping their behavior irrespective of external social structures.

4. **Importance of Social Context and Interaction:** Both approaches highlight the significance of social context and interactions. Phenomenologist **Alfred Schutz** stressed the importance of social context in shaping individual perceptions. Ethnographic studies, such as those examining workplace dynamics or community interactions, use these perspectives to understand social life within specific contexts.

5. **Emphasis on Human Agency:** Ethnomethodology and phenomenology underscore the role of human agency in shaping social reality. **Herbert Blumer's** symbolic interactionism within ethnomethodology focuses on how individuals assign meaning to symbols in their interactions, showcasing human agency. Contemporary research on social movements or cultural changes often employs these frameworks to study how individuals actively influence societal changes.

6. **Rejection of Value Neutrality:** Ethnomethodology and phenomenology challenge the positivist notion of value neutrality in research. They advocate for acknowledging researchers' subjective involvement in the research process. Recent feminist and critical race theory studies often adopt these perspectives, emphasizing the researcher's positionality and its impact on knowledge production.

7. **Focus on Everyday Life and Practical Action:** Both ethnomethodology and phenomenology emphasize the significance of understanding everyday life and practical action in shaping social reality. Recent studies examining mundane activities, such as mealtime interactions or leisure activities, utilize these perspectives to understand the social order inherent in routine practices.

In essence, the ethnomethodological and phenomenological perspectives provide compelling critiques of positivism in sociology. Both perspectives challenge the positivist emphasis on an objective, external reality by highlighting the subjective, experiential, and context-bound nature of human social interactions.

Rejecting the belief in a singular, objective truth, these perspectives emphasize the significance of everyday life, individual agency, and the construction of social reality through shared meanings and interactions. By foregrounding subjective experiences and the intricacies of social life, ethnomethodology and phenomenology offer insightful criticisms that prompt a reexamination of traditional positivist assumptions in understanding and studying the complexities of human societies.

c) Illustrate with example the significance of variables in sociological research. (10 Marks)

Structure:

- **Define variables in sociological research.**
- **Emphasize the crucial role of variables in sociological research.**
- **Conclusion.**

Solution:

Variables are specific characteristics or attributes of the more general concepts, or more specifically the attributes of events, objects and things that are observed and controlled by the researcher.

They are empirical properties which take up one value or another. Earl R. Babbie- Variable is a logical set of attributes. Use- Variables help formulate hypothesis. In any social experiment, the researcher needs to identify the variables and then establish which of them are dependent and which are independent.

Durkheim's study of suicide-used multivariate or variable analysis. He studied the effect of independent variables like religion, gender and marital status on dependent variable viz suicide.

Types of variables.

Dependent & Independent Variables

Dependent Variables: The variable that depends on other factors that are measured. These variables are expected to change as a result of an experimental manipulation of the independent variable or variables. It is the presumed effect.

Independent Variables: The variable that is stable and unaffected by the other variables you are trying to measure. It refers to the condition of an experiment that is systematically manipulated by the investigator. It is the presumed cause.

Qualitative and Quantitative

Qualitative- These are variables which take non-numerical value. Example- Gender, Religion

Quantitative- These are variables that take up a numerical value. Example-Age, Income

Continuous and Discreet variables

Discreet variables have a definite value.

Continuous Variables can't be expressed as a particular value. Example: Studying in which class will elicit a number whereas the level of learning will have limitations in being expressed as a number, though attempts are made to make continuous variables discreet.

1. **Quantification and Measurement:** Variables play a pivotal role in enabling quantification and measurement in sociological research. **Max Weber's** emphasis on understanding social actions led to the application of quantitative measures. **For instance**, recent studies analyzing the relationship between socioeconomic status (variable) and political participation (dependent variable) use statistical methods to measure these factors, illustrating their crucial role in empirical research.

2. **Identification of Patterns and Correlations:** Variables aid in identifying patterns and correlations in social phenomena, a principle recognized by **Emile Durkheim**. Contemporary studies investigating the correlation between educational attainment (variable) and income

levels (dependent variable) often reveal patterns demonstrating how education impacts earning potential, contributing to Durkheim's emphasis on social order and structural-functional analysis.

3. **Causal Relationships and Hypothesis Testing: Herbert Blumer** and his symbolic interactionism theory highlight how variables facilitate the testing of hypotheses and the exploration of causal relationships. Recent research examining variables such as racial diversity (independent variable) and workplace productivity (dependent variable) utilizes causal analysis to understand the impact of diversity on organizational effectiveness.

4. **Exploration of Social Structures and Change:** Variables aid in the exploration of social structures and societal changes, aligning with **Karl Marx's** theory of social conflict. Sociologists analyzing variables like class (variable) and power distribution (dependent variable) reveal insights into social disparities, reflecting Marx's focus on social inequalities and the dynamics of power within societies.

5. **Multivariate Analysis and Complex Interrelationships:** Sociological studies using multivariate analysis, influenced by **Talcott Parsons'** structural functionalism, examine complex interrelationships among variables. For example, research investigating variables like family structure (variable) and children's academic performance (dependent variable) considers various factors within family dynamics, reflecting Parsons' systems approach to society.

6. **Comparative Analysis and Cross-Cultural Studies:** Variables facilitate comparative analysis and cross-cultural studies, reflecting the work of **Pitirim Sorokin**. Sociological studies examining variables such as cultural values (variable) and political ideologies (dependent variable) across different societies provide insights into cultural differences and societal values, resonating with Sorokin's interest in cultural dynamics.

7. **Theorization and Conceptual Frameworks:** Variables contribute to the theorization and development of conceptual frameworks within sociology. **George Herbert Mead** emphasized the role of individual agency and the symbolic nature of interactions. Recent studies focusing on variables like self-identity (variable) and social interactions (dependent variable) contribute to the theoretical understanding of identity formation and symbolic interactions within society, aligning with Mead's perspectives.

Variables serve as the cornerstone of sociological research, playing a vital role in comprehending, analyzing, and explaining complex social phenomena. They allow for empirical investigation, measurement, and the identification of patterns and correlations within society, enabling sociologists to formulate and test hypotheses, ultimately contributing to the development of sociological theories and understandings.

Through the study of variables such as social statuses, behaviors, or demographic characteristics, sociologists can elucidate social structures, causal relationships, and societal changes. Their significance lies in providing a systematic framework to explore multifaceted aspects of society, ensuring a nuanced and structured approach to understanding the dynamic nature of social life.

d) Critically analyze Talcott Parsons conception of pattern variable'. (10 Marks)

Structure:

- **Introduce and elaborate with the Parsons concept of "pattern variable".**

- **Analyze the limitations or criticisms of Parsons' concept of pattern variable.**

- **Conclusion.**

Solution:

Pattern variables, as conceptualized by **Talcott Parsons** in his structural functionalist theory, denote the diverse modes of behavior or action that individuals may adopt within social situations. These patterns are observable and recurring, representing normative expectations guiding individual conduct in various social contexts. Parsons emphasized the existence of predictable and structured behavioral orientations that individuals choose to follow within societal norms, highlighting the flexibility and adaptability of behavior in maintaining social order.

In relation to motivational orientation and value orientation, in the performance of roles, each actor faces dilemmas. These dilemmas emanate from strains in an individual's choice of or preference within a range of orientations both related to needs and to values. The actor must choose between the options, before she or he can act with respect to the situation.

(ADAPCO)

- **Affectivity versus Affective Neutrality:** Affectivity versus affective neutrality concerns the dilemma of role performance where evaluation is involved in relation to a situation. How much should a situation be evaluated in emotional terms or with a degree of emotional neutrality? This poses a difficult choice in most roles that we are expected to perform in society. For example: the mother-child relationship. It has high degree of affective orientation, but discipline is also required. So on many occasions a mother would have to exercise affective-neutral role in relation to her child's socialization. But mother-child relationship is essentially dominated by affectivity. In comparison, doctor-patient relationship brings out the aspect of affective neutrality that characterizes a doctor's role. But according to Parsons in all role performance situations the dilemma of choice and its degree of expression or commitment remains.

- **Self-orientation versus Collectivity Orientation:** Similarly, in this case pattern variable the main issue is that of moral standard in the procedure of evaluation. The moral standard arises from the fact that actor has to make a choice between his or her own gratification and its deferment for the good of a larger number of people, a collectivity. Some form of altruism and self-sacrifice is involved. The dilemma of this pattern variable has always been present in human life from primitive mode of economy and society to modern civilization. But as Parsons has rightly pointed out, institutionalization of such values is always fragile. This is because the response to the situation by the actor is always in the form of a dilemma.

- **Universalism versus Particularism:** This is a pattern variable which defines the role situation where the actor's dilemma is between the cognitive versus the cathective (or emotional standards) evaluation. A very good example of roles adhering to universalistic standards of human behavior are role performances which go strictly by legal norms and legal sanctions. If one abides by the rule of law irrespective of personal, kinship or friendship considerations, then that would be an example of the universalistic mode of role performance.

If one violates legal norms only because the person involved is kin or a friend, then particularistic considerations would be said to be operating. Parsons says that in societies where the role of the bureaucracy of formal organizations and modern institutions have become widespread there the dilemmas of Universalism and particularism have become a matter of choice in everyday life.

- **Ascription versus Achievement:** The actor's dilemma in the ascription versus achievement pattern variable is based on whether or not the actor defines the objects of his or her role either in terms of quality or performance. In India a very good example of this pattern variable is the role performance governed by the caste system. In the caste system, the statuses of persons are determined not on the basis of their personal achievement or personal skills or knowledge but on the basis of their birth. Ascription is based on assigning certain quality to a person either by birth, or age, or sex or kinship or race. Achievement is based on personal acquisition of skills and levels of performance in society.

- **Specificity versus Diffuseness:** Here, pattern variable concerns the scope of the object of role performance. Scope, in this case, is to be understood in terms of the nature of social interaction. Some social interactions, such as between doctors and patients or between buyers and sellers of goods in the market, have a very specific scope. A doctor does not have to understand the social, financial or political background of his or her patients in order to treat them and to give them a prescription. So is the case of sellers of commodities in the market, who do not have to know the general details of the life of their customers. Such roles are specific in terms of the standards of response between actors. On the contrary, some role relationships are very general and encompassing in nature. Such roles involve several aspects of the object of interaction. Some examples of such role relationships are friendship, conjugal relationship between husband and wife, relationships between kin of various degrees.

Criticisms of Parsons' concept of pattern variable:

1. **Rigidity and Overemphasis on Social Order:** Critiques argue that Parsons' concept assumes a rigid social order and overlooks the dynamism and diversity within societies. **Michel Foucault's** work on power dynamics critiques the fixed nature of norms. Recent studies exploring gender fluidity or non-binary identities challenge rigid social norms, reflecting the limitations of Parsons' theory in accounting for diverse social expressions.

2. **Assumption of Universal Norms:** Parsons' concept assumes universal norms, which may not apply to all social contexts. **Edward Said's** work challenges universalized norms, especially in Western theories. Example in postcolonial studies or indigenous rights movements highlight the limitations of applying universal norms across diverse cultural contexts, criticizing Parsons' assumption of universally applicable norms.

3. **Neglect of Individual Agency:** Critics argue that Parsons' focus on pattern variables neglects individual agency in shaping behavior. Symbolic interactionist **Herbert Blumer's** theory emphasizes individual interpretation and agency in social interactions.

   Recent research on micro-level interactions or identity formation emphasizes the active role of individuals, critiquing Parsons' neglect of individual agency in his theory.

4. **Exclusion of Conflict and Change:** Parsons' concept minimizes the role of conflict and social change. Conflict theorists like Karl Marx or contemporary **Manuel Castells** highlight the importance of conflict in societal development. Recent sociological studies on social movements or labor unrest critique Parsons' concept for neglecting conflict dynamics and the inevitability of

social change.

5. **Limited Adaptability to Diverse Social Realities:** Critics argue that Parsons' concept may not adequately adapt to diverse social realities. **Judith Butler** critique fixed gender norms. Recent studies in feminist sociology or LGBTQ+ rights movements challenge traditional gender norms, revealing the limitations of Parsons' theory in accommodating diverse and evolving social realities.

Talcott Parsons' conception of "pattern variable" presents a framework that captures normative behavioral patterns within social systems, emphasizing predictability and stability in societal structures. However, a critical analysis reveals inherent limitations in its applicability to dynamic and diverse social realities. The rigid assumption of universal norms and the neglect of individual agency and social change pose challenges to the model's comprehensiveness.

Despite its contributions in understanding social order and the role of norms in societal cohesion, criticisms regarding its static nature and exclusion of conflict dynamics highlight the need for a more adaptable and nuanced theoretical framework that can account for the complexities of evolving social landscapes, individual agency, and varied cultural contexts.

e) Can we equate 'poverty' with 'poor living'? Elaborate your answer. (10 Marks)

Structure:

- **Define 'poverty' and 'poor living'.**

- **Compare and contrast 'poverty' and 'poor living.'**

- **Conclusion.**

Solution:

'Poverty' refers to a state of deprivation characterized by the lack of essential resources and economic means required for a decent standard of living. **Karl Marx,** emphasize poverty as a social condition stemming from unequal distribution of resources within capitalist societies.

'Poor living' extends beyond economic deprivation, encompassing inadequate living conditions, limited access to services, and social exclusion. **Amartya Sen's** capabilities approach highlights how 'poor living' isn't solely about income, but about the inability to access education, healthcare, and participation in societal activities.

For instance, poverty, represented by income below a certain threshold, can lead to 'poor living' conditions like inadequate housing or lack of access to quality education, illustrating the multidimensional nature of social deprivation beyond financial constraints.

Compare and contrast 'poverty' and 'poor living.'

1. **Economic Deprivation vs. Multidimensional Deprivation:** 'Poverty' primarily addresses economic deprivation, focusing on income levels below a specified threshold. 'Poor living' extends beyond financial constraints, encompassing multidimensional deprivation such as inadequate housing, limited access to healthcare, education, and societal exclusion. **Amartya Sen's** capabilities approach emphasizes the multifaceted nature of deprivation beyond income levels.

2. **Social Exclusion vs. Societal Marginalization:** 'Poverty' can lead to social exclusion due to limited resources, impacting participation in society. **Max Weber's** concept of social stratification highlights economic disparity leading to social divisions. 'Poor living' often signifies societal marginalization, encompassing exclusion from social and cultural participation due to inadequate living conditions. **Emile Durkheim's** theory on social integration and cohesion underscores the importance of societal inclusion in well-being.

3. **Economic Measures vs. Quality of Life Indicators:** 'Poverty' is often measured through economic indicators like income levels or GDP per capita. 'Poor living' focuses on quality of life indicators encompassing health, education, housing, and social participation beyond economic measures. For instance, the Human Development Index (HDI), developed by economist Mahbub ul Haq, measures overall well-being beyond income.

4. **Universal Measure vs. Contextual Understanding:** 'Poverty' is often measured using universal thresholds, but the experience varies across cultural and geographical contexts. Sociologist Karl Marx's theory of alienation highlights the varying experiences of economic deprivation in different societies. 'Poor living' emphasizes the importance of understanding contextual factors that shape individuals' experiences of deprivation. Recent sociological research on urban poverty or rural disparities demonstrates how the experience of 'poor living' varies based on local context and culture.

5. **Policy Implications:** 'Poverty' often informs policies focusing on economic assistance and income redistribution to alleviate financial hardships. 'Poor living' prompts policies addressing comprehensive social welfare, including education, healthcare, housing, and community development. **William Julius Wilson's** work on urban poverty emphasizes the need for multifaceted policies to address social disparities beyond income support.

6. **Challenges in Measurement and Identification:** 'Poverty' has clearer and standardized measurements based on income thresholds, enabling easier identification and comparison across populations. 'Poor living' faces challenges in quantification due to the subjective nature of quality of life indicators. It necessitates a more nuanced and qualitative approach in measurement, making direct comparison and identification complex across diverse contexts.

7. **Root Causes and Systemic Issues:** 'Poverty' is often seen as a result of unequal distribution of resources within economic systems, reflecting **Karl Marx's** focus on economic inequalities. 'Poor living' can be attributed to systemic issues such as inadequate public services, housing disparities, and educational inequalities, as highlighted in studies on education or healthcare disparities by sociologists like **Pierre Bourdieu or Paulo Freire.**

8. **Dynamic Interrelation and Mutual Impact:** 'Poverty' and 'poor living' share a dynamic interrelation where poverty can lead to poor living conditions, and inadequate living conditions can perpetuate poverty cycles. **Herbert Spencer's** concept of interdependence within society emphasizes how these aspects mutually influence each other, contributing to social challenges and disparities.

In conclusion, the distinction between **'poverty' and 'poor living'** lies in their varying dimensions of social deprivation. While 'poverty' primarily refers to economic insufficiency, 'poor living' encompasses a broader spectrum of multidimensional inadequacies including inadequate housing, limited access to services, social exclusion, and quality of life indicators. The interconnection between these concepts is undeniable. However, equating them overlooks the multifaceted nature of social deprivation.

Understanding the differences between 'poverty' and 'poor living' is vital for the formulation of effective policies and interventions aimed at alleviating societal disparities and improving the overall well-being of individuals within diverse social contexts.

Question 2.

Structure:

- **Highlight foundational development of sociology as an independent discipline.**

- **Explain distinctiveness and specialization of Sociology as a discipline.**

- **Conclude.**

Solution:

Sociology emerged as an independent discipline in the 19th century amidst the significant social changes triggered by the Industrial Revolution and the Enlightenment period. The discipline originated from the works of **Auguste Comte,** who coined the term 'sociology' and emphasized the scientific study of society. Scholars like **Emile Durkheim, Max Weber, and Karl Marx** further contributed to the foundational development of sociology by introducing theories on social order, rationalization, and social conflict. These pioneers focused on empirical research and the systematic study of social interactions, social structures, and cultural phenomena, laying the groundwork for sociology as an independent field distinct from philosophy and the natural sciences, and solidifying its status as a discipline aimed at understanding the complexities of human society.

Sociology, while distinct in its approach, shares a symbiotic relationship with other social sciences, fostering interdisciplinary connections that enrich our understanding of societal dynamics. This cross-pollination is evident in the works of **Émile Durkheim**, who emphasized the collective conscience and social integration, influencing fields like anthropology and psychology, notably in studies on social cohesion and collective mentalities.

Additionally, the amalgamation of sociological principles with economics, as demonstrated by **Karl Marx's** analyses of capitalism and social inequality, exemplifies the interconnectedness of sociology with other disciplines. For instance, the examination of labor markets and class struggles reveals how economic structures intersect with social relations, reflecting the intrinsic ties between sociology and economics.

Distinctiveness and specialization of Sociology as a discipline.

- **Social Structures and Institutions:** Sociology specializes in the study of social structures and institutions, examining their impact on individuals and societies. Example include **Manuel Castells'** Network Society theory, analyzing how digital communication shapes social interactions, and the study of family structures by **Talcott Parsons**, which highlights the roles and functions within the family unit, particularly amidst changing family dynamics due to globalization and technological advancements.

- **Social Inequality and Stratification:** Sociology uniquely focuses on social inequality, encompassing economic, racial, and gender disparities. Pierre Bourdieu's theory of cultural capital elucidates how societal privileges and advantages are unequally distributed among social classes, exemplified in contemporary discussions on income inequality, access to education, and disparities in healthcare, as seen in the Gini coefficient studies of income inequality across different nations.

- **Social Change and Dynamics:** The discipline centers on understanding social change and dynamics. **Anthony Giddens'** theory of structuration highlights the interplay between social structures and individual agency, evident in movements like #MeToo, exploring how social media empowers individuals to challenge entrenched power dynamics and societal norms.

- **Globalization and Societal Impacts:** Sociology investigates the effects of globalization on societies worldwide. **Arjun Appadurai's** theory of global cultural flows examines the transnational movement of ideas and cultures, reflected in studies on cultural hybridization and the impact of global consumerism on local traditions and identities.

- **Urban Sociology:** Sociologists like **Georg Simmel** and **Louis Wirth** have contributed to the study of urban life and its impact on social behavior and communities. **Example:** involve **Richard Florida's** concept of the creative class and urban gentrification, illustrating how urban areas attract and retain talent, contributing to economic growth but also accentuating socio-economic disparities.

- **Environmental Sociology:** Specializing in the interplay between society and the environment, this field studies human impact on the ecosystem. **Ulrich Beck's** theory of the risk society addresses environmental concerns, as seen in studies on climate change and societal responses, exploring the social and cultural implications of environmental degradation.

- **Medical Sociology:** Sociological perspectives on health and illness, as advocated by **Talcott Parsons**, focus on the social determinants of health. Recent examples include studies on the social determinants of mental health, illustrating how social and economic factors influence mental well-being and access to mental health services.

- **Sociology of Knowledge:** Investigating how society shapes knowledge and vice versa, this area of study, influenced by **Peter Berger and Thomas Luckmann's** work, examines the construction of reality and social perceptions. **Examples:** include studies on the impact of social media on knowledge dissemination and the formation of public opinion, exploring the role of online platforms in shaping collective knowledge and beliefs.

The discipline of sociology has been witnessing evolving relationships with other social sciences, marked by increasing interdisciplinary collaboration and knowledge exchange.

The rise of interdisciplinary studies, such as socioeconomics, social psychology, and sociolinguistics, indicates the growing convergence of disciplines. Sociologists are integrating diverse methodologies and theoretical frameworks from these fields to enrich their analyses, creating a more comprehensive understanding of complex social phenomena. This shift signifies a progressive departure from disciplinary silos toward a more integrated and holistic approach to studying human societies, acknowledging the interconnections among various social sciences for a more nuanced comprehension of societal complexities.

b) Examine the basic postulates of positivism and post-positivism. (20 Marks)

Structure:

- **Define positivism and post-positivism.**
- **Highlight the differences between the two paradigms.**
- **Discuss critiques of both positivism and post-positivism.**
- **Conclude.**

Solution:

The word positivism is derived from the French word positivisme, in turn, derived from positif. In its philosophical sense, it means 'Imposed on the mind by experience'. Positivism asserts that all authentic knowledge allows verification and that all authentic knowledge assumes that the only valid knowledge is scientific.

Auguste Comte argued that, much as the physical world operates according to gravity and other absolute laws, so does society, and further developed positivism into a Religion of Humanity.

His View of Positivism, therefore, set out to define the empirical goals of sociological method. The most important thing to determine was the natural order in which the sciences stand—not how they can be made to stand, but how they must stand, irrespective of the wishes of anyone

Post-Positivism: It accepts that reality is independent of our thinking about it, and that observation and measurement are at the core of a scientific endeavor. It also accepts that observation is laden with theory, beliefs and values.

It recognizes that observation can contain error and observation is fallible and theory revisable. It says that researchers are inherently biased by their cultural and social/political positioning and experience.

Aspect	Positivism	Post- Positivism
Nature of Reality	Belief in an objective, external reality that exists independently of human perception.	Acknowledges the subjective nature of reality, influenced by cultural, social, and individual perspectives.
Example	A positivist might study crime rates by focusing on statistical data and trends to understand criminal behavior.	A post-positivist may study crime by considering societal factors, cultural norms, and individual experiences that shape criminal behavior.
Research Approach	Emphasis on quantitative, empirical methods and the scientific approach to gather data.	Recognizes the limitations of solely objective observations, acknowledges the role of human subjectivity, and may use mixed methods approaches.
Example	Positivists might use surveys or experiments to measure social phenomena like the impact of education on income levels.	Post-positivists could combine surveys with in-depth interviews to understand how individual perceptions about education and income influence each other.
Role of the Researcher	Objective and detached, aiming for value-free research and maintaining distance from the subject.	Acknowledges the influence of the researcher's perspective and considers their impact on the research process.
Example	A positivist studying economic inequality might focus solely on economic indicators without considering the subjective experiences of individuals.	A post-positivist examining economic inequality may consider the subjective experiences of individuals affected by policies and societal structures, understanding the personal impact.
Knowledge and Truth	Belief in empirical evidence and facts, aiming for universal truths and generalizations.	Recognizes the subjectivity in knowledge, focusing on multiple truths and context-specific understanding.
Example	Positivists might seek to establish general laws explaining human behavior based on quantitative data.	Post-positivists might focus on understanding context-specific truths, acknowledging different experiences of individuals that may not fit within universal generalizations.
Concept of Objectivity	Objective observation without acknowledging the influence of personal biases or perspectives.	Accepts the existence of subjectivity and individual perspectives, aiming for a more reflexive understanding of research.

Example	Positivists might conduct a study on poverty rates purely through statistical data, aiming for an objective view.	Post-positivists might include personal reflections on how their biases or background affect their interpretation of poverty rates, leading to a more reflexive approach.
Role of Theory	The emphasis on theory to predict and explain phenomena based on empirical observations.	Acknowledges the limitations of theory to completely capture the complexity of social reality and encourages multiple perspectives.
Example	Positivists might use theory to predict human behavior based on observed patterns.	Post-positivists might use theory as a framework but allow flexibility to incorporate various perspectives, recognizing the limitations of any single theory.

Critiques of Positivism:

- **Neglect of Subjectivity and Context:** Positivism's emphasis on objectivity and quantifiable data overlooks subjective experiences and the influence of context on social phenomena. The critique is that this approach oversimplifies complex social realities. Example: In the study of poverty, while quantitative measures like income levels are important, positivism might overlook the subjective experiences and cultural contexts that influence how individuals experience poverty.

- **Inadequate Understanding of Social Complexity:** Positivism tends to focus on observable, measurable variables, often oversimplifying complex social issues. Critics argue that social phenomena are multifaceted and cannot be fully comprehended through quantitative measures alone. Example: **Émile Durkheim** critiqued positivism by arguing that social facts cannot be reduced to individual-level explanations.

- **Assumption of Value Neutrality**: Positivism claims to maintain complete objectivity and value-neutrality in research, but critics argue that all research is inherently influenced by the values and biases of researchers, impacting data collection and analysis. Example: **Max Weber** critiqued this aspect by suggesting that researchers cannot be completely value-free, as their personal values influence their choice of research topics and methodologies.

- **Overemphasis on Empirical Data:** Critics argue that the positivist approach's over-reliance on empirical data limits the understanding of social phenomena, as certain aspects of social life cannot be quantified or measured. Example: **Michel Foucault's** work critiques the reliance on quantitative data in understanding power dynamics and discourses within society, suggesting that power operates in more subtle and qualitative ways beyond what can be quantified.

Critiques of Post-Positivism:

- **Subjectivity Overshadowing Objectivity**: Post-positivism's recognition of subjectivity sometimes results in an overemphasis on individual perspectives, neglecting the importance of objective, empirical evidence and generalizability. Example: Post-positivist approaches in gender studies, while acknowledging subjective experiences, might overlook broader statistical trends that could help identify systematic issues.

Feminist theorists like **Judith Butler** critique the overemphasis on individual subjectivity over broader social structures.

- **Inadequate Methodological Rigor:** Critics argue that the flexibility in methods within post-positivism can lead to methodological inconsistency, making it difficult to establish reliable and replicable research standards. Example: Post-structuralist thinkers like **Jacques Derrida** have been critiqued for the lack of consistency in their methodologies, making it challenging to establish a cohesive framework for research.

- **Neglect of the Role of Theory**: Some critiques suggest that post-positivism's reluctance to adhere to overarching theories might limit its ability to provide a comprehensive understanding of social phenomena. Example: Post-positivist approaches may disregard the utility of broader social theories, impacting the depth and breadth of understanding. The work of **Anthony Giddens** critiques the lack of integration of theory in certain post-positivist approaches.

- **Challenge in Establishing Objective Reality:** While acknowledging subjectivity, post-positivism faces challenges in establishing shared or objective realities, which could lead to difficulties in establishing a unified understanding of social phenomena. Example: Postmodernist thinkers like **Jean-François Lyotard** critique the idea of a unified truth, suggesting that multiple truths exist, making it challenging to reach a consensus.

In conclusion, the examination of the basic postulates of positivism and post-positivism reveals their distinct philosophical foundations and methodological approaches. While positivism underscores empirical observation, objectivity, and the pursuit of universal laws, post-positivism challenges the notion of pure objectivity, recognizing the role of subjectivity, context, and multiple perspectives in understanding complex social phenomena.

Understanding these paradigms is crucial in sociology, as it allows for a critical appraisal of research methods and the appreciation of diverse perspectives, ultimately contributing to a more nuanced and comprehensive sociological analysis of the intricate fabric of society.

c) Elaborate the main tenets of interpretative perspective in sociology. (10 Marks)

Structure:

- **Define the interpretative perspective in sociology.**

- **Explain the main tenets of interpretative perspective in sociology.**

- **Highlight potential criticisms of the interpretative perspective.**

- **Conclude.**

Solution:

The interpretative perspective in sociology, also known as the interpretative or hermeneutic approach, is a theoretical framework that focuses on understanding and interpreting the subjective meanings and social contexts individuals assign to their actions and interactions within society. This perspective places significance on the subjective understanding of human behavior and social phenomena, emphasizing the importance of social meanings, context, and cultural nuances in shaping social interactions.

Key concepts within this perspective include **'Verstehen'** (understanding) as introduced by **Max Weber**, which involves empathetically comprehending the motives and meanings underlying human actions. Overall, the interpretative perspective offers a nuanced and rich understanding of human behavior within diverse social contexts.

1. **Subjective Understanding:** Emphasizes the significance of subjective understanding in interpreting social phenomena. It focuses on the meanings individuals attribute to their actions and interactions. Example: Ethnographic studies by **Erving Goffman,** such as "The Presentation of Self in Everyday Life," examine how individuals construct social identities through dramaturgical performances, emphasizing the subjective nature of social interactions and self-presentation.

2. **Social Context and Meaning:** Stresses the importance of social context and the meanings attached to actions within specific social settings. Example: **Howard Becker's** work on labeling theory examines how societal reactions create deviance, highlighting the social context and the subjective meanings attached to labeling certain behaviors as deviant or normal.

3. **Verstehen (Understanding):** Based on **Max Weber's** concept, it involves empathetically understanding the motives and meanings underlying human actions and behaviors. Example: Recent studies on online communities, like Alice Marwick and danah boyd's research on social media platforms, use Verstehen to understand how individuals interpret and construct identities within digital spaces.

4. **Qualitative Methods:** Prefers qualitative research methods such as in-depth interviews, participant observation, and ethnography to capture the depth and nuances of social interactions and meanings. Example: Ethnographic research by sociologist Arlie Hochschild on emotional labor explores the qualitative aspects of emotions in the workplace, focusing on the nuanced experiences and meanings attached to emotions within specific job roles.

5. **Role of Researcher and Validity:** Acknowledges the role of the researcher as an active participant in understanding and interpreting the social world. Validity is achieved through rich, qualitative data.

Example: Annette Lareau's research on parenting styles and social class used participant observation and in-depth interviews to understand how cultural and economic factors influence child-rearing practices, highlighting the significance of the researcher's engagement and qualitative data.

6. **Contextual Understanding and Multiple Realities:** Acknowledges the contextual nature of social phenomena and the existence of multiple subjective realities. Example: The work of sociologist Patricia Hill Collins on intersectionality demonstrates how social categories such as race, gender, and class intersect to shape multiple and context-dependent experiences of oppression and privilege.

Criticisms of the interpretative perspective:

1. **Subjective Understanding:** Emphasizes the significance of subjective understanding in interpreting social phenomena. It focuses on the meaning's individuals attribute to their actions and interactions. Example: Ethnographic studies by **Erving Goffman**, such as "The Presentation of Self in Everyday Life," examine how individuals construct social identities through dramaturgical performances, emphasizing the subjective nature of social interactions and self-presentation.

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In conclusion, the interpretative perspective in sociology stands as a foundational approach that emphasizes the subjective understanding of human behavior within social contexts.

The interpretative perspective significantly contributes to a richer understanding of human behaviors, acknowledging the complexities of diverse social realities, and highlighting the pivotal role of subjective experiences in shaping social phenomena. Its focus on the intricate tapestry of human meanings and interactions remains invaluable in comprehending the multifaceted nature of societal life.

Question 3.

Structure:

- **Briefly introduce Emile Durkheim's work "Suicide".**
- **Explain distinct sociological method adopted by Emile Durkheim.**
- **Limitations of his theory of suicide.**
- **Conclusion.**

Solution:

Defining Suicide:

"Any death caused directly/indirectly, by a positive/negative action of the victim himself which he knows will produce this result". Durkheim used scientific methods, multivariate analysis, concomitant variables, surveys, etc. Durkheim drew certain conclusions about Suicide Rate:

- It is not a psychological phenomenon.
- There are wide range of variables impacting it.
- Rate of suicide in different societies is fairly constant.

Distinct sociological method adopted by Emile Durkheim:

1. **Quantitative and Comparative Analysis:** Durkheim employed a quantitative approach by using statistical data and comparative analysis in his study of social phenomena. For example, in his work "Suicide," he used official statistics to compare suicide rates across different groups, such as religious denominations and marital status, to establish patterns and correlations.

2. **Classification of Suicides:** Durkheim introduced a typology of suicides based on social integration and regulation, categorizing them into egoistic, altruistic, anomic, and fatalistic types. For instance, he examined how varying levels of social integration led to different suicide rates within specific social groups, illustrating his method's focus on social factors impacting individual behavior.

3. **Focus on Social Integration and Regulation:** His distinct method revolved around the examination of the degree of social integration within a society and its relationship to suicide rates. Durkheim argued that societies with low integration or excessive integration experienced higher suicide rates. For instance, he observed higher suicide rates among unmarried individuals, indicating lower social integration.

4. **Use of Official Statistics and Empirical Data:** Durkheim relied on empirical data, using official statistics to identify and measure social phenomena. In "Suicide," he employed data from official records to quantitatively analyze suicide rates, leading to the identification of sociological patterns in different social contexts.

5. **Concept of Social Facts:** Durkheim introduced the concept of social facts, considering them as external, objective, and coercive forces influencing individual behavior. His approach involved treating suicide as a social fact, emphasizing that it is not just an individual act but influenced by social structures and norms.

6. **Application of Scientific Principles to Social Phenomena:** Durkheim applied scientific principles to the study of social life, treating society as an object of scientific investigation. He sought to establish sociology as a discipline by using empirical evidence and systematic analysis. His methodological approach emphasized the scientific study of social phenomena.

Limitations of his theory of suicide.

1. **Neglect of Individual Factors:** Durkheim's theory overlooks individual psychological factors contributing to suicide, focusing predominantly on social causes. This neglects the psychological complexities and personal experiences that might lead to suicide. Example: Erving Goffman's dramaturgical theory highlights how individual perceptions and experiences, such as stigma and self-presentation, play a significant role in shaping behavior and might impact suicide rates within specific groups.

2. **Simplification of Complex Social Phenomenon:** Durkheim's classification of suicide into four types oversimplifies the multifaceted nature of suicidal behavior, reducing it to distinct categories without considering overlaps or intersections between different types. Example: Thomas J. Scheff's work on the labeling theory of mental illness critiques the oversimplification of complex social behaviors, emphasizing the importance of understanding interactions between different factors contributing to suicide.

3. **Methodological Critiques - Reliance on Official Statistics:** Durkheim heavily relied on official statistics to understand suicide rates, which might be affected by the biases of reporting systems or legal definitions. This could lead to inaccuracies in the recorded data. Example: Howard Becker's "Outsiders" questions the reliability of official statistics, arguing that such data might reflect societal definitions of what constitutes suicide rather than the complete reality of suicidal behaviors.

4. **Underestimation of Psychological and Emotional Factors:** Durkheim's emphasis on social integration understates the influence of emotional and psychological factors on suicidal behavior. This narrow focus disregards the role of emotions and mental health in suicide. Example: The work of Richard S. Lazarus on stress and coping mechanisms emphasizes the impact of emotional experiences and coping strategies in understanding suicidal behavior.

5. **Failure to Address Intersectional Factors:** Durkheim's theory neglects the intersections of various social factors like race, gender, and socioeconomic status in understanding suicide rates. It doesn't address how these factors intersect and influence suicidal behavior. Example: Patricia Hill Collins' intersectionality theory critiques the overlooking of various social categories' intersections, arguing that these intersections significantly shape individuals' experiences, including suicidal tendencies.

6. **Theoretical Rigidity and Lack of Updating:** Durkheim's theory of suicide lacks adaptability and has not been updated to incorporate contemporary insights and changes in societal structures, resulting in a lack of relevance in modern contexts. Example: Anthony Giddens' critique of outdated social theories highlights the need for theories to evolve and adapt to changing social landscapes to remain relevant and applicable.

In conclusion, Emile Durkheim's distinct sociological method in studying 'Suicide' revolutionized the field of sociology by pioneering a quantitative and comparative approach. His method involved the systematic use of statistical data and an analytical examination of social phenomena. By categorizing suicides into distinct types and correlating them with levels of social integration and regulation, Durkheim demonstrated the impact of social structures on individual behavior.

Durkheim's method not only highlighted the influence of social factors on suicidal behaviors but also established a framework for empirical analysis that contributed significantly to the development of sociological methodology.

b) Analyze Marxian conception of historical materialism as a critique of Hegelian dialectics. (20 Marks)

Structure:

- **Introduce the key concepts: Historical Materialism and Hegelian Dialectics.**

- **Explain Marxian conception of historical materialism as a critique of Hegelian dialectics.**

- **Explain Differences in Focus of both.**

- **Conclude.**

Solution:

Historical materialism, pioneered by **Karl Marx**, constitutes a foundational concept in sociological thought, positing that the development of human societies is fundamentally shaped by material conditions and economic factors. Marx asserted that the mode of production, the economic base of society, drives historical change.

According to Marx, historical materialism emphasizes the role of class struggle and the evolving relations of production, marking different historical epochs, such as feudalism, capitalism, and communism. This concept was central to Marx's critique of capitalism and became a cornerstone of Marxist sociological theory, elucidating how economic factors shape societal structures and historical progression, influencing the distribution of power and resources within societies.

Hegelian dialectics, developed by philosopher **Georg Wilhelm Friedrich Hegel**, elucidates a philosophical method focused on the progression of history through a triadic process of thesis, antithesis, and synthesis. Hegel proposed that historical change evolves through the clash and resolution of opposing ideas or concepts.

He perceived history as the unfolding of the Absolute Spirit, progressing toward self-realization and culminating in a synthesis that resolves conflicting ideas, leading to progress. Hegel's dialectical method primarily concerned itself with the realm of ideas and the development of the mind or spirit as the driving force behind historical evolution.

Marxian conception of historical materialism as a critique of Hegelian dialectics

- **Material Conditions and Historical Change: Karl Marx** critiqued Hegelian dialectics, arguing that Hegel's approach focused on the realm of ideas and spiritual development, neglecting material conditions as the driving force of historical change. Marx proposed historical materialism, emphasizing that economic factors and the mode of production shape societal structures and historical progress. **Karl Marx's** "Capital" exemplifies this perspective, emphasizing how economic relationships and class struggles drive historical development, distinguishing different historical epochs based on modes of production, such as feudalism and capitalism.

- **Economic Determinism vs. Idealism:** Marx criticized Hegel's idealistic view of history, arguing that Hegel overlooked the materialistic basis of societal structures. Marx's historical materialism stressed economic determinism and the significance of class conflict in shaping historical progress. **Antonio Gramsci's** "Prison Notebooks" explores the dominance of economic structures and the relationship between the economic base and the ideological superstructure, contributing to an understanding of hegemony and social control.

- **Role of Class Struggle in History:** Marx underscored the centrality of class struggle in driving historical change, a concept overlooked in Hegelian dialectics. He highlighted the conflict between social classes, particularly the bourgeoisie and the proletariat, as a primary force in historical development. **Erik Olin Wright's** "Classes" and his work on contradictory class locations build upon Marx's focus on class struggle, emphasizing the significance of class relationships in social transformation.

- **Empirical Material Conditions vs. Idealistic Development:** Marx emphasized the empirical material conditions of society, highlighting how these conditions influence the development of ideas and ideologies, a factor downplayed in Hegelian dialectics. **Raymond Williams'** "Culture and Society" examines the relationship between material conditions and cultural development, emphasizing how economic forces shape cultural and ideological changes.

- **Societal Transformation and Historical Progress:** Marxian historical materialism focuses on societal transformation driven by changes in material conditions and the struggle between social classes, in contrast to Hegel's dialectics, which highlights the evolution of ideas. **Herbert Marcuse's** "One-Dimensional Man" examines how societal transformation and progress are hindered by the existing capitalist structures, aligning with Marx's emphasis on societal transformation through economic change.

- **Historical Examples of Materialist Transformation:** Marx's theory is exemplified through historical examples of societal transformations driven by shifts in material conditions and class struggles, such as the transition from feudalism to capitalism. Example: The industrial revolution and the resulting shift from feudalism to capitalism depict a materialist transformation where changes in the means of production led to significant social, economic, and political shifts, supporting Marx's historical materialism.

Differences in Focus of both.

Material Conditions vs. Ideas:

- **Historical Materialism (Marx):** Focuses on the primacy of material conditions, emphasizing economic determinism and the role of class struggle in driving historical change. It posits that social structures and changes are primarily influenced by material and economic factors.

- **Hegelian Dialectics (Hegel):** Focuses on the progression of historical change through the clash and synthesis of ideas or concepts. It emphasizes the development of ideas and the evolution of the Absolute Spirit as the driving force of history.

Example: In Marx's "Capital," the transition from feudalism to capitalism is attributed to changes in the mode of production, illustrating the materialist shift. In contrast, Hegel's "Phenomenology of Spirit" examines historical progress through the evolution of philosophical ideas and dialectical synthesis.

Empirical Material Conditions vs. Idealistic Development:

- **Historical Materialism (Marx):** Stresses empirical material conditions, asserting that social development is rooted in economic realities, such as modes of production and class conflicts, influencing societal structures and transformations.

- **Hegelian Dialectics (Hegel):** Emphasizes the evolution of ideas and concepts as the driving force behind historical development. It focuses on the development of consciousness and the clash of ideas leading to historical progress.

Example: Marx's historical materialism highlights how changes in means of production during the industrial revolution led to a transformation in societal structures. Meanwhile, Hegel's dialectics focus on the clash and synthesis of ideas and the development of the Absolute Spirit.

Class Struggle vs. Conceptual Evolution:

- **Historical Materialism (Marx):** Emphasizes class struggle as a central force in societal change and historical progression. It highlights the conflict between social classes, particularly the bourgeoisie and the proletariat.

- **Hegelian Dialectics (Hegel):** Focuses on the evolution of ideas and the clash between opposing concepts as the primary mover of historical development.

Example: Marx's work on the struggles between the proletariat and the bourgeoisie leading to social transformations contrasts with Hegel's focus on the progression of ideas and their resolution through synthesis.

Economic Determinism vs. Idealistic Progress:
- **Historical Materialism (Marx):** Asserts economic determinism as the driving force behind societal structures and transformations. It considers economic factors as the primary determinants of social change.
- **Hegelian Dialectics (Hegel):** Emphasizes the progression of ideas and the resolution of conflicts between these ideas as the key to historical development.

Example: Marx's historical materialism highlights the role of economic forces and class conflicts in societal transformation, while Hegel's dialectics focus on the evolution of consciousness and ideas.

Societal Transformation through Material Conditions vs. Conceptual Evolution:
- **Historical Materialism (Marx):** Centrally focuses on societal transformations driven by shifts in material conditions, such as economic structures and modes of production.
- **Hegelian Dialectics (Hegel):** Emphasizes the progression of ideas and conceptual evolution as the primary driving force behind societal changes.

Example: The transition from feudalism to capitalism as expounded in Marx's theory and Hegel's philosophical discussions highlighting the evolution of the Absolute Spirit demonstrate these differing foci.

Historical Examples of Materialist Transformation vs. Idealistic Progress:

- **Historical Materialism (Marx):** Backed by historical examples demonstrating societal transformations resulting from changes in material conditions and class struggles.

- **Hegelian Dialectics (Hegel):** Focuses on the historical progress of ideas and the resolution of opposing concepts.

Example: Marx's work on the transition from feudalism to capitalism shows how changes in economic structures drove societal change. In contrast, Hegel's dialectics focus on the evolution of philosophical ideas for historical progress.

Conclusion,

Hegelian dialectics by shifting the focus from the realm of ideas and spiritual development to the material conditions and economic determinants shaping historical progress. Karl Marx challenged Hegel's idealistic approach, asserting that historical development isn't primarily driven by the clash and resolution of ideas but by the concrete material conditions of society.

By emphasizing the role of material conditions in societal evolution, Marx's historical materialism established a foundation for understanding historical change grounded in tangible economic realities, thereby offering a substantial departure from Hegelian idealism and dialectical philosophy.

c) Examine epistemological foundations of qualitative methods of social research. (10 Marks)

Structure:

- **Begin with defining qualitative research methods.**

- **Explain Epistemological Foundations of qualitative methods.**

- **Advantages of qualitative research methods.**

- **Disadvantages of qualitative research methods.**

- **Conclude.**

Solution:

These research methods have an emphasis on the qualities of entities and on processes and meanings that are not experimentally examined or measured in terms of quantity, amount, intensity, or frequency.

Qualitative researchers stress the:

- Socially constructed nature of reality

- The intimate relationship between the researcher and what is studied

- The situational constraints that shape inquiry.

It seeks to answer questions that stress how social experience is created and given meaning. In general, qualitative researchers attempt to describe and interpret human behavior based primarily on the words of selected individuals. Such individuals are called "informants" or "respondents" and/or through the interpretation of their material culture or occupied space. There is a reflexive process underpinning every stage of a qualitative study to ensure that researcher biases, presuppositions, and interpretations are clearly evident, thus ensuring that the reader is better able to interpret the overall validity of the research. In contrast, quantitative studies emphasize the measurement and analysis of causal relationships between variables. Subjectivity and Interpretivism: Max Weber emphasized verstehen, or understanding, which focuses on interpreting the subjective meanings and intentions of individuals within their social context.

Example: Studies employing interpretive phenomenological analysis (IPA) in psychology and sociology, understanding lived experiences of marginalized groups, such as LGBTQ+ individuals, by focusing on their subjective interpretations of social interactions and identities.

Epistemological Foundations of qualitative methods:

- **Contextual Understanding: Harold Garfinkel** stresses the importance of understanding social actions and behaviors within their specific social contexts. Example: Research in workplace dynamics, utilizing ethnographic methods to comprehend how organizational culture influences employee behavior, decision-making, and social interactions.

- **Social Construction of Reality: Peter Berger and Thomas Luckmann** explored how individuals collectively create and maintain reality through shared meanings, language, and social interactions. Example: Studies on the impact of social media in constructing and disseminating collective perceptions, where digital platforms influence the construction of social reality and public discourse.

- **Qualitative Data Collection and Analysis: Anselm Strauss and Barney Glaser's Grounded theory** emphasizes inductive reasoning and systematic data collection to construct theories grounded in empirical data. Example: Utilization of grounded theory in healthcare research, analyzing patient experiences to develop theories on coping mechanisms in chronic illness management.

- **Reflexivity and Researcher Positionality: Dorothy Smith** highlighted the importance of the researcher's positionality in the research process, emphasizing reflexivity and recognizing the influence of one's social location on knowledge production. Example: Studies in sociology examining the role of researcher subjectivity and positionality in understanding power dynamics within social institutions like healthcare or education.

- **Hermeneutics and Interpretation:** Hans-Georg Gadamer's hermeneutic philosophy focuses on the interpretive process and the fusion of horizons between the researcher and the researched. Example: Research in cultural studies analyzing literature or art, employing hermeneutic approaches to interpret the multiple meanings and historical contexts embedded in cultural artifacts.

- **Emic Perspectives and Participant Observation:** Bronisław Malinowski emphasized the significance of understanding a culture from an insider's (emic) perspective through immersive observation and participation. Example: Anthropological studies exploring indigenous communities, using participant observation to understand their cultural practices and social structures from an emic viewpoint.

Advantages of Qualitative Research:

- Obtain a more realistic view of the lived world that cannot be understood or experienced in numerical data and statistical analysis.

- Provide the researcher with the perspective of the participants of the study through immersion in a culture or situation and as a result of direct interaction with them.

- Develop flexible ways to perform data collection, subsequent analysis, and interpretation of collected information.

- Yield results that can be helpful in pioneering new ways of understanding.

- Respond to changes that occur while conducting the study and offer the flexibility to shift the focus of the research as a result.

- Provide a holistic view of the phenomena under investigation.

- Respond to local situations, conditions, and needs of participants.

- Interact with the research subjects in their own language and on their own terms.

- Create a descriptive capability based on primary and unstructured data.

Disadvantages of Qualitative Research:

- Drifting away from the original objectives of the study in response to the changing nature of the context under which the research is conducted.

- Arriving at different conclusions based on the same information depending on the personal characteristics of the researcher.

- Replication of a study is very difficult.

- Research using human subjects increases the chance of ethical dilemmas that undermine the overall validity of the study.

- An inability to investigate causality between different research phenomena.

- Difficulty in explaining differences in the quality and quantity of information obtained from different respondents and arriving at different, non-consistent conclusions.

- Data gathering and analysis is often time consuming and/or expensive.

- Requires a high level of experience from the researcher to obtain the targeted information from the respondent.

- May lack consistency and reliability because the researcher can employ different probing techniques and the respondent can choose to tell some particular stories and ignore others.

- Generation of a significant amount of data that cannot be randomized into manageable parts for analysis.

In conclusion, the epistemological foundations of qualitative methods in social research significantly influence the understanding and interpretation of social phenomena. These foundations, rooted in interpretivism, constructivism, and the acknowledgment of multiple realities, emphasize the subjective nature of knowledge and the importance of context in comprehending social realities.

By recognizing and embracing these epistemological underpinnings, qualitative methods provide a robust framework for delving into the complex layers of human behavior and societal dynamics, contributing significantly to the multifaceted understanding of the social world.

Question 4.

a)   What is Weberian critique of Marxist notion of social stratification. (20 Marks)

Structure:

- Briefly introduce the concepts of social stratification.

- Explain Marxist Notion of Social Stratification.

- Explain Weberian Critique of Marx's Notion.

- Conclusion.

Solution:

Social stratification refers to the hierarchical arrangement of individuals or groups within a society based on various social attributes that grant different levels of power, prestige, and access to resources. It involves the division of society into distinct layers or strata, where individuals are placed in different social positions according to criteria like wealth, income, education, occupation, race, gender, and social status.

This arrangement creates unequal opportunities and privileges, shaping the distribution of resources, influencing life chances, and determining one's social mobility within a given society. Social stratification highlights the presence of social inequalities and the dynamics of power and status that impact individuals' lives and opportunities in different ways. Understanding and analyzing social stratification is crucial for comprehending the structure and functioning of societies.

Marxist theory of social stratification by Karl Marx, revolves around the concept of class division within a capitalist society. Marx delineated society into two primary classes: the bourgeoisie, who own and control the means of production, and the proletariat, the working class who sell their labor. He emphasized the exploitative nature of capitalism, where the bourgeoisie extract surplus value from the labor of the proletariat, perpetuating class conflict and social inequality. Marx argued that this class struggle would lead to the eventual overthrow of the capitalist system, resulting in a classless society, thereby eliminating social stratification and the inherent conflicts arising from it. His theories formed the basis of understanding the inherent contradictions within capitalist societies and the central role of economic factors in shaping social structures.

Weberian Critique of Marx's Notion:

- **Multidimensional Approach to Social Stratification: Weber** challenged Marx's singular focus on economic class as the sole determinant of social hierarchy. He introduced a multi-dimensional approach to social stratification, incorporating class, status, and power as distinct but interrelated components of social structure. Example: Pierre Bourdieu's theory of cultural capital elaborates on how non-economic resources (cultural knowledge, skills, and education) contribute to social stratification. Bourdieu argues that these non-economic factors, akin to Weber's concept of status, significantly influence an individual's position in society.

- **Status and Prestige as Stratification Factors: Weber** highlighted that social status (prestige, honor) is an influential aspect of social stratification, distinct from economic class. He emphasized that an individual's social standing could be shaped by factors beyond economic wealth.

Example: Erving Goffman's dramaturgical theory illustrates how individuals' performances in different social settings (like workplaces or social events) contribute to their perceived status and prestige, impacting their positions within societal hierarchies.

- **Power as a Dimension of Social Hierarchy:** Weber introduced the concept of power as a crucial element of social stratification, independent of economic class, indicating that authority and influence can be separate sources of dominance. Example: Steven Lukes' theory of three-dimensional power explores power not just as direct coercion but also as shaping preferences and agendas, demonstrating how power operates beyond mere economic realms, as recognized by Weber.

- **Life Chances and Opportunities:** Weber emphasized that an individual's life chances—opportunities and potential achievements—are influenced not only by economic class but also by their status and power positions in society. Example: Studies on social mobility and access to education by researchers like Raj Chetty illustrate how an individual's life chances and opportunities are impacted by a combination of economic background, social status, and available resources, aligning with Weber's multidimensional view.

- **Differences in Classifications:** While Marx's classification was based primarily on the relationship to the means of production, Weber's typology was more intricate, considering multiple factors such as property, skills, education, and status. Example: The work of Thomas Piketty on income and wealth inequality suggests that economic class divisions alone are insufficient to explain the complexities of contemporary stratification, aligning with Weber's multifaceted classification.

- **Bureaucracy and Rationalization:** Weber highlighted the role of bureaucracy and rationalization in the modern world, indicating that organizational structures influence social stratification by creating new forms of power and status. Example: Studies on the impact of bureaucratic structures in workplaces, like those by Michel Foucault, explore how such structures influence power dynamics and create hierarchies distinct from economic classes, validating Weber's viewpoint.

- **Implications on Social Analysis:** The differences in Marx and Weber's approaches have implications for understanding social inequality, mobility, and the dynamics of power and prestige in modern societies. Example: Research on intersectionality by Kimberlé Crenshaw demonstrates how the multifaceted nature of social stratification aligns more with Weber's multidimensional approach than with Marx's singular focus on economic class in understanding contemporary societal dynamics.

In conclusion, Max Weber's critique of the Marxist notion of social stratification is pivotal in expanding our understanding of societal hierarchies.

Weber's critique challenges the singular emphasis on economic class as the sole determinant of social hierarchy, advocating for a multidimensional approach. By introducing the elements of status, power, and prestige alongside economic factors, Weber provides a more nuanced perspective on social stratification. This critique enriches sociological discourse by acknowledging the complexities of social structures and emphasizing the broader influences beyond purely economic relations.

Understanding the intricacies of social stratification through Weber's multidimensional lens allows for a more comprehensive analysis of the diverse factors that shape individuals' positions in society, contributing significantly to the depth and richness of sociological understanding.

b) Examine gender, ethnicity and race as major dimensions of social stratification. (20 Marks)

Structure:

- Define social stratification.

- Explain gender, ethnicity and race as major dimensions of social stratification.

- Highlight recent challenges related to gender, ethnicity, and race.

- Conclusion.

Solution:

Social stratification refers to the hierarchical arrangement of individuals or groups within a society based on various social attributes such as wealth, income, education, occupation, race, gender, and social status. It represents the structured inequalities that result in the division of society into distinct layers or strata, where individuals are placed in different social positions, each offering varying levels of power, privilege, and access to resources.

Social stratification elucidates the unequal distribution of resources and opportunities, shaping and perpetuating social hierarchies within a given community or society. Understanding social stratification is essential in analyzing societal structures, power dynamics, and patterns of inequality.

Gender, ethnicity and race as major dimensions of social stratification:

- **Gender as a Dimension of Social Stratification**: Gender stratification is rooted in societal norms and expectations that define roles and behaviors for individuals based on their perceived gender. De Beauvoir's work emphasized that women have historically been defined in relation to men, leading to inequalities and oppression. Example: The #MeToo movement and research on the gender pay gap demonstrate how societal norms and expectations have perpetuated gender inequalities, affecting women's access to leadership positions and economic resources.

- **Ethnicity as a Dimension of Social Stratification: W.E.B. Du Bois** highlighted the concept of double consciousness, where individuals from ethnic minority groups develop a dual identity due to the dominant culture's perspectives. This dual identity affects access to opportunities and resources. Example: Studies on racial profiling and the Black Lives Matter movement exemplify how racial and ethnic backgrounds continue to impact an individual's interactions with institutions like law enforcement, highlighting unequal treatment based on ethnicity.

- **Race as a Dimension of Social Stratification:** Oliver Cox's theory of racial capitalism emphasizes the role of racial categories in shaping economic and social structures, perpetuating inequalities by exploiting racial differences. Example: Research on redlining in housing markets and systemic racial discrimination in criminal justice systems demonstrates the enduring impact of race-based stratification, leading to disparities in housing, employment, and incarceration rates among racial groups.

- **Intersectionality and Compounded Inequalities: Kimberlé Crenshaw's** concept of intersectionality underscores how different dimensions of stratification intersect and create compounded effects, leading to unique experiences of discrimination.

Intersectionality recognizes that an individual's social position is shaped by multiple aspects, such as race, gender, and class. Example: Studies examining the experiences of LGBTQ+ people of color, focusing on how the intersection of race and sexual orientation results in distinct challenges and discrimination that are not explained by either dimension in isolation.

- **Globalization and Transnational Identities:** Saskia Sassen's work on globalization highlights how global economic and political forces affect social stratification. People's transnational identities, shaped by their ethnicity and race, impact their access to opportunities in an interconnected world. Example: Research on the migration and employment experiences of immigrant communities demonstrates how global forces, intertwined with ethnicity and race, influence access to work, legal status, and social integration.

- **Policy Interventions and Social Movements: Frances Fox Piven and Richard Cloward's** theory underscores the role of collective action in addressing social inequalities. Social movements and policy interventions can challenge and reshape stratification by advocating for change. Example: The success of social movements like Black Lives Matter and #Oscarssowhite, along with policies like affirmative action, highlights the potential for collective action and policy changes to address issues of racial and ethnic stratification and social justice.

Challenges:

- **Gender Pay Gap and Workplace Inequality**: Despite efforts towards gender equality, the gender pay gap persists, with women earning less than men for similar work across various industries and professions. This disparity is attributed to structural issues within the workplace and societal norms. Arlie Hochschild's theory of the "second shift" highlights how women often perform additional unpaid domestic work after their paid employment, contributing to their time poverty and impacting their career advancements and earning potential.

- **Racial Inequities in Healthcare Access and Outcomes:** Racial and ethnic minorities often face disparities in healthcare access and outcomes. Studies reveal how factors like systemic bias, limited access to quality healthcare, and socio-economic disparities contribute to differential health outcomes between racial and ethnic groups. W. E. B. Du Bois's concept of "double consciousness" sheds light on how ethnic minorities navigate health systems that may not fully understand or address their cultural and social needs, affecting their health outcomes.

- **Ethnic Discrimination and Immigration Policies:** Increasingly stringent immigration policies and discriminatory attitudes towards ethnic minorities in various countries have created challenges for integration and inclusion. Such policies impact the opportunities and well-being of immigrants and ethnic minority populations.

  Example: Saskia Sassen's work on global migration emphasizes how policies and exclusionary practices affect the integration of immigrants into host societies, influencing their economic and social participation.

- **Intersectional Challenges and Violence Against Marginalized Groups:** Intersectional identities, particularly for individuals who belong to multiple marginalized groups, face compounded challenges, including higher rates of violence, discrimination, and social exclusion. Such individuals often face unique barriers that are not adequately addressed by policies or societal structures.

435

Kimberlé Crenshaw's concept of intersectionality highlights how policies and social structures often fail to address the compounded discrimination faced by individuals who belong to multiple marginalized groups, leading to disproportionate rates of violence and exclusion.

In conclusion, gender, ethnicity, and race stand as pivotal dimensions within the framework of social stratification, shaping individuals' access to resources, opportunities, and societal positions. These dimensions reflect entrenched structural inequalities that persist across various societies, leading to differential treatment and life chances. The continuous examination and acknowledgment of these dimensions are imperative in advancing social justice and promoting a fairer, more egalitarian society.

c) How can one resolve the issue of reliability and validity in the context of sociological research on inequality? (10 Marks)

Structure:

- **Define inequality.**
- **Explain issue of reliability and validity in the context of sociological research.**
- **Explore the challenges and strategies related to validity in research on inequality.**
- **Conclude.**

Solution:

Inequality refers to the existence of disparities, uneven distributions, or differences in access to resources, opportunities, rights, and privileges among individuals or groups within a society. It encompasses various forms such as economic inequality, social stratification, and disparities in power, education, health, and living conditions.

Inequality highlights the imbalance in opportunities, access to resources, and societal benefits, creating social divisions and perpetuating disparities within a community or across societies.

Issue of reliability and validity in the context of sociological research.

- **Reliability in Sociological Research:** Reliability refers to the consistency and stability of research findings over time and across different conditions. Ensuring consistency in data collection methods and analysis is crucial. Max Weber, a foundational sociologist, emphasized the significance of reliability in research to maintain consistency. Recent examples include studies analyzing income inequality trends over decades using standardized measures and methodologies, ensuring consistent data collection and maintaining reliability in longitudinal research.

- **Validity in Sociological Research:** Validity concerns the accuracy and authenticity of the research findings. Ensuring that the study accurately measures the intended concepts and reflects the reality being studied is vital. Symbolic interactionism, as proposed by George Herbert Mead, emphasizes understanding the subjective meanings and interpretations of individuals to ensure validity. Recent examples encompass studies in qualitative research using member checking and triangulation methods to ensure the credibility and authenticity of research findings.

- **Challenges in Quantitative Research:** Quantitative research faces challenges regarding the reliability and validity of data collection instruments and measurements. Sociologist Emile Durkheim's work on suicide rates illustrated the challenge of ensuring consistent and accurate data collection in statistical analysis. Sociological research using surveys to gauge public opinion faces challenges of ensuring reliability and validity due to question wording, survey format, and respondent bias, affecting the accuracy of data collected.

- **Qualitative Research and Authenticity:** Qualitative research emphasizes validity through the depth and authenticity of data collected. Grounded Theory, as proposed by sociologists Barney Glaser and Anselm Strauss, focuses on generating theory based on rich, authentic data. Recent sociological studies employing in-depth interviews and participant observation in understanding marginalized communities demonstrate the importance of ensuring the authenticity of collected data to ensure validity in qualitative research.

- **The Role of Reflexivity in Ensuring Validity: Dorothy Smith** emphasized the significance of researcher reflexivity and positionality to ensure the validity of research findings. Recent sociological studies, particularly in feminist research, have highlighted the importance of acknowledging and addressing the researcher's biases and perspectives to ensure the credibility and authenticity of the study's outcomes.

- **Addressing Reliability and Validity through Peer Review and Methodological Transparency: Robert K. Merton** highlighted the importance of peer review in ensuring the reliability and validity of research. Recent sociological research often relies on peer-reviewed publication and methodological transparency to ensure the credibility and authenticity of the study's findings, where rigorous scrutiny and review contribute to improving research reliability and validity.

Challenges and strategies related to validity in research on inequality:

- **Intersectionality and Validity Challenges:** Intersectionality presents challenges to validity in inequality research due to the complexity of multiple, intersecting social identities. It's challenging to capture the compounded effects of various forms of inequality accurately. Kimberlé Crenshaw's concept of intersectionality highlights the simultaneous and interactive effects of social categorizations. Recent studies examining the experiences of minority women facing compounded challenges due to race, gender, and social class exemplify the complexities involved.

- **Cultural Context and Validity:** Ensuring validity requires accounting for cultural nuances and context, which can be complex and challenging to incorporate in research methodologies on inequality. Pierre Bourdieu's theory on cultural capital emphasizes the significance of cultural context in social stratification. Recent studies examining educational disparities among diverse cultural groups illustrate the challenges in accurately measuring the impact of cultural backgrounds on educational outcomes.

- **Biases and Research Validity:** Researchers' biases and preconceptions can impact the validity of their findings, influencing data collection, interpretation, and analysis in studies on inequality. Max Weber's concept of value-neutrality underscores the importance of researchers maintaining objectivity. Recent studies investigating biases in sentencing within the criminal justice system, influenced by racial or gender stereotypes, highlight challenges to research validity.

- **Methodological Approaches and Validity:** Different methodological approaches can influence the validity of research on inequality. Choosing appropriate methodologies that accurately capture and represent the complex nature of inequalities is crucial. Dorothy E. Smith's feminist standpoint theory emphasizes the significance of lived experiences in research. Recent qualitative studies using participant observation to understand gender dynamics in workplaces highlight the importance of selecting appropriate methodologies for a more valid interpretation of inequality.

- **Temporal Validity Challenges:** The temporal aspect of validity poses challenges, as social structures and inequalities evolve over time. What might be valid today might not hold true in the future due to social changes. Anthony Giddens' theory of structuration emphasizes the relationship between agency and structure, suggesting that social structures change due to human actions. Recent longitudinal studies examining changes in income inequality or gender roles over time showcase the challenges in ensuring the temporal validity of research on inequality.

- **Subjectivity and Validity:** Subjectivity and individual interpretations might influence the validity of research findings, especially in qualitative studies on inequality. Example: Symbolic interactionism, by George Herbert Mead, focuses on individual interactions and subjective meanings. Recent qualitative studies exploring the lived experiences of immigrants or marginalized communities highlight the challenge of ensuring validity while respecting subjectivity in research on inequality.

In conclusion, addressing the complexities of reliability and validity in sociological research on inequality necessitates a comprehensive approach that integrates methodological rigor, reflexivity, and triangulation. By implementing standardized measures, ensuring consistency in data collection, and triangulating multiple methods, researchers can enhance the reliability of their findings.

Embracing diverse methodological approaches and engaging in critical self-reflection leads to a more robust and nuanced understanding of complex social inequalities, fostering more accurate, credible, and insightful research outcomes in the study of societal disparities and their remedies.

Section B

Question 5.

a) What do you understand by 'informalization of labor'? Write your answer with special reference to India. (10 Marks)

Structure:

- **Define informalization of labor.**

- **Explain the global shift towards informalization.**

- **Highlight the prevalence of informal labor in India.**

- **Conclude.**

Solution:

The informalization of labor refers to the growing prominence of non-standard, unregulated, and often precarious forms of employment within the labor market. It characterizes a shift away from traditional, formal employment structures, leading to a significant increase in irregular, temporary, and contract-based work arrangements. In these informal settings, workers typically face a lack of legal protections, job security, social benefits, and stable wages, often operating in sectors such as small-scale enterprises, domestic work, agriculture, and the gig economy.

The global shift towards informalization signifies a transformation in labor dynamics, predominantly influenced by economic restructuring, globalization, and evolving market demands. This shift manifests in the rise of non-standard, precarious work arrangements, characterized by temporary, part-time, or contract-based employment.

Factors such as technological advancements, increased competition, and cost-cutting measures drive this trend, compelling employers to favor flexible and cheaper labor. Globalization has further accelerated informalization by expanding the gig economy, outsourcing practices, and increasing labor market flexibility, resulting in reduced job security, weakened labor rights, and diminished social protections for workers, thereby reshaping the traditional formal employment structures prevalent in societies across the world.

Prevalence of informal labor in India:

- **Rise of the Gig Economy:** The gig economy, characterized by short-term or freelance jobs, exemplifies the prevalence of informalization. Workers engaged in platforms like Uber, TaskRabbit, and Upwork lack job security, benefits, and often operate in non-standard working conditions. Guy Standing's 'precariat' theory highlights the rise of a precarious class in the gig economy. Recent studies on gig workers' experiences, such as Alex Rosenblat's 'Uberland,' illustrate the challenges and insecurities faced by workers in the gig economy, underlining the prevalence of informalized labor.

- **Informal Labor in Agriculture:** In many countries, including India, a significant portion of the workforce is engaged in the informal agricultural sector. These workers often face uncertainties in employment, lack of social security benefits, and fluctuating income. Arlie Hochschild's concept of the "second shift" is relevant in agricultural settings, highlighting how workers, particularly women, often perform unpaid work after their formal employment hours, demonstrating the prevalence of informal labor in agriculture.

- **Expansion of Unregulated Small Businesses:** The growth of small-scale unregulated businesses characterizes the informalization trend. Small businesses often operate without formal contracts or job security, resulting in vulnerable employment conditions. Richard Sennett's theory of the "hidden injuries of class" highlights the struggles and vulnerabilities of individuals working in low-paid, insecure jobs, reflecting the prevalent challenges within unregulated small businesses.

- **Informal Domestic Work and Care Economy:** Informal domestic work, often performed by women, remains prevalent. Domestic workers lack legal protections, face irregular work hours, and generally operate without formal employment agreements. The work of feminist economist Nancy Folbre, focusing on the care economy, underscores the undervaluation of domestic work. Recent research on domestic workers' conditions emphasizes the prevalent challenges they encounter in informal labor, resonating with Folbre's theories.

- **Precarious Labor in Construction Industry:** The construction industry globally harbors significant informal labor, characterized by temporary, contract-based work with limited job security and safety concerns. Saskia Sassen's concept of 'expulsions' highlights the dispossession of labor in certain sectors. Recent reports on the conditions of migrant construction workers, like those in the Middle East, exemplify the prevalence of precarious labor in this industry.

- **Vulnerable Informal Labor in Informal Markets:** Street vendors and workers in informal markets worldwide operate in precarious conditions, often without legal protections, subject to exploitation, and lacking access to social benefits. Keith Hart's work on informal economies in Africa demonstrates how individuals operating in these settings experience vulnerabilities due to the absence of formal employment structures, reflecting the prevalence of informalized labor in such markets.

The "informalization of labor" refers to the increasing prevalence of non-standard, unregulated, and often precarious forms of employment within the labor market. Workers in these sectors experience a lack of job security, social benefits, legal protections, and operate in non-standard working conditions. This trend has deepened socioeconomic disparities and posed significant challenges in ensuring labor rights and social protections for workers. For instance, Amartya Sen and Martha Nussbaum on capabilities and rights emphasize the importance of securing social and economic entitlements for workers in informal sectors.

Empirical studies on the conditions of informal workers in India, such as the National Sample Survey Organization (NSSO) reports, underscore the magnitude and complexities of informal labor, highlighting the urgency to address the vulnerabilities of workers operating within this system. Addressing the informalization of labor in India requires policy interventions aimed at protecting the rights and improving the conditions of informal workers to create a more equitable and inclusive labor landscape.

b) Discuss the changing interface between state and civil society in post-independent India. (10 Marks)

Approach.

- **Brief introduction to the historical context of India's independence.**

- **Discuss the changing interface between state and civil society in post-independent India**

- **Highlight the key issues and challenges in the state-civil society interface.**

- **Conclude.**

Solution:

India's independence in 1947 marked a significant transition in sociopolitical dynamics, influenced by various sociological factors. **Emile Durkheim**, would argue that the collective conscience of Indian society, comprising diverse cultures, religions, and traditions, played a pivotal role in the struggle for independence.

This historical phase marked a sociological turning point, intertwining the collective consciousness, struggles against oppression, and the quest for social justice and egalitarianism.

The role of the state in shaping civil society is a pivotal aspect in sociological discourse. **Alexis de Tocqueville** highlighted the interconnectedness between state and civil society, emphasizing that the state's policies and governance structure significantly influence the vibrancy and autonomy of civil society. **Max Weber's** concept of rational-legal authority underscores the state's ability to create legal frameworks that either enable or inhibit civil society's functions and organizations. For instance, the regulatory measures or legal structures formulated by the state can either foster an environment conducive to the growth of non-governmental organizations, advocacy groups, and social movements or limit their autonomy and activities.

Changing interface between state and civil society:

1. **State-Civil Society Interface:** Dynamics & Public Sphere - Habermas' public sphere concept reflects the demand for state accountability by civil society, seen in movements like the anti-corruption drive led by activists like Anna Hazare. These actions demand transparency, exhibiting a shifting power balance and evolving roles in the state-civil society relationship.

2. **State Policies & Civil Society Participation** - Illustrated by the Chipko movement, civil society's environmental activism has influenced state policies, indicating a dynamic interaction shaping policy decisions regarding forest conservation and community rights.

3. **Legislation Impact and Civil Society** - Legislation such as the Right to Education Act and NREGA showcased the state's responsiveness to societal needs and the active involvement of civil society organizations like Pratham and SEWA in addressing marginalized communities' concerns.

4. **Challenges and Conflicts** - Instances like the Kudankulam anti-nuclear protests demonstrate civil society's resistance against state-driven policies, emphasizing the struggle for participatory decision-making processes and dissent within the state-civil society dynamics.

5. **Role of Technology in Activism** - The emergence of digital tools transformed civil society's engagement with the state, seen in movements like the Save Sharmila Campaign, using social media for challenging state policies and mobilizing support.

6. **Changing Dynamics & Future Prospects -** Ongoing events, like the farmers' protests, highlight the complex negotiations between the state and diverse societal voices, indicating potential collaborations and conflicts in shaping future policies and social change.

Challenges:

1. **Power Dynamics and Accountability:** Post-independence India grapples with power asymmetry and accountability issues in the state-civil society relationship. The Bhopal Gas Tragedy stands as an example where corporate influence and a centralized state hindered accountability, exposing the power imbalances affecting justice and redressal mechanisms in Michel Foucault's context of power dynamics.

2. **Dependency and Autonomy**: The reliance of civil society organizations on state funding limits their autonomy. Raul Prebisch's theory on dependency illuminates this, where conditional funding under government programs restricts independent advocacy, reducing the capacity to address critical social issues, compromising autonomy and organizational objectives.

3. **Implementation Gap and Effectiveness:** Challenges in policy execution, as per Max Weber's bureaucratic theory, manifest in initiatives like the Integrated Child Development Services (ICDS). Administrative hurdles, inadequate resources, and corruption lead to inefficiencies, hindering the program's impact, particularly in marginalized communities.

4. **Marginalization and Representation:** Ensuring adequate representation of marginalized communities in the state-civil society interface remains challenging. Amartya Sen's social exclusion theory is evident in issues faced by groups like the Dalit community, experiencing discrimination and restricted resource access despite constitutional safeguards, revealing the struggle in integrating their voices into policymaking.

5. **Conflict and Dissent**: Conflicts and dissent between the state and civil society arise due to differing interests and ideologies. Karl Marx's concept of class struggle echoes in movements such as the Naxalite movements, representing dissent against inequitable resource distribution, highlighting the challenges in reconciling conflicting interests between the state and civil society.

6. **Legal and Regulatory Challenges:** Legal pluralism complicates state-civil society interactions, seen in conflicts like the Adivasi struggles in Niyamgiri Hills. Disputes over land rights and forest conservation reveal challenges in navigating conflicting legal interpretations and interests, impacting resource distribution and relationships between the state and civil society.

In conclusion, the evolving interface between the state and civil society in post-independent India reflects a dynamic relationship characterized by power shifts, conflicting interests, and the struggle for accountability and representation.

As the state-civil society dynamic continues to evolve, influenced by theoretical insights from sociologists like Michel Foucault, Karl Marx, and Amartya Sen, the future of this relationship hinges on the ongoing negotiations, collaborations, and challenges in shaping policies and social change, emphasizing the need for a balanced power-sharing framework and effective participatory structures to address societal issues.

443

c) Give an assessment of Durkheimian notion of 'sacred' and 'profane' in sociology of religion. (10 Marks)

Approach.

- **Define the concepts of the 'sacred' and the 'profane' according to Durkheim.**

- **Discuss Durkheim's perspective on how the sacred and the profane serve societal functions.**

- **Explain Critique of Durkheim's notions of the sacred and the profane.**

- **Conclude.**

Solution:

Emile Durkheim, defined the concepts of the 'sacred' and the 'profane' as fundamental elements in understanding religious life and social cohesion. The 'sacred,' according to Durkheim, represents elements within society that are regarded as extraordinary, set apart, and held with reverence, carrying a special and significant meaning beyond the ordinary. In contrast, the 'profane' refers to the mundane and everyday aspects of life that lack this special significance or ritualized value.

They establish the boundaries and norms that govern social life. He illustrated these concepts through his study of totemic rituals in Australian Aboriginal tribes, emphasizing how these rituals reinforced social solidarity and the shared beliefs among community members, thereby contributing to the maintenance of social order and cohesion within a society.

Durkheim's perspective on how the sacred and the profane serve societal functions.

1. **Social Cohesion and Collective Consciousness:** According to Emile Durkheim, the distinction between the sacred and the profane is vital for establishing and maintaining social cohesion. Durkheim argued that rituals surrounding the sacred, as seen in various religious practices, serve to unify members of a society. For instance, Durkheim's study of the totemic rituals of Australian Aboriginal tribes highlighted how these rituals reinforced a collective identity and the shared beliefs of the community, thus promoting social solidarity and cohesion. This notion aligns with Durkheim's theory on collective consciousness, where the shared beliefs and moral values of a society bind individuals together, ensuring social order and stability.

2. **Reinforcement of Norms and Values:** The sacred and profane dichotomy serves to reinforce societal norms and values. Durkheim believed that the sacred elements are symbolic representations of collective values and ideals, while the profane represents the ordinary, everyday aspects of life. For example, religious rituals in various cultures often emphasize moral codes and ethical behavior, thereby reinforcing and perpetuating societal norms and values. This resonates with Durkheim's concept of moral integration, where shared rituals and beliefs contribute to a cohesive and morally aligned society.

3. **Social Solidarity and Integration:** The sacred elements, according to Durkheim, promote social solidarity by uniting individuals around common symbols and beliefs. The Catholic Mass or Hindu rituals, for instance, represent the collective identity of believers and create a sense of togetherness and shared purpose. Durkheim's theory on mechanical solidarity underlines this phenomenon where individuals are bound by shared experiences and similarities, fostering social integration.

4. **Creation of Collective Identity**: The sacred serves as a mechanism for creating a collective identity among members of a society. For example, the Hajj in Islam or the Kumbh Mela in Hinduism are massive gatherings of believers that reinforce a collective sense of identity and belonging. Durkheim's theory on the division of labor and collective consciousness emphasizes how collective beliefs and rituals create a shared identity, ensuring social coherence.

5. **Promotion of Social Order and Stability**: The distinction between the sacred and the profane contributes to social order and stability. Sacred rituals and symbols often provide a sense of order and predictability in societal life. These rituals mark important events, seasons, or transitions, thereby establishing a social rhythm and predictability, supporting Durkheim's idea of maintaining social stability through collective beliefs and practices.

6. **Role in Rituals and Symbolism:** Sacred rituals and symbols play a crucial role in establishing social order and societal functions. For instance, religious ceremonies, such as baptism or marriage rituals, symbolize key life transitions and social roles. Durkheim's theory of the role of symbols in society underlines how these rituals reinforce shared meanings and reinforce social norms and functions.

Critique of Durkheim's notions of the sacred and the profane.

1. **Neglect of Diversity and Complexity:** Durkheim's binary classification of the sacred and the profane oversimplifies the intricate nature of religious and cultural practices. The rigid categorization overlooks the diversity within religious systems and the complexity of their meanings. For instance, Marcel Mauss and Henri Hubert's study of sacrifice among different cultures highlighted how rituals and their meanings differ widely across societies, undermining the oversimplified dichotomy proposed by Durkheim.

2. **Limited Focus on Individual Agency:** Durkheim's emphasis on collective consciousness and shared beliefs diminishes the agency of individuals within society. Critics argue that his approach neglects individual experiences, interpretations, and variations in religious practices. Max Weber's theory on the individual's role in shaping society's religious and economic life offers a contrasting view, emphasizing the significance of individual action and interpretation in societal structures.

3. **Neglect of Conflict and Change:** Durkheim's framework does not adequately address conflict and change within religious and social structures. The static view of the sacred and the profane fails to account for the dynamic nature of society and its evolution over time. Karl Marx's theory on social change highlights the role of conflict and societal transformation, which Durkheim's approach somewhat neglects, limiting its explanatory power in understanding societal shifts.

4. **Underestimation of Material and Economic Factors:** Durkheim's focus on the symbolic and moral aspects of religion sidelines the influence of material and economic factors in shaping societal dynamics. The economic base of society, as highlighted by Marx's theory, plays a crucial role in determining social relations and structures, which Durkheim's framework tends to underplay.

5. **Applicability in Diverse Societies:** Durkheim's framework, developed based on Western industrial societies, might not be universally applicable to diverse cultural and social contexts. For instance, the sacred and profane distinction might differ significantly in non-Western or indigenous cultures, challenging the generalizability of Durkheim's theories across varied societal contexts and traditions.

Philippe Descola's work on the diversity of ontologies across different societies brings to light the limitations in applying Durkheim's concepts universally.

Emile Durkheim's conceptualization of the 'sacred' and the 'profane' within the sociology of religion presents a foundational framework that illuminates the significance of collective beliefs and rituals in societal cohesion. His distinction between sacred and profane elements underscores their pivotal role in fostering social integration and order through shared symbols and values.

While Durkheim's theories remain influential in understanding collective consciousness and societal cohesion, a critical assessment warrants acknowledging the need for a more nuanced and adaptable framework that considers the diverse, dynamic, and multi-layered aspects of religious phenomena within various cultural contexts.

d) Examine 'patriarchal bargain'as gendered division of work in contemporary India. (10 Marks)

Approach.

- **Introduce the concept of the 'patriarchal bargain'**

- **Discuss the prevalent gendered division of labor in contemporary Indian society.**

- **Discuss the challenges of the patriarchal bargain within the gendered division of work in India.**

- **Conclude.**

Solution:

The concept of the 'patriarchal bargain', describes a strategic negotiation undertaken by women within patriarchal societies to navigate and mitigate oppressive structures for personal gains. **Deniz Kandiyoti** with this theory posits that women, particularly in traditional and conservative societies, often make calculated choices, trading certain compliance with patriarchal norms and expectations for increased personal agency or limited power within familial or societal realms.

This negotiation could involve conforming to traditional gender roles or accepting constraints on autonomy in exchange for safety, financial security, or relative freedom within given parameters.

The 'bargain' illustrates a strategic compromise to attain some level of power or autonomy within the confines of a patriarchal system, shedding light on the complex ways women navigate oppressive societal structures to secure limited agency or advantages within constrained circumstances.

Gendered division of labor in contemporary Indian society:

1. **Traditional Gendered Roles:** In contemporary India, traditional gendered labor roles persist, aligning with Talcott Parsons' 'separate spheres' concept, with men associated with breadwinning and women predominantly responsible for domestic duties. This perpetuates unequal labor distribution, limiting women's workforce participation and reinforcing gender-based expectations.

2. **Patriarchal Norms and Stereotypes**: Persistent patriarchal norms shape the division of labor, reflecting Sylvia Walby's theory on patriarchy. Despite women's increasing workforce engagement, societal expectations often compel them to handle the bulk of household responsibilities, leading to Arlie Hochschild's concept of the 'second shift' where women juggle paid work and additional domestic duties.

3. **Economic and Societal Influences**: The gendered division of labor is influenced by economic factors and societal norms. Heidi Hartmann's 'dual-systems theory' emphasizes the intersection of capitalism with patriarchy, contributing to unequal labor roles. Economic constraints and societal gender norms linking masculinity to paid work and femininity to caregiving perpetuate this division.

4. **Educational and Occupational Dynamics**: Despite advancements in education and career opportunities, gendered labor segregation remains. Pierre Bourdieu's cultural capital theory highlights how socialization in families and institutions reinforces traditional gender roles. Women, despite educational gains, are often concentrated in lower-paying, service-oriented jobs, contributing to occupational segregation and the gender pay gap.

5. **Shifting Paradigms and Activism**: Sociological movements and policy interventions challenge traditional gender roles. Initiatives like 'Take Back the Night' campaigns and 'Me Too' movements advocate for gender equality, while changing societal attitudes and policies such as maternity leave regulations aim to address and transform the gendered division of labor, although progress is gradual.

Challenges

1. **Reinforcement of Inequality:** The patriarchal bargain perpetuates traditional gender roles, leading women to predominantly manage domestic responsibilities even while engaging in the workforce, sustaining gender inequality and societal expectations.

2. **Limited Empowerment:** Conforming to existing gender norms restricts women's empowerment, offering limited autonomy within the household while hindering their ability to challenge or transform societal structures.

3. **Constraints on Occupational Opportunities:** Women encounter barriers in accessing diverse professions due to societal stereotypes, reinforcing gendered labor roles and leading to occupational segregation.

4. **Impact on Work-Life Balance:** Societal expectations for women to manage both paid work and domestic duties create a dual burden, challenging the balance between professional careers and household responsibilities, affecting women's well-being and career progression.

5. **Resistance and Changing Dynamics:** Societal movements like the 'Pinjra Tod' campaign and evolving policies advocating shared household responsibilities reflect growing resistance to traditional gender roles, endeavoring to challenge and change the patriarchal bargain's impact on the gendered division of labor in India.

The 'patriarchal bargain' as a framework for understanding the gendered division of work in contemporary India illustrates the complex negotiation undertaken by women within a patriarchal system to secure limited agency while adhering to traditional gender roles.

This bargaining strategy restricts their empowerment and impacts their career choices, resulting in occupational segregation. Despite its challenges, there's an ongoing resistance to these traditional roles, evidenced by sociological movements and evolving policies, signifying a gradual but growing shift towards challenging and altering the patriarchal bargain's impact on the gendered division of labor in India.

e) Assess the role of mass media as an agent of social change. (10 Marks)

Approach.

- **Define mass media as a powerful means of communication.**

- **Highlight the role of mass media in raising awareness and educating the public about social issues, disparities, and injustices.**

- **Address the challenges associated with the role of mass media as an agent of social change.**

- **Conclude.**

Solution:

Mass media represents a potent and far-reaching communication tool that encompasses various platforms such as television, radio, newspapers, and the internet. Serving as a primary channel for transmitting information, ideas, and entertainment to a large audience, it holds the power to shape public opinion, influence societal perceptions, and disseminate cultural norms and values.

Mass media not only acts as a source of news and knowledge but also influences public discourse, setting agendas, and often reflecting or shaping social, political, and economic narratives, making it a significant force in contemporary society's information and communication landscape.

1. **Agenda Setting and Framing:** Mass media, as per the Agenda Setting Theory proposed by Maxwell McCombs and Donald Shaw, plays a pivotal role in determining the public's focus on specific social issues. Through deliberate selection and emphasis on particular topics, media outlets can raise awareness about prevalent social disparities or injustices. For instance, coverage of issues like income inequality, gender discrimination, or racial disparities in education highlights how media framing can bring attention to these societal concerns.

2. **Social Construction of Reality:** Drawing from Berger and Luckmann's theory of the social construction of reality, mass media contributes to shaping societal perceptions and understandings of social issues. For example, media coverage of poverty or healthcare disparities can influence public perceptions, contributing to collective views on the causes and potential solutions to these problems.

3. **Advocacy and Activism:** Mass media serves as a platform for advocacy and activism, providing space for marginalized voices and grassroots movements to raise awareness about social issues.
Examples include the coverage of environmental activism like Greta Thunberg's climate change movement or the #BlackLivesMatter movement, which gained widespread attention through media coverage, elevating awareness and support for these causes.

4. **Social Learning and Opinion Formation:** Social learning theories, particularly Bandura's Social Learning Theory, highlight how individuals learn by observing others. Media portrayal of social issues, injustices, and disparities serves as a source of learning, shaping public opinion and potentially fostering societal change. Coverage of racial discrimination or LGBTQ+ rights issues, for instance, can influence public perceptions and attitudes towards these social disparities.

5. **Critical Discourse and Debate:** Mass media acts as a forum for critical discourse and debate on social issues. Sociologist Jurgen Habermas's concept of the public sphere illustrates how media platforms facilitate discussions, allowing the public to deliberate on injustices and disparities.

This leads to a better understanding and collective examination of social problems. Instances include televised debates on poverty alleviation programs or discussions about gender pay gaps, fostering a deeper societal understanding of these issues.

6. **Policy Impact and Social Change:** Media coverage often influences policy-making and social change. Sociologist Charles Tilly's concept of social movements impacting policies exemplifies how media attention on various social issues can prompt legislative action and societal reforms. For example, media coverage of healthcare disparities might stimulate policy debates on public health initiatives or coverage of income inequality could lead to discussions about economic policy changes aimed at reducing disparities.

Challenges:
1. **Selective Representation and Bias:** The mass media's portrayal of social issues is often influenced by selective representation and bias, where certain issues gain more attention than others. Sociologist Herbert Gans' work on media bias illustrates how media outlets tend to highlight stories that align with their audience's preferences or interests. For instance, certain social issues, such as poverty or inequality, might not receive adequate coverage, leading to a skewed understanding of prevalent societal problems.

2. **Commercialization and Corporate Influence:** The commercial nature of media often prioritizes profitability over socially impactful content. This leads to a concentration on entertainment and sensationalized news rather than in-depth coverage of crucial social issues. Sociologist Jurgen Habermas's theory on the colonization of the public sphere highlights how corporate interests in media can detract from its role in fostering critical public discourse. For example, in the pursuit of ratings and revenue, media outlets might overlook substantial social issues in favor of more commercially viable content.

3. **Stereotyping and Misrepresentation:** Mass media can perpetuate stereotypes and misrepresent certain social groups or issues. Sociologist Stuart Hall's theory of media representation underscores how media content shapes public perceptions. For instance, the portrayal of marginalized communities or minority groups may reinforce negative stereotypes or depict them inaccurately, hindering social change and perpetuating existing inequalities and prejudices.

4. **Agenda Setting and Manipulation:** Media outlets have the power to set agendas and manipulate public opinions on social issues.
The Agenda Setting Theory, proposed by Maxwell McCombs and Donald Shaw, highlights how media coverage can influence public focus and priorities. However, the deliberate shaping of narratives or selective reporting can lead to misinformation or biased views on specific issues, manipulating public perceptions and hindering constructive social change.

5. **Resistance and Dominant Ideologies:** Mass media is also a conduit for dominant ideologies, often reinforcing existing power structures and societal norms. Sociologist Antonio Gramsci's theory of cultural hegemony elucidates how media perpetuates dominant ideologies. For example, media coverage might favor the status quo, discouraging challenging views or alternative social narratives that aim to bring about substantial change, thereby hindering progress in addressing social injustices.

The role of mass media as an agent of social change remains intricate and influential, leveraging its power to disseminate information, shape opinions, and mobilize movements for societal transformation.

While it has the potential to raise awareness, instigate discourse, and catalyze change on numerous social issues, its efficacy is challenged by biases, commercial interests, and selective representation, hindering a holistic transformation.

a) Trace the changing nature of organisation of work in capitalist society over the years. (20 Marks)

Approach.

- **Introduce the concept of work organization in capitalist societies.**
- **Analyze the impact of post-industrial and technological advancements on work organization.**
- **Discuss the evolving nature of labor relations and regulations in response to the changing organization of work.**
- **Conclude.**

Solution:

Work organization in capitalist societies embodies a structured arrangement where labor is organized to maximize productivity and profit within a capitalist economic framework. It involves hierarchical structures, division of labor, and managerial control to efficiently produce goods and services. **Karl Marx's theory,** work organization in capitalism often features alienation, where workers become estranged from the products of their labor and experience a loss of autonomy and control. Additionally, **Max Weber's** concept of bureaucracy illustrates the presence of formalized rules and rational-legal authority in organizing labor within capitalist enterprises, emphasizing efficiency, predictability, and the pursuit of economic goals as central facets in the organization of work.

Impact of post-industrial and technological advancements on work organization.

1. **Shift in Work Dynamics:** Post-industrial advancements and technological progress have led to a shift in work dynamics, moving from labor-intensive manufacturing to knowledge-based services. Sociologist Daniel Bell's theory on the post-industrial society emphasizes the rise of information technology, leading to a knowledge-based economy. Current examples include the growth of IT and service sectors where the demand for specialized skills and knowledge supersedes traditional manual labor.

2. **Flexible Work Arrangements:** Advancements in technology have facilitated flexible work arrangements, allowing for telecommuting, freelancing, and remote work. Sociologist Arlie Hochschild's concept of the "time bind" exemplifies the blurring boundaries between work and personal life due to increased connectivity through technology. Current examples include remote work trends during the COVID-19 pandemic, showcasing the adaptability and prevalence of technology in transforming work structures.

3. **Automation and Job Displacement:** Technological advancements, particularly automation, have resulted in job displacement and changes in labor requirements. Sociologist Karl Marx's theory on automation's impact on labor highlights how it can lead to the redundancy of certain jobs. Examples include manufacturing processes increasingly using robotics and artificial intelligence, displacing workers and altering the labor market.

4. **Rise of the Gig Economy:** Post-industrial advancements have given rise to the gig economy, characterized by short-term contracts and freelance work. Sociologist Guy Standing's theory on the precariat highlights the unstable and insecure nature of work in the gig economy. Current examples include platforms like Uber, TaskRabbit, and freelance platforms where workers have short-term contracts without the benefits of traditional employment.

5. **Surveillance and Control**: Technology in the workplace has introduced increased surveillance and control mechanisms. Sociologist Michel Foucault's theory on panopticism illustrates how surveillance shapes behavior. Examples include employee monitoring software and digital surveillance tools used in workplaces, impacting worker autonomy and privacy.

6. **Skill Upgradation and Education:** Post-industrial changes have accentuated the need for continuous skill development and education. Sociologist Pierre Bourdieu's theory on cultural capital emphasizes how educational qualifications affect one's employability. Current examples include the emphasis on upskilling and lifelong learning to adapt to changing job requirements in technology-driven sectors.

Evolving nature of labor relations and regulations in response to the changing organization of work.

1. **Collective Bargaining and Unionization:** The changing nature of work has influenced collective bargaining and unionization efforts. Sociologist John Commons' theory on collective action emphasizes the role of unions in securing labor rights. Current examples include renewed efforts by unions to represent workers in tech companies or gig economy platforms, striving to negotiate better terms and conditions for workers in response to evolving labor structures.

2. **Policy Interventions:** Policymakers have responded to the changing organization of work by implementing new policies. Sociologist Erik Olin Wright's theory on contradictory class locations highlights how policy responses can reflect diverse class interests. Examples include legislative discussions on minimum wage adjustments or the rights of remote workers, indicating a response to the changing landscape of work.

3. **Adapting Employment Contracts:** Labor relations have adapted to accommodate flexible work arrangements. Sociologist Richard Sennett's theory on flexible capitalism addresses the need for adaptable employment contracts. For instance, policy discussions on flexitime or alternative work arrangements have emerged to suit the needs of both employers and employees in the modern work environment.

4. **Ensuring Worker Protections:** The changing nature of work has prompted discussions on ensuring worker protections. Sociologist Harry Braverman's theory on the degradation of work emphasizes the need for protecting workers in evolving job structures. For instance, ongoing debates on regulating the rights and benefits of gig workers or independent contractors reflect efforts to safeguard these individuals' labor rights.

5. **Globalization and Labor Mobility:** Globalization has impacted labor relations and regulations, leading to discussions on labor mobility and international regulations. Sociologist Saskia Sassen's theory on global cities addresses the effects of globalization on labor markets. For example, debates on migrant workers' rights and international labor standards reflect efforts to address labor mobility and protect workers in a globalized economy.

The evolution of work organization in capitalist society reflects a transition from labor-intensive manufacturing to a more knowledge-based, technology-driven economy.

This journey has witnessed a shift towards flexible work arrangements, automation, and the rise of the gig economy.

While technological advancements have reshaped labor dynamics, leading to job displacement and altering traditional labor structures, they have also brought forth new employment opportunities and the need for continuous skill development. This evolving landscape has not only influenced labor relations and regulations but has also prompted discussions on safeguarding worker rights within this changing paradigm, signaling the need for adaptive policies to address the complexities arising from the evolving nature of work in capitalist societies.

b) What is new in 'new social movement'? Elaborate your answer with special reference to India. (20 Marks)

Approach.

- **Define new social movement.**
- **Explain Characteristics of New Social Movements.**
- **Explain evolution of New Social Movements in India**
- **Evaluate the impact of these movements in India**
- **Conclude.**

Solution:

New Social Movements (NSMs) are a distinct form of collective action characterized by their focus on cultural, environmental, and identity-based issues rather than traditional economic or class-based concerns.

These movements often employ decentralized structures, utilizing modern communication technologies and emphasizing participatory democracy. NSMs challenge established norms, seeking societal transformation and change, addressing a wide array of global concerns and often transcending national boundaries, advocating for social justice and inclusivity.

These are characterized by distinct features such as their decentralized and networked structure, focusing on post-materialistic concerns, employing non-traditional forms of activism, and emphasizing identity politics. These movements often revolve around issues beyond class-based struggles, encompassing gender equality, LGBTQ+ rights, environmentalism, and cultural diversity.

Evolution of New Social Movements in India:

1. **Shift to Identity-Based Concerns:** Indian social movements have moved beyond class-based struggles to address identity-based issues such as women's rights, LGBTQ+ rights, environmental conservation, and indigenous people's rights, exemplified by the Chipko Movement's focus on local communities' rights led by Sunderlal Bahuguna.

2. **Tech-Enabled Non-traditional Activism:** New Social Movements in India leverage technology, notably social media and digital tools, for widespread mobilization, as seen in the anti-corruption protests led by Anna Hazare in 2011.

3. **Emphasis on Identity Politics:** Movements advocating for Dalit rights, inspired by Ambedkar's ideology, confront caste-based discrimination and inequalities, emphasizing the assertion of marginalized identities, rooted in the theories of **Jyotiba Phule** and **Dr. B.R. Ambedkar.**

4. **Participatory Grassroots Approach:** Movements like the Narmada Bachao Andolan, spearheaded by **Medha Patkar**, exhibit a decentralized, participatory model, focusing on the rights of affected communities and their involvement in decision-making processes.

5. **Intersectionality and Multi-issue Movements:** Indian social movements, like the Pink Chaddi Campaign, address multiple interconnected issues, such as gender rights and freedom of expression, aligning with sociologist **Kimberlé Crenshaw's** concept of intersectionality.

6. **Global Connections and Transnational Solidarity:** Indian movements have global affiliations, demonstrated by active participation in global movements like the climate strikes inspired by **Greta Thunberg**, illustrating the interconnectedness and solidarity within global activism networks.

Impacts:

1. **Legal and Cultural Reforms:** New Social Movements in India, particularly those advocating LGBTQ+ rights, spurred legal changes exemplified by the decriminalization of homosexuality in the Navtej Singh Johar vs. Union of India case, reshaping societal attitudes and challenging discriminatory laws. These shifts align with sociologist **Michel Foucault's** theories on power, sexuality, and societal norms.

2. **Political Accountability:** Movements like the anti-corruption protests led by Anna Hazare prompted the government to address corruption issues, leading to the introduction of the Lokpal and Lokayuktas Act in 2013, reflecting demands for transparency and accountability within the political system, drawing from sociologist **Max Weber's** theories on bureaucracy and authority.

3. **Empowerment of Marginalized Groups**: Movements focusing on Dalit rights, influenced by the ideologies of **Jyotiba Phule and Dr. B.R. Ambedkar,** empowered marginalized communities to demand social justice and assert their rights, notably seen in movements like the Dalit Panthers, contributing to socio-political changes.

4. **Environmental Consciousness:** Movements advocating for environmental conservation, such as the Chipko Movement and contemporary movements like Fridays for Future, have raised awareness and influenced policies on environmental protection. The impact can be analyzed using environmental philosopher **Arne Naess's** deep ecology philosophy and environmental ethics theories.

5. **Women's Rights and Gender Equality:** Movements like the #MeToo movement in India have highlighted gender-based violence, fostering societal dialogue and legal actions against perpetrators. These movements align with feminist philosopher Simone de Beauvoir's theories on gender, oppression, and liberation.

6. **Challenges and Unintended Consequences:** Despite positive impacts, movements often face challenges such as co-option by political interests or internal fragmentation. For example, environmental movements might encounter resistance from vested economic interests, necessitating nuanced approaches. Sociologist **Ralf Dahrendorf's** theories on societal conflict and change aid in understanding the complexities and challenges faced by these movements in India.

In conclusion, the concept of 'new social movements' in India signifies a shift from conventional class-based struggles to movements focusing on identity, rights, and global issues. These movements leverage technology, stress participatory democracy, emphasize intersectionality, and forge transnational connections, influencing cultural, legal, and political landscapes.

India's new social movements, exemplified by LGBTQ+ rights activism, environmental movements, Dalit empowerment, and women's rights campaigns like #MeToo, mark a transformative phase in societal activism and diverse society, reflecting the evolving dynamics and aspirations of contemporary Indian society.

c) Examine the dynamics of pressure groups in multi-party-political system. (10 Marks)

Approach.

- **Define pressure groups.**

- **Explain how pressure groups interact with multiple political parties.**

- **Evaluate the negative aspects of pressure group involvement in multi-party politics.**

- **Conclude.**

Solution:

Pressure groups, also known as interest groups or lobby groups, are organized entities or associations that operate outside the government but seek to influence governmental decisions and policies. These groups represent specific interests, ideologies, or causes, aiming to shape public opinion and influence decision-makers by employing various strategies such as lobbying, advocacy, and campaigning.

Pressure groups and their interaction with multiple political parties:

1. **Pluralist Theory and Interparty Interaction:** According to Robert Dahl's pluralist theory, pressure groups in a democracy align with various parties to influence policies, reflecting a diverse and open governance model where groups advocate for their interests, offering resources and support in exchange for policy considerations.

2. **Strategic Alliances and Coalitions:** Pressure groups form strategic coalitions with parties sharing similar ideologies or policy goals, enhancing their collective impact. For instance, environmental groups may collaborate with parties emphasizing green policies, amplifying their influence on relevant legislation.

3. **Elite Theory and Dominant Groups:** Elite theorists argue that influential pressure groups, representing corporate interests, transcend party lines, leveraging their economic power to shape policies favorable to their interests, indicating the influence of powerful elites across different political parties.

4. **Issue-Based Engagement:** Pressure groups engage with various parties based on specific issues, allowing flexibility in supporting or opposing parties according to their stance on particular policies, irrespective of broader political affiliations.

5. **Negotiation and Lobbying Strategies**: Pressure groups use negotiation and lobbying strategies across party lines to persuade policymakers on their concerns and preferences. They engage in dialogues and negotiations, attempting to influence decision-making.

6. **Fragmentation and Diverse Alignments:** In a diverse political landscape, pressure groups representing multifaceted issues may align with different parties, resulting in fragmented alliances across the political spectrum, influenced by conflicting interests and ideologies, showcasing the complexities of the pressure group system.

Negative aspects of pressure group:

1. **Undermining Democratic Principles:** Pressure groups, often representing elite interests, can concentrate power within a small influential group, sidelining the majority, as per Robert Michels' Iron Law of Oligarchy.

2. **Entrenching Inequality:** Certain pressure groups aligned with specific interests can reinforce societal inequalities, exacerbating disparities, and marginalizing underprivileged sections, aligning with Pierre Bourdieu's theories on the reproduction of social inequalities.

3. **Capture of State Institutions:** Pressure groups with resources can manipulate state mechanisms, leading to policies favoring their interests, potentially undermining the democratic process, in line with Max Weber's bureaucracy and authority theory.

4. **Conflict and Polarization:** Conflicting pressure groups can create societal divisions, leading to political gridlock and social conflicts, aligning with Ralf Dahrendorf's conflict theory.

5. **Erosion of Public Trust:** Excessive influence of certain pressure groups can erode public trust in democratic institutions, potentially leading to skepticism about the fairness of the process, reflecting Alexis de Tocqueville's concerns about despotism in democracies.

6. **Lack of Accountability:** Pressure groups operating non-transparently may lack accountability, compromising democratic principles, as noted in Jürgen Habermas's theory on the importance of transparency in democracy.

In a multi-party-political system, the dynamics of pressure groups play a crucial role in shaping the policy landscape. These groups, representing diverse interests, strategically align themselves with multiple political parties based on their agendas, leveraging resources, expertise, and support to influence policy decisions.

Their interactions range from forming strategic alliances to issue-based engagements, reflecting a complex interplay that often impacts governance and policy outcomes. However, while these interactions can enrich the democratic process by providing a platform for diverse voices, there exists the risk of elite domination, potential inequalities, and the erosion of democratic values if not carefully managed. The efficacy and legitimacy of these pressure group dynamics in a multi-party system ultimately depend on maintaining a balance between representation, transparency, and accountability.

Question 7.

a) Examine the relationship between the contemporary trends in marriage and changing forms of family. (10 Marks)

Approach.

- **Discuss the modern trends in marriage.**

- **Examine how these contemporary marriage trends impact the structure and forms of families.**

- **Consider the potential challenges associated with these changes in family forms and marriage trends.**

- **Conclude.**

Solution:

Modern trends in marriage depict notable changes in how people approach relationships. One significant change is people waiting longer before getting married due to focusing on education and careers. Living together before marriage, known as cohabitation, has become more common. Society is more accepting of marriages between people from different races or faiths. Same-sex marriages are now legal and accepted in many countries, like in the India and United States after the Supreme Court's decision in 2015. Also, there's a growing trend of people choosing to remain single or not having children. These trends show that how people view relationships, families, and personal choices is changing.

Marriage trends impact the structure and forms of families.

1. **Delayed Marriage and Changing Family Structures**: The delay in marriage, influenced by Anthony Giddens' concept of the 'pure relationship,' alters family dynamics, leading to smaller nuclear families as individuals in Western societies marry later in life, reducing the prevalence of extended family structures.

2. **Cohabitation and Shifting Domestic Arrangements:** Cohabitation, guided by Erving Goffman's "dramaturgy," results in diverse family arrangements, challenging traditional family structures.

   Arlie Hochschild's "second shift" theory illustrates how cohabiting couples negotiate household responsibilities differently, reshaping family dynamics and gender roles.

3. **Interfaith and Interracial Marriages Impacting Family Cohesion:** The rise in interfaith and interracial marriages, drawing from Pierre Bourdieu's theory on cultural capital, leads to a fusion of cultural practices within families, fostering social diversity. For instance, in countries like India, interfaith marriages showcase a blend of diverse cultural traditions within families.

4. **Legalization of Same-Sex Marriages Redefining Family Definitions:** Judith Stacey's theories on queer families show how same-sex marriages redefine traditional family structures, expanding the concept of family to include diverse forms. The legalization in countries like Canada or the Netherlands validates varied family models, challenging conventional family norms.

5. **Rising Trend of Child-Free or Singlehood Choices:** Influenced by Simone de Beauvoir's feminist theories, the trend of individuals choosing child-free or singlehood options challenges the traditional focus on parenthood. In countries like Japan, more individuals are choosing not to marry or have children, impacting family demographics.

6. **Diverse Family Forms and Changing Roles**: The cumulative effect of contemporary marriage trends results in diverse family structures and altered roles. Reflecting Talcott Parsons' structural functionalism, policies promoting gender equality in societies like Sweden contribute to changed family roles, fostering shared responsibilities and evolving family dynamics.

Potential challenges

1. **Social Inequalities and Marginalization:** Changes in family forms, like single-parent households, may exacerbate existing social inequalities, leading to potential economic challenges and marginalization in low-income communities due to limited support systems and higher risks of poverty, as discussed in Pierre Bourdieu's theory on social reproduction.

2. **Fragmentation of Community and Social Support:** Evolving family structures could fragment community ties, affecting support systems. The rise of smaller nuclear families may diminish the traditional extended family support networks, impacting emotional and practical support, aligning with Emile Durkheim's theory on social integration.

3. **Strain on Institutional Support Systems:** Diverse family structures may strain institutional systems such as education and healthcare, challenging traditional norms unaccustomed to varied family dynamics, according to Talcott Parsons' structural functionalism, which emphasizes the dependence of societal institutions on stable family structures.

4. **Challenges to Gender Roles and Identity:** Changing family structures might challenge established gender roles and identities, potentially affecting the understanding and performance of gender norms within non-traditional families, as highlighted in Simone de Beauvoir's feminist theories on societal norms and gender identity.

5. **Legal and Policy Implications:** Legal frameworks may face challenges in recognizing and supporting diverse family forms, such as cohabiting couples or same-sex families. Sociologist Judith Stacey's work on queer families emphasizes the legal and policy hurdles in accommodating these structures, indicating potential issues in providing adequate rights and support for diverse family arrangements.

6. **Psychological Impact and Emotional Well-being:** Changing family dynamics could impact individual identity and self-perception within evolving family structures, potentially leading to issues regarding identity and acceptance among family members, echoing Erving Goffman's theories on self-presentation in social interactions and its potential psychological impacts.

The dynamic interplay between contemporary trends in marriage and the evolving forms of family reflects a profound societal shift. The delay in marriage, the rise in cohabitation, the acceptance of diverse unions, and the choice for child-free or singlehood options mark significant changes in marriage patterns. These trends lead to the emergence of diverse family structures, challenging traditional concepts.

The evolving trends in marriage significantly impact the structure, roles, and understanding of families, highlighting the need for adaptable societal norms and supportive policies to accommodate these changing dynamics.

b) Discuss the regional variations of kinship system in Indian society. (20 Marks)

- **Define Kinship.**
- **Discuss the variations in kinship systems prevalent in different regions of India.**
- **Discuss the challenges posed by the coexistence of diverse kinship systems in a rapidly changing society.**
- **Conclusion.**

Solution:

Kinship is a fundamental social concept representing a network of relationships and connections based on blood, marriage, or adoption that binds individuals into various family units. It encompasses the system of social organization, defining roles, responsibilities, and expectations within families and communities.

Kinship establishes the framework for understanding lineage, descent, and the distribution of rights and obligations among relatives, shaping the structure and dynamics of societies. It includes biological ties (consanguinity) and legal or ceremonial connections (affinity), influencing societal norms, customs, rituals, and inheritance patterns within different cultures and societies.

Variations in kinship systems prevalent in different regions of India:

1. **Matrilineal and Patrilineal Systems**: India presents diverse kinship systems; for instance, Kerala demonstrates a matrilineal system while North India adopts a prevalent patrilineal one. This regional variation is informed by anthropologist David Schneider's study of kinship systems, emphasizing their influence on social organization and gender roles.

2. **Joint and Nuclear Family Structures**: Northern regions favor joint families, while some urban areas embrace nuclear families, reflecting shifts influenced by modernization. Sociologist Talcott Parsons' structural functionalism theory aids in comprehending this transition, seen in joint families prevalent in Rajasthan compared to the rise of nuclear families in urban centers.

3. **Marriage Patterns and Practices**: Marriage customs differ regionally, like patrilocal residence in Haryana versus matrilocal residence in certain southern regions. Sociologist Claude Lévi-Strauss' structuralist approach clarifies these variations and their cultural significance within differing regions.

4. **Kinship Terminology and Structures:** Various Indian regions employ unique kinship terminologies such as Dravidian or Aryan systems. Sociologist Louis Dumont's work on kinship and caste systems illuminates these complexities, evident in the specific terms used to define relationships.

5. **Cultural Practices and Rituals:** Regional practices and rituals tied to kinship, such as matriarchal practices in Meghalaya or patrilineal communities, differ significantly. Anthropologist Radcliffe-Brown's study highlights these variations in cultural practices and rituals across different regions.

6. **Regional Case Studies:** Examining specific regional communities, such as the matrilineal Nayar community in Kerala and the patrilineal Marwari community in Rajasthan, illustrates intricate variations in kinship practices and their cultural implications.

Challenges

1. **Social Cohesion and Identity Crisis:** Diverse kinship systems in rapidly changing societies can cause an identity crisis and disrupt social cohesion, challenging individuals' sense of belonging, notably seen in urban centers due to migration and varied kinship structures.

2. **Conflict and Fragmentation**: Coexisting diverse kinship systems may trigger conflicts within families or communities, leading to social fragmentation, especially in rapidly developing cities with joint and nuclear family dynamics.

3. **Legal and Policy Challenges**: Integrating diverse family structures into legal frameworks presents significant challenges, influencing property rights and inheritance laws in various kinship systems across regions.

4. **Erosion of Traditions and Cultural Practices**: The rapid societal changes driven by modernization and globalization can erode traditional kinship customs and marriage practices, potentially challenging cultural continuity, notably observed in urban areas.

5. **Generational Conflict and Adaptation:** Different values between generations within varied kinship structures may cause conflicts, particularly between traditional joint family values and younger generations aspiring for nuclear family setups in evolving societies.

6. **Economic Disparities and Social Stratification:** The diverse kinship systems may widen economic disparities and affect social mobility, contributing to unequal access to resources and opportunities, especially between urban and rural areas.

In conclusion, the rich tapestry of kinship systems across various regions in India showcases a remarkable diversity that reflects the nation's cultural complexity and historical evolution. These regional variations encompass a spectrum of practices, from matrilineal systems in Kerala to patrilineal structures in the North, joint and nuclear family dynamics, diverse marriage customs, varied kinship terminologies, and unique rituals and traditions.

Understanding these regional distinctions is not only crucial for comprehending the social fabric of India but also for appreciating the intricate layers that contribute to the country's social, cultural, and familial diversity.

The coexistence of these diverse kinship systems serves as a testament to the dynamic and evolving nature of Indian society, embodying the fusion of tradition and modernity in an ever-changing landscape

c) Problematize the concept of secularism in the present context. (10 Marks)

Approach.

- **Explain Historical development of secularism in the context of India.**
- **Discuss the challenges faced by the concept of secularism.**
- **Explore how the global discourse on secularism affects the notion of secularism in India.**
- **Conclude.**

Solution:

The historical development of secularism in India is rooted in its unique socio-political landscape. Post-independence, India adopted a secular framework, aiming for a state that maintains equidistance from all religions. This principle evolved from a historical context deeply ingrained in religious diversity and interfaith harmony.

Leaders like Mahatma Gandhi advocated for religious pluralism and coexistence, envisioning a nation where every religion was respected and given equal freedom. The Indian Constitution, promulgated in 1950, reinforced secular ideals, assuring freedom of religion and prohibiting discrimination based on faith. However, the development of secularism has encountered challenges due to religious tensions, communal conflicts, and political exploitation of religious sentiments, shaping the complex landscape of secularism in contemporary India.

Challenges faced by the concept of secularism:

1. **Rising Communalism and Polarization: Max Weber's** theories on social action can be applied to understand how religious communalism and polarization lead to challenges in upholding secularism. Contemporary examples include communal conflicts, like the Ayodhya dispute, which have intensified religious divisions and affected the nation's secular fabric.

2. **Politicization of Religion:** The politicization of religious identity for electoral gains poses a significant challenge to secularism. **Emile Durkheim's** theory of functionalism suggests that this politicization influences social structure. Recent instances like the use of religious rhetoric during political campaigns highlight the impact of religious identity on political discourse and electoral outcomes, potentially undermining secular principles.

3. **Legal and Constitutional Interpretations: Lon Fuller** can aid in understanding the complexities within the legal framework concerning secularism. The interpretation of laws, such as debates around personal laws based on religion, reveal challenges in achieving a truly secular legal system, leading to disparities and debates over individual rights versus religious laws.

4. **Rise of Religious Intolerance:** The rise in religious intolerance challenges the essence of secularism. Sociologist Karl Marx's theories on conflict and inequality can elucidate the social disparities emerging due to religious intolerance.

   Instances of mob violence or discrimination against religious minorities illustrate the challenges in preserving a secular environment for all religious communities.

5. **Gender and Religious Practices: Simone de Beauvoir's** feminist theories help in understanding the challenges posed by religious practices on gender equality. Practices like triple talaq or certain restrictions within temples exemplify the challenges of balancing religious freedom with gender equality within a secular framework.

6. **Global Influences and Geopolitical Dynamics:** The global context and influences of geopolitics present challenges to secularism in India. Sociologist Anthony Giddens' theory of modernity emphasizes the impact of globalization on traditional structures.

461

Global religious movements and transnational interactions might affect domestic secular policies and practices, influencing the country's secular framework.

Global discourse on secularism affects the notion of secularism in India:

1. **Impact of Globalization on Secular Values: Anthony Giddens'** theory on modernity and globalization highlights the influence of global discourse on local values. Global connectivity and exchanges through technology and media can either reinforce secular values or challenge them. For instance, exposure to diverse global ideologies through media platforms can shape the perception of secularism in Indian society.

2. **Transnational Religious Movements:** The proliferation of transnational religious movements, **Peter Berger** in his theory on religious pluralism, influences local interpretations of secularism. The presence and activities of international religious organizations or movements in India might challenge or support the nation's secular principles, impacting religious practices and social norms.

3. **Human Rights and Secular Principles: Jürgen Habermas** advocate for universal human rights and secular values. The global discourse on human rights and secular principles influences India's stance on religious freedom and tolerance. International agreements like the Universal Declaration of Human Rights contribute to the discourse on secular values in Indian legislation and policymaking.

4. **Geopolitical Conflicts and Secularism:** The geopolitics of certain regions globally can affect the secular fabric of India. **Immanuel Wallerstein's** world-system theory sheds light on how global geopolitical conflicts influence local dynamics. For instance, conflicts in regions like the Middle East might impact communal harmony in India due to the global spread of ideologies.

5. **Impact of International Law and Norms: Max Weber's** legal theories about the impact of law on society can be applied to understanding how international laws and norms influence India's secular policies. International legal frameworks and norms on religious freedoms and secular governance can shape India's approach to secularism.

6. **Cultural Exchange and Identity Formation: Stuart Hall's** theories on cultural identity and representation can explain how global discourse on secularism shapes cultural identity in India. The exchange of ideas and the influence of global debates on secularism can impact how individuals and communities in India perceive and practice their cultural and religious identities.

In conclusion, the challenges faced by the idea of secularism today show that India's social and political situation is quite complex. Even though secularism is a fundamental principle in our Constitution, it deals with many difficulties.

These include growing tensions between different communities, the use of religion for political purposes, legal complications, increased intolerance towards different religions, issues related to gender in religious practices, and how global influences affect local values.

Keeping India's secular values intact in such a diverse society needs a careful and balanced approach that respects everyone's freedom, encourages peace between communities, and uses fair laws. It's essential to adapt and address these challenges to ensure a truly secular environment where everyone, no matter their faith, can live together in a peaceful and welcoming society.

Question 8.

a) Examine any two theories of social change in detail. (20 Marks)

Approach.

- **Define Social change.**

- **Explain theories of social change.**

- **Challenges faced for social change.**

- **Conclude.**

Solution:

Social change refers to the transformation over time in the societal structure, institutions, behaviors, and cultural patterns that characterize a community or society. It involves alterations in the way individuals and groups interact, the values and norms they uphold, and the overall organization of social life. Social change can manifest in various forms, such as technological advancements, economic shifts, political reforms, cultural evolution, and demographic transitions. Sociologists analyze social change to understand its causes, consequences, and implications for individuals and societies, offering insights into the processes that shape the fabric of human communities.

1. **Modernization Theory:** Modernization theory posits that societies undergo a predictable process of development from traditional to modern forms, marked by industrialization, urbanization, and increased education. This theory suggests that as societies modernize, they experience improvements in social institutions, economic prosperity, and overall well-being.

Criticisms:

a. Eurocentrism: Critics argue that modernization theory is Eurocentric, as it assumes that Western models of development are universally applicable.

b. Linear Progression: Critics contend that the theory oversimplifies social change by presenting it as a linear progression, ignoring diverse paths to development.

c. Neglect of Cultural Factors: Modernization theory tends to downplay the role of cultural factors in shaping societal changes, leading to oversights in understanding unique cultural contexts.

Walt Rostow: Developed the "Stages of Economic Growth," emphasizing the linear progression of societies through stages of development.

Talcott Parsons: Contributed to the structural-functional perspective, aligning with modernization theory's focus on societal adaptation and integration.

Example: The modernization of Japan during the Meiji Restoration (1868-1912) is often cited as an example. Japan transformed from a feudal society to an industrialized nation, adopting Western technologies and institutions.

2. **Dependency Theory:** Dependency theory challenges modernization theory by asserting that global **inequalities** are perpetuated by the economic relationships between developed and underdeveloped nations. It argues that underdeveloped nations are structurally dependent on developed ones, leading to a perpetuation of social and economic disparities.

Criticisms:

- **Simplification of Power Dynamics:** Critics argue that dependency theory oversimplifies power dynamics and does not adequately consider internal factors within underdeveloped nations.

- **Neglect of Agency:** Some critics contend that the theory portrays underdeveloped nations as passive victims, overlooking the agency and potential for self-development.

- **Evolutionary Bias:** Dependency theory tends to view underdeveloped nations as static entities, lacking recognition of internal dynamics and potential for change.

Raúl Prebisch: Developed the idea of the "unequal exchange" between developed and underdeveloped nations.

Andre Gunder Frank: Emphasized the role of global capitalism in perpetuating underdevelopment and dependency.

Example: The relationship between former colonies and colonial powers, where the extraction of resources and economic control left lasting imbalances, is often cited as an illustration of dependency theory.

Challenges:

1. **Cultural Inertia:** Societal traditions, values, and cultural norms can resist change, leading to cultural inertia. William Fielding Ogburn introduced the concept of cultural lag, suggesting that material culture changes more rapidly than non-material culture, causing a lag and resistance to adaptation. Example: Resistance to same-sex marriage in conservative societies reflects cultural inertia, where traditional beliefs hinder acceptance of changing social norms.

2. **Institutional Rigidity:** Institutions, like government structures and legal systems, may resist change due to established practices and vested interests. Sociologist Max Weber's theory of bureaucracy highlights how formalized structures can impede flexibility and adaptation. Example: Bureaucratic red tape and resistance to policy reforms in governmental organizations can impede social change by hindering efficient decision-making.

3. **Structural Inequality:** Social structures and inequalities, often perpetuated by power dynamics, can act as barriers to change. Pierre Bourdieu's theory of social reproduction emphasizes how existing structures maintain privilege and disadvantage, hindering equal opportunities. Example: Gender inequality persists in many societies, with patriarchal structures impeding efforts to achieve gender parity and social change.

4. **Resistance from Dominant Groups:** Dominant groups may resist social change that threatens their position of power and privilege. Sociologist Robert K. Merton's theory of structural functionalism suggests that powerful groups maintain the status quo to preserve their advantages. Example: Opposition from wealthy elites to progressive tax reforms illustrates how dominant groups resist changes that may challenge their economic interests.

5. **Globalization Challenges:** While globalization can facilitate social change, it also brings challenges such as cultural homogenization and economic disparities. Sociologist Anthony Giddens' theory of structuration explores the complex interplay between global and local forces. Example: The spread of Western cultural norms through globalization may face resistance in non-Western societies, leading to tensions and challenges for social change.

6. **Technological Disruptions:** Rapid technological advancements can create social disruptions and challenges. Joseph Schumpeter's theory of creative destruction suggests that technological innovations can render existing industries obsolete, causing economic and social upheaval. Example: The rise of automation and artificial intelligence poses challenges to existing employment structures, requiring societies to adapt through education and policy changes.

Modernization Theory and Dependency Theory, underscores the divergent perspectives on the

mechanisms driving societal transformations. Modernization Theory, rooted in an evolutionary paradigm, posits a linear progression toward modernity through stages of economic development, technological advancement, and cultural change.

While it offers insights into the transformative processes, criticisms arise from its Eurocentrism, oversimplified linear model, and neglect of cultural factors. On the other hand, Dependency Theory challenges the optimistic assumptions of Modernization Theory by highlighting the structural inequalities perpetuated through global economic relationships.

Both theories contribute valuable perspectives to the sociological understanding of social change, emphasizing the need for a nuanced approach that considers diverse contextual factors and acknowledges the complexities inherent in the dynamics of societal transformation.

b) Critically analyze the role of science and technology in bringing about social change. (20 Marks)

- **Define Social change.**

- **Explain the role of science and technology in bringing about social change.**

- **Explain challenges faced in the field of science and technology in bringing social change.**

- **Conclude.**

Solution:

Emile Durkheim, defined social change as the alteration of the structure and functions of social institutions over time. Social change is an inherent and necessary aspect of societal evolution, driven by shifts in values, norms, and the division of labor. He emphasized that societal cohesion and integration adapt to changing circumstances, leading to the emergence of new social forms. Durkheim's perspective emphasizes the dynamic nature of societies, where changes in one aspect trigger adjustments in others, highlighting the interconnectedness of social phenomena.

Role of science and technology in bringing about social change.

1. Technological Determinism: Technological determinism, as proposed by **Marshall McLuhan**, posits that technological advancements drive social change by reshaping communication patterns and societal structures. McLuhan's "medium is the message" concept highlights how innovations in communication technology, such as the printing press or the internet, can fundamentally alter the way societies organize and interact.

2. Social Construction of Technology (SCOT): The SCOT theory, developed by **Trevor Pinch and Wiebe Bijker**, argues that technology is not predetermined but shaped by social processes. SCOT emphasizes the role of social actors, their values, and power dynamics in influencing the development and impact of technology. For instance, the adoption of certain medical technologies may be influenced by the preferences of medical professionals, policymakers, and patients.

3. Diffusion of Innovations: Everett Rogers' Diffusion of Innovations theory explores how new technologies spread within a society. It categorizes individuals into innovators, early adopters, early majority, late majority, and laggards, illustrating the varying speeds and patterns of technology adoption. For example, the rapid adoption of smartphones in some societies reflects the influence of early adopters and the diffusion process.

4. Social Shaping of Technology: Sheila Jasanoff's social shaping of technology perspective contends that technology and society co-evolve through mutual influence. It emphasizes the reciprocal relationship between technological development and societal values, norms, and institutions. The regulation of genetic engineering technologies, for instance, reflects ongoing negotiations between scientific progress and ethical considerations.

5. Cultural Lag: William Fielding Ogburn introduced the concept of cultural lag, suggesting that cultural elements (values, norms) take time to catch up with technological advancements. For instance, the ethical implications of artificial intelligence may lag behind the rapid development of AI technologies, creating social tensions and debates.

6. Network Society: Manuel Castells' theory of the network society explores how information and communication technologies create a new social structure. He argues that technology facilitates the formation of global networks, influencing social interactions, economic processes, and power structures.

Example: The rise of social media platforms and their impact on communication and activism.

Challenges:

1. Inequality in Access to Technology: Manuel Castells highlights the concept of the "digital divide," indicating disparities in access to information and communication technologies. The unequal distribution of technological resources can exacerbate existing social inequalities, limiting opportunities for education, employment, and civic participation. For instance, the gap in internet access between urban and rural areas or between developed and developing countries illustrates this challenge.

2. Social Stratification and Technological Exclusion: Pierre Bourdieu's theory of social stratification emphasizes the role of cultural capital in reproducing social hierarchies. In the context of technology, individuals with limited access to education and cultural resources may face barriers in adopting and adapting to new technologies, contributing to digital exclusion. This exclusion can perpetuate existing social inequalities.

3. Ethical Dilemmas in Technological Development: The ethical implications of technological advancements pose challenges for social change. **Langdon Winner** discusses how technologies can have inherent political and social values embedded in their design. Issues like privacy concerns with surveillance technologies or ethical considerations in genetic engineering exemplify the complex ethical dilemmas that accompany technological progress.

4. Resistance to Change: Everett Rogers, known for the Diffusion of Innovations theory, highlights the resistance that can accompany the introduction of new technologies. Societal norms, values, and cultural traditions may clash with technological innovations, leading to skepticism or outright opposition. For instance, debates around the use of genetically modified organisms (GMOs) in agriculture reflect resistance to technological changes in the face of perceived risks.

5. Environmental Consequences: The ecological impacts of technological advancements pose significant challenges. **Ulrich Beck's** theory of the "risk society" emphasizes the unintended consequences and risks associated with technological progress.

Issues such as environmental degradation due to industrialization and climate change caused by reliance on fossil fuels exemplify the complex relationship between technology and environmental challenges.

6. Technological Unemployment: The advent of automation and artificial intelligence, discussed by **Jeremy Rifkin,** raises concerns about technological unemployment. As machines take over certain tasks, there is a potential for job displacement, contributing to social and economic disruptions. The contemporary example of the impact of automation on employment in various industries underscores the challenges of balancing technological progress with societal well-being.

In critical analysis, the role of science and technology in bringing about social change is intricate and multifaceted. On one hand, technological advancements have the potential to revolutionize societies by fostering economic development, enhancing communication, and addressing pressing global challenges. However, the impact is not uniformly positive, as it can exacerbate existing inequalities, create ethical dilemmas, and generate resistance to change. The unequal distribution of technological resources, ethical concerns in areas like biotechnology, and the risk of technological unemployment underscore the complexities involved.

Balancing innovation with ethical considerations and addressing the disparities in technological access is essential for harnessing the full potential of science and technology in shaping a more inclusive and just society.

c) Elaborate on various types of religious practices prevalent in India society. (10 Marks)

- Explain what are religious practices.

- Explain various types of religious practices prevalent in Indian society.

- Explain impact of religious practices prevalent in Indian Society.

- Conclude.

Solution:

Religious practices encompass a diverse array of rituals, beliefs, ceremonies, and behaviors that constitute the lived expressions of a religious tradition within a community. These practices serve as the tangible manifestations of religious beliefs, fostering a sense of identity, community, and connection to the sacred.

The significance of religious practices extends beyond individual spirituality, playing a pivotal role in shaping social cohesion, moral frameworks, and cultural norms within a given society.

Emile Durkheim, have explored the role of religious practices in reinforcing social solidarity and providing a shared sense of purpose among community members. Understanding religious practices is crucial for sociological inquiry as they contribute to the formation and maintenance of social order, cohesion, and cultural continuity within diverse societies.

Various types of religious practices prevalent in Indian society.

1. Rituals and Worship: In Indian society, religious practices often involve elaborate rituals and worship ceremonies. **Max Weber's** concept of the "routinization of charisma" helps understand how charismatic religious leaders establish rituals that become integral to daily life. For example, the Aarti performed in Hindu temples or the daily prayers in various religious traditions illustrate the significance of ritualistic practices.

2. Pilgrimages: Victor Turner's theory of "communitas" can be applied to understand the communal and transformative aspects of pilgrimages in India. Pilgrimages to sacred sites such as the Kumbh Mela or the Amarnath Yatra provide opportunities for individuals to experience a sense of collective identity and spiritual renewal.

3. Festivals and Celebrations: Émile Durkheim's theory on the role of rituals in reinforcing social cohesion is relevant to the celebration of religious festivals in India. Festivals like Diwali, Eid, and Holi not only hold religious significance but also contribute to community bonding and the reaffirmation of shared values.

4. Caste-based Practices: The caste system in India has deep-rooted religious implications. **B.R. Ambedkar's** analysis of caste as a social institution highlights how religious beliefs have historically justified and perpetuated caste-based practices. Practices like untouchability and caste-specific rituals reflect the intertwining of religion and social hierarchy.

5. Bhakti and Sufi Movements: The Bhakti and Sufi movements in Indian history are examples of religious practices that emphasize direct, personal devotion to God. **M.N. Srinivas's** concept of "Sanskritization" helps understand how these movements have influenced and transformed traditional religious practices, fostering a more inclusive and egalitarian approach to spirituality.

6. Syncretic Practices: India has a rich tradition of syncretic religious practices, where elements from different faiths coexist harmoniously. The concept of "composite culture," as discussed by historians and sociologists, exemplifies how syncretism is evident in practices like the Urs festival at Ajmer Sharif, where people from various religious backgrounds participate in a shared spiritual experience.

7. Rituals of Life-cycle Events: The performance of religious rituals during life-cycle events such as birth, marriage, and death is a common practice in Indian society. **Arnold van Gennep's** theory of rites of passage helps understand the symbolic significance of these rituals in marking transitions and reinforcing cultural norms. For instance, Hindu wedding ceremonies involve intricate rituals symbolizing the union of two individuals and their families.

Impact:

1. Social Cohesion and Integration: Émile Durkheim's functionalist perspective helps understand the impact of religious practices in fostering social cohesion. Religious rituals and festivals in India play a crucial role in bringing communities together, creating a sense of belonging, and reinforcing shared values. For example, festivals like Diwali or Eid provide opportunities for social interaction and collective celebration, contributing to the integration of diverse religious communities.

2. Social Stratification and Inequality: The impact of religious practices on social stratification can be analyzed through the lens of **Max Weber's theory** of the Protestant Ethic. In the context of Indian society, the caste system, often intertwined with religious beliefs, has perpetuated social hierarchies and inequalities. Practices like untouchability and caste-specific rituals contribute to the maintenance of social distinctions.

3. Gender Roles and Patriarchy: Sylvia Walby, emphasize the examination of religious practices in relation to gender roles and patriarchy. In India, certain religious practices and customs can reinforce traditional gender norms. For instance, restrictions on women's entry into certain religious spaces or gender-specific rituals reflect the intersection of religious beliefs with patriarchal structures.

4. Cultural Identity and Nationalism: Benedict Anderson's theory of imagined communities can be applied to understand how religious practices contribute to the construction of cultural identity and nationalism in India. Religious symbols, rituals, and narratives are often used to reinforce a sense of shared heritage and belonging. For instance, the promotion of cultural and religious practices during national events or festivals contributes to the formation of a collective national identity.

5. Social Change and Reform Movements: The impact of religious practices on social change can be explored through the lens of reform movements. **M.N. Srinivas's** concept of "Sanskritization" helps analyze how movements like the Arya Samaj or the Bhakti and Sufi movements have challenged traditional practices, promoting social reform and inclusivity.

6. Communalism and Conflict: The impact of religious practices on communal tensions and conflicts in India can be analyzed using conflict theory, such as that proposed by **Karl Marx**. Religious differences are often manipulated for political gains, leading to communal tensions. Examples include conflicts around religious sites like Ayodhya, where religious practices become focal points for identity-based political mobilization.

In conclusion, the religious practices prevalent in Indian society embody a rich tapestry of traditions, rituals, and ceremonies that contribute significantly to the cultural and social fabric of the nation.

From elaborate worship ceremonies and festivals that foster communal bonds to caste-based practices that reflect historical social stratification, and from syncretic traditions that showcase cultural amalgamation to rites of passage marking life-cycle events, religious practices in India are diverse and dynamic.

The impact of these practices extends beyond the realm of spirituality, influencing social cohesion, reinforcing cultural identities, and occasionally contributing to social inequalities. A nuanced understanding of these practices is essential for sociological inquiry, as they offer insights into the complex interplay between religion, tradition, and societal structures in the multifaceted landscape of India.

Mains 2017 - Paper 2

Question 1. Write short answers with a sociological perspective on the following, in about 150 words each: (10x5=50)

a) Write a critique of the structural and functional perspective used by M.N. Srinivas in the understanding of Indian society. (10 Marks)

Approach.

- **Define structural and functional perspective used by M.N. Srinivas.**
- **Acknowledge the strengths of the structural-functional perspective in understanding Indian society.**
- **Explain a critique of the structural and functional perspective used by M.N. Srinivas**
- **Conclusion.**

Solution:

M.N. Srinivas, introduced the structural-functional perspective in understanding Indian society. Grounded in the framework of social structure and functionalism, Srinivas's approach is exemplified by the concept of "Sanskritization."

According to this perspective, lower caste groups emulate the customs, rituals, and lifestyle of higher castes in their quest for upward social mobility. The structural-functional lens emphasizes the stabilizing functions of social institutions and the importance of maintaining social order. Srinivas's work, particularly his study of dominant castes and social mobility, has significantly contributed to the understanding of social structures and dynamics in the Indian context, providing insights into the mechanisms of social change and continuity.

Strengths of the structural-functional perspective:

1. **Systematic Analysis of Social Structures:** The structural-functional perspective, as used by M.N. Srinivas, excels in providing a systematic analysis of social structures in Indian society. His focus on concepts like Sanskritization helps delineate the hierarchical organization of castes, offering a framework to understand the functioning and stability of this complex social structure.

2. **Identification of Dominant Castes:** Srinivas's identification and study of dominant castes highlight the influential role certain groups play in local power dynamics. His work offers insights into the functioning of these castes within the broader social framework. Srinivas's approach helps unravel the intricacies of power structures in villages and regions.

3. **Understanding Social Mobility:** The structural-functional perspective provides a nuanced understanding of social mobility through Sanskritization. Srinivas's analysis sheds light on how individuals and groups navigate caste hierarchies, adapt to customs, and aspire for upward mobility, offering valuable insights into the mechanisms of social change.

4. **Stability-Oriented Framework:** The structural-functional perspective, by nature, emphasizes stability and order in society. In the context of Indian society, this approach is useful for comprehending the enduring aspects of cultural practices, social norms, and traditional institutions. **A.R. Desai's** emphasis on the stability of the joint family system aligns with this perspective, highlighting its applicability in understanding enduring social structures.

5. **Examination of Cultural Continuity: Srinivas's** work contributes to the examination of cultural continuity in Indian society. The structural-functional perspective helps reveal how cultural practices, rituals, and traditions persist over time, providing a foundation for social cohesion. This aligns with the work of **M.N. Srinivas**, who explored the concept of 'Sanskritization' to understand how cultural elements endure across generations.

6. **Insight into Village Studies:** Srinivas's village studies, employing the structural-functional perspective, offer valuable insights into the dynamics of rural life. These studies, like his work on the Coorgs, help uncover the role of social institutions, kinship networks, and religious practices in maintaining social order within the microcosm of villages, contributing to a holistic understanding of Indian society.

Critique:

1. **Oversimplification of Diversity:** A critique of the structural-functional perspective lies in its tendency to oversimplify the diversity within Indian society. **G.S. Ghurye** argued that Srinivas's model, while useful for certain contexts, overlooks the vast cultural, linguistic, and regional variations in India. Ghurye's criticism underscores the limitation of applying a uniform framework to a heterogeneous society.

2. **Neglect of Conflict and Power Dynamics:** Critics argue that the structural-functional perspective tends to neglect the inherent conflicts and power dynamics within Indian society. **Veena Das**, influenced by conflict theory, emphasizes the importance of understanding social relations and inequalities, challenging the assumption of seamless integration propagated by the structural-functional model.

3. **Limited Gender Perspective: Veena Mazumdar**, critique the structural-functional perspective for its limited analysis of gender dynamics. They argue that Srinivas's model often overlooks the patriarchal structures embedded in traditional social institutions, hindering a comprehensive understanding of gender roles and inequalities.

4. **Ignores Historical Contexts and Change:** The structural-functional perspective is critiqued for its static nature and inadequate consideration of historical contexts and social change. **Dipankar Gupta** argues that this approach does not sufficiently account for the impact of colonialism, globalization, and urbanization on the dynamics of Indian society, limiting its explanatory power in contemporary contexts.

5. **Ambiguity in Sanskritization:** Srinivas's concept of Sanskritization has faced criticism for its ambiguity and lack of precision. **Andre Beteille** contends that the concept is often loosely defined, making it challenging to apply consistently across diverse social contexts. This ambiguity can lead to subjective interpretations and hinder the reliability of the framework.

6. **Ethnocentric Bias:** Critics argue that the structural-functional perspective, as applied by Srinivas, carries an ethnocentric bias by prioritizing certain cultural norms and practices over others. **T.N. Madan** suggests that the model may unintentionally reinforce the cultural hegemony of certain groups, neglecting the perspectives and practices of marginalized communities.

M.N. Srinivas's structural-functional perspective, although helpful in understanding Indian society, has faced criticism for oversimplifying complex social realities. It tends to focus on stability, overlooking conflicts, power dynamics, and the diverse culture of India.

While the structural-functional perspective offers valuable insights, a more complete understanding of Indian society requires incorporating alternative sociological frameworks that consider diversity, change, and power dynamics. A nuanced approach, combining various perspectives, is crucial for a holistic grasp of India's intricate social fabric.

b) Which is more significant, the principal of 'hierarchy' or the principle of difference, in inter-caste relations in the present day? (10 Marks)

Approach.

- **Begin by defining the terms 'hierarchy' and 'difference' in the context of inter-caste relations.**

- **Analyze the present-day inter-caste relations which is more significant, the principal of 'hierarchy' or the principle of difference.**

- **Examine the role of public discourse and media in shaping perceptions of inter-caste relations.**

- **Conclude.**

Solution:

Hierarchy in Inter-caste Relations:

'Hierarchy' refers to the historically ingrained social stratification prevalent in the caste system. It entails the structured arrangement of castes based on perceived purity and occupation, resulting in unequal power dynamics and privileges. The hierarchical order traditionally assigned varying degrees of social, economic, and political status to different castes, with those at the top enjoying greater advantages, while those at the bottom faced discrimination and limited opportunities. Hierarchy in inter-caste relations often perpetuates social inequalities and influences individuals' life chances based on their caste identity.

Difference in Inter-caste Relations:

The principle of 'difference' in inter-caste relations centers on recognizing and respecting the distinct identities, cultures, and practices of various castes. This perspective emphasizes acknowledging diversity within the caste system and appreciating the unique contributions each caste brings to the socio-cultural landscape. The principle of difference seeks to move beyond the confines of a rigid hierarchy, encouraging a more inclusive understanding that values the richness of cultural pluralism. It implies a shift towards dismantling stereotypes and fostering a society that embraces diversity, allowing individuals from different castes to coexist with mutual respect and equality.

Present-day inter-caste relations:

1. **Caste as a Social Institution:** Caste, as a social institution, maintains relevance with deep-rooted structures impacting contemporary interactions, evident through instances of discrimination, unequal resource access, and enduring social stigmatization under the influence of hierarchical norms.

2. **Legal Interventions and Reservations:** Legal interventions, including reservations, aim to challenge caste-based hierarchies, yet their effectiveness is debated.

   Surinder S. Jodhka's studies on reservations reveal that while addressing historical injustices, these policies may inadvertently perpetuate stereotypes and tensions within inter-caste relations.

3. **Recognition of Differences:** Increasing recognition of 'difference' in inter-caste relations is observed, with efforts to celebrate diversity and challenge stereotypes. M.N. Srinivas's concept of 'Sanskritization,' when critically viewed, showcases lower castes negotiating identity and asserting distinctiveness, contributing to a shifting social landscape.

4. **Grassroots Movements and Activism:** Grassroots movements, like the Dalit Panthers, led by marginalized groups, emphasize equality and the acknowledgment of differences. Gail Omvedt's studies highlight the impact of such anti-caste movements in challenging hierarchical structures and advocating for the assertion of Dalit identity.

5. **Media Influence on Social Narratives:** Media plays a pivotal role in shaping perceptions of inter-caste relations, influencing public discourse. Anand Teltumbde's research on media representations of caste reveals how narratives either reinforce hierarchical norms or challenge them, shaping societal perceptions and engagements.

6. **Urbanization and Social Dynamics:** Urbanization and changing social dynamics contribute to a shift in inter-caste relations. Dipankar Gupta's exploration emphasizes how urban spaces provide opportunities for increased social interaction, eroding traditional hierarchies and fostering the emergence of more inclusive social networks.

The role of public discourse and media in shaping perceptions of inter-caste relations:

1. **Construction of Social Narratives:** Public discourse and media play a crucial role in constructing social narratives around inter-caste relations. **Anand Teltumbde's** research highlights how media representations contribute to shaping public perceptions, either reinforcing existing hierarchical norms or challenging them.

2. **Stereotyping and Stigmatization**: Media often perpetuates stereotypes and stigmatization associated with different castes. The work of **Gail Omvedt** illustrates how media portrayals can reinforce negative stereotypes, contributing to the stigmatization of certain caste groups.

3. **Agenda Setting and Framing:** Public discourse and media act as powerful tools in agenda setting and framing discussions around inter-caste relations. **Dipankar Gupta's** studies emphasize how media can frame narratives, influencing public opinion and policy discussions on caste-related issues.

4. **Amplification of Grassroots Movements:** Media can amplify the voices of grassroots movements challenging caste hierarchies. Examples include coverage of the Dalit Panthers and their activism, as studied by **Gail Omvedt**, showcasing how media can contribute to raising awareness and fostering dialogue on caste-related social issues.

5. **Representation of Caste in Popular Culture: M.N. Srinivas's** concept of 'Sanskritization' can be applied to understand how media representations influence the aspirational aspects of caste identity. Popular culture, including films and television, often reflects and shapes perceptions of social mobility and status aspirations associated with caste.

6. **Social media and Citizen Journalism:** With the rise of social media, there is an increasing role of citizen journalism in shaping perceptions of inter-caste relations. **Sharmila Rege's** work on digital activism in India highlights how social media platforms provide alternative spaces for marginalized voices to challenge mainstream narratives and influence public discourse on caste-related issues.

In conclusion, while the principle of hierarchy continues to influence inter-caste relations, the increasing recognition of differences suggests a transformative trend, indicating a nuanced and evolving sociocultural landscape. A comprehensive understanding necessitates considering both principles, as their interplay shapes the intricate dynamics of present-day inter-caste relations in India.

c) What are the distinct features of Islam as practiced in India, and how have they changed over time? (10 Marks)

Approach.

- **Explain distinct features of Islam as practiced in India.**
- **Explain evolution of Islam as practiced in India.**
- **Analyze the challenges posed by the secular nature of the Indian state.**
- **Conclude.**

Solution:

Islam in India is characterized by a unique blend of cultural diversity and religious practices. One distinct feature is the syncretic nature of Indian Islam, influenced by centuries of interaction with diverse cultural traditions. Sufism, with its emphasis on mysticism and spiritual experience, plays a significant role, fostering a pluralistic and tolerant interpretation of Islam.

The concept of "composite culture" is evident, where Islamic practices integrate with local customs, resulting in a rich tapestry of rituals and traditions. Indian Muslims often engage in a pluralistic dialogue, embracing the coexistence of various religious beliefs. Additionally, the communal harmony and shared cultural spaces exemplify the distinctive features of Islam in India, emphasizing a unique socio-religious synthesis that transcends boundaries and fosters inclusivity.

Evolution of Islam as practiced in India.

1. **Syncretism and Cultural Adaptation:** The syncretic nature of Indian Islam, integrating Sufi practices with local traditions. Evolving expressions of syncretism, witnessed in the continued influence of Sufi music and the celebration of Urs. **M.N. Srinivas**, known for his studies on cultural syncretism in India, offers insights into the changing dynamics of religious practices.

2. **Communal Harmony and Interfaith Dynamics:** The historical tradition of communal harmony, with examples like joint celebrations and shared religious spaces. Challenges to communal harmony in contemporary times, as seen in instances of religious tension and polarization. **Ashis Nandy's** work on communalism provides a framework for understanding the shifts in interfaith dynamics in the Indian context.

3. **Social Heterogeneity and Caste Identities:** The persistence of caste identities among Indian Muslims, influencing social interactions and matrimonial practices. Ongoing debates and discussions on caste dynamics within the Muslim community, reflecting evolving social awareness. **A.R. Desai's** insights into caste dynamics in India contribute to understanding the intersection of caste and religious identity.

4. **Economic Disparities and Social Mobility:** Socio-economic disparities among Indian Muslims, shaped by historical factors and economic policies Efforts and initiatives to address economic disparities and enhance social mobility within the Muslim community. **Imtiaz Ahmad's** studies on the socio-economic status of Muslims provide a sociological lens to analyze changing economic dynamics.

5. **Political Representation and Identity Politics:** The formation of political identities and parties representing Muslim interests. Shifting political dynamics, including the emergence of new political formations and debates on effective political representation.

Andre Beteille's exploration of political sociology helps analyze the changing nature of political identity among Indian Muslims.

6. **Gender Dynamics and Women's Empowerment:** Traditionally, gender dynamics influenced by cultural and religious norms. Ongoing discourse on women's rights and empowerment within the Muslim community, with examples of educational initiatives and advocacy. Shah Bano's case and subsequent debates provide a lens to understand the changing dynamics of gender within Indian Islam.

The challenges posed by the secular nature of the Indian state.

1. **Identity Politics and Religious Fragmentation:** The secular nature of the Indian state has led to the rise of identity politics, with communities mobilizing along religious lines for political representation. **M.N. Srinivas**, known for his work on social stratification, provides insights into the role of identity in Indian society.

2. **Communalism and Religious Tensions:** Incidents of communal violence and religious tensions highlight the challenges in maintaining a secular fabric, as seen in various parts of India. **Ashis Nandy's** exploration of communalism and identity dynamics contributes to understanding the complexities of religious tensions.

3. **Reservation Policies and Social Justice:** The debate over reservations based on caste and religion reflects challenges in achieving social justice within the framework of a secular state. **B.R. Ambedkar's** thoughts on social justice and affirmative action remain influential in discussions on reservations.

4. **Educational Disparities and Access:** Disparities in educational access, particularly among marginalized religious communities, pose challenges to achieving educational equality within a secular framework. **Andre Beteille's** studies on education and social inequality contribute to understanding educational disparities in diverse societies.

5. **Media Influence on Secular Discourse:** The role of media in shaping public opinion and sometimes promoting religious biases challenges the secular discourse in the country. **Jürgen Habermas's** theories on the public sphere offer insights into the role of media in shaping societal discourse.

6. **Globalization and Cultural Shifts:** Globalization and the influence of transnational religious movements impact local cultures, posing challenges to maintaining a secular ethos. **Arjun Appadurai's** work on globalization and cultural flows provides a theoretical framework for understanding the cultural shifts in a globalized world.

In conclusion, the distinct features of Islam as practiced in India reflect a dynamic interplay of historical, cultural, and social influences. The syncretic nature, marked by the integration of Sufi traditions, a pluralistic approach to religious practices, and communal harmony, has been enduring. However, over time, the landscape has witnessed changes influenced by factors like economic disparities, political representation, and globalization. The evolution of Islam in India demonstrates its adaptability and resilience in the face of shifting sociocultural dynamics. Recognizing these changes is essential for a comprehensive understanding of the diverse and evolving nature of Islam in the Indian context, providing valuable insights for sociological analysis.

d) How have the struggles against untouchability changed their forms and perspectives from Gandhian to Ambedkarite positions? (10 Marks)

Approach.

- **Define untouchability.**

- **Explain how struggles against untouchability changed their forms and perspectives from Gandhian to Ambedkarite positions.**

- **Explain challenges faced in adhering untouchability.**

- **Conclude.**

Solutions:

Untouchability, rooted in the caste system of Hindu society, refers to the social practice of considering certain individuals or groups as impure and polluting, thereby segregating them from the rest of society. Those deemed "untouchables" historically faced severe social and economic discrimination, including restrictions on their occupation, access to public spaces, and even social interactions.

The practice has its basis in the hierarchical structure of caste, with the stigma associated with certain occupations and birth determining one's social status. Despite constitutional provisions and legislative measures to abolish untouchability in India, its remnants persist in various forms, highlighting the complex interplay between social norms, cultural traditions, and the struggle for social justice within the country.

Struggles against untouchability changed their forms and perspectives from Gandhian to Ambedkarite positions.

1. **Gandhian Perspective - Emphasis on Moral Persuasion: Mahatma Gandhi** advocated for a non-violent and morally persuasive approach to eradicate untouchability**. M.N. Srinivas,** influenced by Gandhian ideas, highlighted the importance of social reform through non-violent means.

2. **Ambedkarite Perspective - Legal and Constitutional Framework: B.R. Ambedkar** emphasized legal and constitutional measures to address untouchability, advocating for Dalit rights and reservations. **Andre Beteille's** studies on caste and constitutional provisions provide insights into the legal dimensions of the struggle against untouchability.

3. **Gandhian Approach - Integral Humanism and Village Reconstruction:** Gandhi's concept of Sarvodaya and emphasis on village reconstruction aimed at holistic societal transformation. **D.P. Mukerji,** influenced by Gandhian ideals, focused on rural reconstruction and social upliftment.

4. **Ambedkarite Approach - Emphasis on Education and Political Empowerment:** Ambedkar stressed the importance of education and political empowermen for Dalits to break the shackles of untouchability. **G.S. Ghurye's** work on caste and education contributes to understanding the role of education in social transformation.

5. **Gandhian Vision - Constructive Work and Gram Swaraj:** Gandhi's constructive work included efforts to eliminate untouchability through activities like cleaning public toilets and promoting inter-caste harmony. **Radhakamal Mukerjee's** engagement with Gandhian

477

constructive work offers insights into its sociological implications.

6. **Ambedkarite Emphasis - Annihilation of Caste and Political Assertion:** Ambedkar's "Annihilation of Caste" called for a radical rethinking of social structures, rejecting the caste system entirely. **M.N. Srinivas'** reflections on the persistence of caste provide context to Ambedkar's call for annihilation.

7. **Contemporary Struggles - Intersectionality and Social Movements:** Current struggles against untouchability often incorporate intersectional perspectives, addressing the interconnectedness of caste with gender, class, and religion. **Gail Omvedt** contribute to contemporary discourse by examining the intersectionality of various social movements, including those against untouchability.

Challenges:

1. **Cultural Resistance and Persistence of Traditional Beliefs:** Cultural resistance to change and the persistence of traditional beliefs contribute to the continuation of untouchability. **Suvira Jaiswal's** studies on cultural resistance in Indian society offer insights into the challenges faced in dismantling entrenched practices.

2. **Economic Disparities and Occupational Stereotypes:** Economic disparities and stereotypes associated with certain occupations contribute to the perpetuation of untouchability. **B.R. Ambedkar's** writings on caste and occupation shed light on the interconnectedness of economic and caste-based discrimination.

3. **Lack of Effective Implementation of Legal Measures:** Despite legal provisions against untouchability, the lack of effective implementation hinders its eradication. **Upendra Baxi's** work on law and social justice provides a framework for analyzing the gaps in the implementation of legal measures.

4. **Deep-rooted Social Hierarchies and Caste System:** The deep-rooted nature of social hierarchies and the caste system poses a significant challenge to dismantling untouchability. **Srinivas's** studies on the persistence of caste hierarchies inform our understanding of the challenges embedded in the social structure.

5. **Resistance to Social Change and Inter-caste Marriages:** Resistance to social change, particularly in the form of opposition to inter-caste marriages, impedes progress in eliminating untouchability. **M.N. Srinivas'** research on social change and marriage patterns provides insights into the dynamics of inter-caste relationships.

6. **Political Exploitation and Caste-based Vote Bank Politics:** Political exploitation and the use of caste-based vote bank politics contribute to the perpetuation of caste divisions and untouchability. **Christophe Jaffrelot's** analyses on Indian politics and caste dynamics offer perspectives on the political challenges in addressing untouchability.

In conclusion, the evolution of struggles against untouchability from Gandhian to Ambedkarite positions reflects a dynamic trajectory shaped by changing sociopolitical contexts. Gandhian perspectives initially emphasized moral persuasion, integral humanism, and village reconstruction, while Ambedkarite approaches focused on legal measures, education, and political empowerment. Over time, these struggles have expanded to incorporate intersectional perspectives, addressing the complex web of social inequalities. The journey from Gandhian ideals of non-violence and constructive work to Ambedkar's calls for the annihilation of caste signifies a shift towards more radical and systemic transformations.

e) Write a short note on 'changing means of production and increased rural poverty'. (10 Marks)

Approach.

- **Define poverty.**
- **Explain 'changing means of production and increased rural poverty'**
- **Explain how changing means of production help to reduce poverty.**
- **Conclude.**

Solution:

Poverty, is a multifaceted societal phenomenon characterized by the lack of essential resources and opportunities needed for a minimally decent standard of living. Poverty is not merely an individual's economic condition but a social construct deeply embedded in structural inequalities. **B.R. Ambedkar's** analysis of caste-based discrimination highlights how social hierarchies exacerbate poverty, while **M.N. Srinivas'** studies on social stratification emphasize the interconnectedness of poverty with caste. Additionally, scholars like **D.N. Dhanagare** explore the intersectionality of poverty with factors such as class, gender, and rural-urban divides.

1. **Agricultural Modernization and Marginalization:** The shift in means of production, marked by agricultural modernization, has led to the marginalization of small and subsistence farmers. **B.S. Baviskar's** work on rural transformations highlights the consequences of modernization on traditional agricultural practices and the resultant challenges faced by rural communities.

2. **Land Fragmentation and Tenure Insecurity:** Changing means of production often involve land fragmentation, leading to reduced agricultural holdings and increased insecurity in land tenure. **M.N. Srinivas'** analyses of agrarian relations provide insights into the impact of land fragmentation on rural poverty and social dynamics.

3. **Technological Disparities and Skill Gaps:** The adoption of modern agricultural technologies may exacerbate rural poverty by creating disparities in access to technology and skill gaps among farmers. **Vandana Shiva's** studies on technology and agriculture shed light on how technological changes can either empower or marginalize rural communities.

4. **Globalization and Agricultural Distress:** Increased integration into global markets can contribute to agricultural distress, affecting the livelihoods of rural populations. **P. Sainath's** work on agrarian crises and globalization provides a critical perspective on the impact of global economic forces on rural poverty.

5. **Migration and Vulnerability:** Changing means of production may trigger rural-to-urban migration, leaving behind vulnerable populations with limited access to resources and employment opportunities. **Arjun Appadurai's** concept of "global scapes" helps analyze the interconnectedness of rural and urban spaces amid changing means of production.

6. **Policy Interventions and Inclusive Development:** Addressing increased rural poverty requires sociological perspectives to inform policy interventions that ensure inclusive development, considering the diverse impacts of changing means of production. **Yogendra Singh's** contributions to development sociology provide a framework for understanding the role of policies in mitigating the adverse effects of changing production patterns on rural

communities.

Changing means of production help to reduce poverty.

1. **Diversification and Livelihood Opportunities:** Changing means of production, such as diversification into non-agricultural sectors, can create new livelihood opportunities, reducing dependency on traditional farming. **B.S. Baviskar's** insights into rural transformations highlight the potential benefits of diversification for alleviating poverty in agrarian communities.

2. **Technology Adoption for Agricultural Efficiency:** Embracing modern technologies in agriculture, such as precision farming and mechanization, enhances productivity and reduces poverty by increasing yields and income. **Vandana Shiva's** analyses of sustainable agriculture acknowledge the positive impact of technology when coupled with ecological considerations.

3. **Market Integration and Income Generation:** Integration into broader markets enables rural producers to access larger consumer bases, leading to increased income and poverty reduction. **M.N. Srinivas'** work on agrarian relations provides insights into the positive outcomes of market integration in transforming rural economies.

4. **Skill Development and Human Capital Enhancement:** Changing means of production often involve skill development and education, empowering individuals with the knowledge needed for diverse economic activities. **Amartya Sen's** capabilities approach underscores the importance of education and skill development for poverty reduction.

5. **Land Reforms and Equitable Resource Distribution:** Implementing land reforms ensures more equitable distribution of resources, empowering marginalized communities and reducing poverty. **D.N. Dhanagare's** work on land reforms provides a sociological perspective on how policy changes can contribute to poverty alleviation.

6. **Inclusive Development Policies and Social Justice:** Policies aimed at inclusive development, guided by sociological perspectives on social justice, can ensure that changing means of production benefit all sections of society. **Yogendra Singh's** contributions to development sociology emphasize the importance of inclusivity in policies to address poverty in diverse social contexts.

In conclusion, the nexus between changing means of production and increased rural poverty reflects the complex interplay of economic transformations and social repercussions. While advancements in technology and market integration hold the potential to uplift rural communities by diversifying livelihoods and enhancing productivity, the uneven distribution of benefits and the vulnerability of marginalized populations must be critically addressed. A comprehensive sociological understanding is imperative to formulate policies that ensure inclusive development, equitable resource distribution, and sustainable rural transformation.

Question 2.

a) The main objective of socio- religious movements during the colonial rule in India were reforming and synthesizing Hinduism. Write on any two such important movements. (20 Marks)

Approach.

- **Explain socio-religious movements.**

- **Explain two socio- religious movements during the colonial rule in India were reforming and synthesizing Hinduism.**

- **Explain Challenges faced in reforming and synthesizing Hinduism.**

- **Conclude.**

Solution:

Socio-religious movements, at the intersection of society and religion, are transformative endeavors aimed at addressing social issues through religious principles. These movements typically emerge in response to perceived social injustices, inequalities, or moral crises. These are often led by charismatic leaders, these movements seek to reform or challenge existing social norms and structures, drawing inspiration from religious doctrines to advocate for change. **Examples include the Bhakti and Sufi movements** in India, which aimed at fostering spiritual equality and transcending caste divisions.

1. **Brahmo Samaj:**

The Brahmo Samaj, founded by Raja Ram Mohan Roy in the early 19th century, aimed at reforming Hinduism by advocating for monotheism, social equality, and the rejection of idol worship and caste distinctions.

Raja Ram Mohan Roy, often regarded as the "Father of Modern India," was influenced by Enlightenment ideals and sought to bring about social and religious reforms. His sociological contributions lie in challenging orthodox Hindu practices and promoting rational thought.

Example: The ongoing discourse on caste-based discrimination and the advocacy for social equality within Hinduism resonates with the ideals propagated by Raja Ram Mohan Roy and the Brahmo Samaj.

2. **Arya Samaj:**

Synthesis and Reform: Swami Dayananda Saraswati founded the Arya Samaj in the late 19th century with a dual objective of synthesizing the Vedic heritage and reforming Hindu society by opposing idol worship, untouchability, and promoting Vedic teachings.

Swami Dayananda Saraswati, a prominent social and religious reformer, emphasized a return to the original teachings of the Vedas and the rejection of perceived corruptions within Hinduism. His sociological contributions lie in the critique of social practices inconsistent with Vedic ideals.
Example: Discussions on revisiting and reinterpreting Vedic scriptures to address contemporary issues, alongside movements against caste discrimination, echo the socioreligious goals set by Swami Dayananda Saraswati and the Arya Samaj.

3. Rama Krishna Mission:

Spiritual Syncretism: The Rama Krishna Mission, founded by Swami Vivekananda in the late 19th century, aimed at synthesizing diverse religious paths within Hinduism while emphasizing the universality of spiritual truths. It sought to foster religious tolerance and social service. **Swami Vivekananda,** a disciple of Sri Ramakrishna, contributed to sociological thought by promoting the idea of harmony among religions and advocating for the service of humanity as a form of worship. **Example:** The emphasis on interfaith dialogue and the promotion of humanitarian values by organizations aligns with the socioreligious vision of the Rama Krishna Mission.

4. Theosophical Society:

Esoteric Synthesis: The Theosophical Society, founded by Helena Petrovna Blavatsky, Henry Steel Olcott, and Annie Besant in the late 19th century, sought to explore esoteric spiritual traditions, including aspects of Hinduism, with the aim of fostering a universal brotherhood of humanity. **Annie Besant**, a prominent member of the Theosophical Society, played a role in popularizing Eastern spiritual philosophies in the West. Her sociological contributions include efforts towards spiritual syncretism and understanding diverse religious traditions. **Example:** Contemporary movements exploring the commonalities among various spiritual traditions and advocating for a universal understanding of humanity resonate with the Theosophical Society's goals.

1. **Orthodox Resistance:** Traditional orthodox groups within Hinduism often resist reformist movements that challenge established rituals, caste hierarchies, or traditional practices. **Example:** The resistance faced by social reformers like Raja Ram Mohan Roy, who challenged orthodox Hindu practices, encountered opposition from conservative elements.

2. **Caste Dynamics:** Caste-based structures pose a significant challenge to efforts aimed at synthesizing Hinduism, as caste identities are deeply ingrained in social and religious practices. **Example:** The persistent prevalence of caste discrimination despite efforts by reformist movements reflects the enduring challenges posed by entrenched caste dynamics.

3. **Diversity of Beliefs:** Hinduism's vast diversity in beliefs, sects, and practices makes it challenging to create a unified synthesis, as interpretations of scriptures and religious principles can vary widely. **Example:** The coexistence of various sects, each with its own interpretation of Hindu philosophy, adds complexity to the task of synthesizing a unified worldview.

4. **Regional Variation:** Hinduism exhibits significant regional variations, with practices and traditions differing across different parts of the country. Achieving a pan-Indian synthesis faces challenges due to this diversity. **Example:** The diversity in worship practices, rituals, and festivals across regions reflects the regional variations within Hinduism.

5. **Interplay of Politics and Religion:** The interplay of politics and religion often complicates reform efforts, as political agendas may exploit religious sentiments for electoral gains, hindering genuine reform initiatives. **Example:** The politicization of religious issues, such as temple controversies, showcases the challenges faced when attempting to separate religion from political interests.

6. **Globalization and Modernization:** Globalization and modernization bring new challenges to the synthesis of Hinduism, with changing societal norms and values impacting traditional religious practices. **Example:** The evolving roles of women, LGBTQ+ inclusion, and changing family structures challenge traditional norms within Hinduism, requiring thoughtful navigation for successful synthesis.

In conclusion, the socio-religious movements during colonial rule played a pivotal role in reforming and synthesizing Hinduism, contributing to the dynamic evolution of India's socioreligious landscape. Movements like the Brahmo Samaj, led by Raja Ram Mohan Roy, and the Arya Samaj, founded by Swami Dayananda Saraswati, exemplified the reformist spirit by challenging orthodox practices and advocating for a return to Vedic principles.

The transformative impact of such movement's echoes in contemporary discussions on religious pluralism, social justice, and the ongoing dialogue about the synthesis of traditional values with the challenges posed by modernity. The lessons from these historical movements continue to shape the discourse on Hinduism's adaptability and resilience in the face of societal changes, providing valuable insights for understanding India's diverse sociocultural fabric.

b) Discuss Yogendra Singh's thesis on Modernization of Indian Tradition, and evaluate its applicability in the present-day context. (20 Marks)

Approach.

- **Explain Yogendra Singh's thesis on Modernization of Indian Tradition.**
- **Discuss its applicability in the present-day context.**
- **Discuss Critique of Yogendra Singh's Thesis.**
- **Conclude.**

Solution:

Yogendra Singh's thesis on the Modernization of Indian Tradition posits that India's path to modernity involves a dynamic interplay between tradition and modernity, challenging the notion of a linear transition.

Yogendra Singh argues that modernization in India is not a mere imitation of Western models but a unique process shaped by the nation's historical and cultural context. He emphasizes the continuity of certain traditional values and practices, which, instead of eroding, integrate with modern elements. **Yogendra Singh's** perspective underscores the significance of indigenous traditions in shaping the trajectory of modernization, advocating for a nuanced understanding that acknowledges both continuity and change in India's sociocultural landscape.

Its applicability in the present-day context.

1. **Continuity and Change Dynamics: Yogendra Singh's** thesis highlights the coexistence of continuity and change in the process of modernization in India. This perspective remains relevant today, as India continues to navigate the tension between preserving traditional values and embracing modernity. Examples include the persistence of caste dynamics alongside efforts for social equality and justice.

2. **Cultural Hybridity: Yogendra Singh** emphasizes the emergence of a unique Indian modernity that incorporates elements from both indigenous traditions and global influences. In the present-day context, the concept of cultural hybridity is evident in the fusion of traditional art forms with contemporary expressions, reflecting a dynamic cultural landscape. For instance, modern Indian literature often draws inspiration from classical themes.

3. **Social Institutions and Change: Yogendra Singh** underscores the role of social institutions in mediating between tradition and modernity. Current discussions on family structures, gender roles, and marriage norms reveal the ongoing negotiation between tradition and modern values. Sociological thinkers like M.N. Srinivas and his concept of 'Sanskritization' contribute to understanding these changes.

4. **Globalization's Impact: Yogendra Singh's** thesis acknowledges the impact of globalization on Indian society. Globalization's influence on Indian culture, economy, and lifestyles is evident today, with the spread of digital technology, international media, and the global market shaping new patterns of consumption and communication.

5. **Religious Pluralism: Yogendra Singh's** discusses the role of religion in the modernization process, emphasizing the coexistence of diverse religious beliefs. In contemporary India, the coexistence of various religious practices, syncretic traditions, and interfaith dialogues reflects Singh's insights into how religion adapts to modern challenges.

6. **Political Modernity: Yogendra Singh's** addresses the political dimension of modernization, emphasizing the need for democratic values. **Applicability:** Contemporary debates on democracy, political participation, and governance resonate with Singh's emphasis on political modernity, with thinkers like Amartya Sen contributing to discussions on the Indian political landscape.

Critique of Singh's Thesis

1. **Critique of Homogenization: Yogendra Singh** is criticized for overlooking the diversity within traditional and modern aspects, leading to a somewhat homogenized view. **Dipankar Gupta's** work challenges homogenizing narratives, advocating for an understanding of social stratification and cultural diversity. Gupta's exploration of 'micro-identities' offers nuanced insights.

2. **Neglect of Local Specificities: Yogendra Singh's** approach is accused of neglecting local variations and specificities in the process of modernization. **Veena Das,** with her focus on micro-level studies, critiques grand narratives and emphasizes the importance of local contexts in understanding social phenomena.

3. **Gender Dynamics Oversight: Yogendra Singh's** thesis is critiqued for not adequately addressing gender dynamics in the context of modernization. **Feminist scholars like Leela Dube and Vina Mazumdar** provide perspectives on gender and modernization, highlighting the complexities and challenges faced by women in the changing socio-cultural landscape.

4. **Limited Attention to Global Influences: Yogendra Singh's** thesis is critiqued for not fully exploring the impact of global forces on Indian society. **Arjun Appadurai's** theory of global cultural flows adds depth to the discussion by highlighting the influence of global media, migration, and cultural interactions on local societies.

5. **Insufficient Attention to Marginalized Voices: Yogendra Singh's** work is criticized for insufficiently addressing the experiences and perspectives of marginalized communities in the modernization process. **B.R. Ambedkar's** sociological insights on caste and discrimination provide an alternative lens to understand how marginalized communities negotiate modernity, adding depth to Singh's critiques.

6. **Underplaying Structural Inequalities: Yogendra Singh's** is critiqued for underplaying the role of structural inequalities in the modernization process.

   Andre Beteille's work on social stratification and inequality contributes to the critique by highlighting how structures of power and privilege impact the trajectory of modernization in India.

In conclusion**, Yogendra Singh's** thesis on the Modernization of Indian Tradition remains a seminal contribution to sociological discourse, offering valuable insights into the complex interplay between tradition and modernity. While Singh's emphasis on the dual processes of Westernization and Sanskritization provided a framework to understand societal transformations, its applicability in the present-day context requires critical evaluation.

The evolving dynamics of globalization, technological advancements, and the diversification of social identities necessitate a re-examination of Singh's model. Integrating these diverse perspectives allows for a comprehensive analysis of the multifaceted nature of social change in contemporary India, transcending the limitations of Singh's original framework.

c) What are the changes in the cultural and structural aspects of the caste system since independence? (10 Marks)

Approach.

- **Define caste system in India.**
- **Explain the changes in the cultural and structural aspects of the caste system since independence**
- **Discuss the challenges faced for cultural and structural aspects of the caste system.**
- **Conclude.**

Solution:

The caste system in India is a hierarchical social structure based on hereditary groups, determining individuals' occupations and social status. Comprising four main varnas—Brahmins, Kshatriyas, Vaishyas, and Shudras—further divided into sub-castes, it forms a rigid social order. **B.R. Ambedkar**, a key architect of the Indian Constitution, criticized the oppressive nature of the caste system and advocated for its abolition. **M.N. Srinivas** explored caste dynamics in modern India, introducing "Sanskritization" to explain how lower castes adopt higher castes' customs for upward mobility. These scholars have significantly shaped the sociological understanding of the caste system and its implications in Indian society.

The changes in the cultural and structural aspects of the caste system since independence:

1. **Legal Abolition and Reservation Policies:** Post-Independence, legal measures were enacted to abolish untouchability and promote equality. **B.R. Ambedkar** played a pivotal role in framing the Indian Constitution, incorporating provisions for the eradication of untouchability. The reservation policies, based on his vision, aimed at providing affirmative action for historically marginalized groups, facilitating their entry into educational institutions and government jobs.

2. **Economic Changes and Mobility:** Economic transformations have influenced caste dynamics. **M.N. Srinivas's** concept of "Sanskritization" reflects how economic advancements and urbanization have led to changes in caste practices. The emergence of a middle class has challenged traditional occupational roles, fostering social mobility and blurring caste boundaries.

3. **Globalization and Social Change:** Globalization has brought about cultural shifts and challenged traditional norms. **Andre Beteille's** work on the impact of globalization on caste highlights how economic liberalization has influenced social structures. Increased access to education and exposure to diverse cultures through globalization have contributed to changing attitudes toward caste identities.

4. **Education and Empowerment:** Educational initiatives have played a crucial role in challenging caste-based disparities. Scholars like **Gail Omvedt** have emphasized the importance of education in empowering marginalized communities. Increased literacy rates and educational awareness have contributed to questioning and challenging traditional caste hierarchies.

5. **Dalit Assertion and Identity Politics:** Dalit movements and identity politics have gained momentum. The writings of thinkers like **B.R. Ambedkar** continue to inspire Dalit activism.

Recent sociological examples include the political assertion of Dalit leaders and the formation of parties advocating for the rights and representation of marginalized communities.

6. **Media and Cultural Representations:** Media has played a role in shaping cultural perceptions and challenging stereotypes. **Sociologist Arjun Appadurai's** work on media and globalization is relevant in understanding how media representations influence caste perceptions. The portrayal of diverse caste narratives in contemporary films, literature, and digital platforms has contributed to a more nuanced understanding of caste in modern India.

Challenges:

1. **Persisting Discrimination and Untouchability:** Despite legal measures, discrimination and untouchability persist. B.R. Ambedkar's writings highlighted the deep-rooted nature of caste prejudice. Recent sociological studies show instances of untouchability in rural areas, indicating that social reforms have not completely eradicated these practices.

2. **Reservation Controversies and Backlash:** Reservation policies have faced challenges and criticisms. **M.N. Srinivas's** work on social mobility emphasizes that reservations alone may not address deep-seated inequalities. Recent controversies over reservation policies, debates on meritocracy, and concerns about reverse discrimination highlight ongoing challenges in achieving equitable representation.

3. **Economic Disparities and Caste:** Caste-based economic disparities persist. **Andre Beteille's** observations on the persistence of economic inequalities based on caste are still relevant. Recent sociological research underscores how lower-caste individuals often face limited economic opportunities, hindering their upward mobility despite legal provisions.

4. **Identity Politics and Fragmentation:** Identity politics has led to fragmentation rather than unity. **Gail Omvedt's** critiques of identity-based politics are relevant. While Dalit assertion is crucial, recent examples of intra-caste conflicts and tensions among different marginalized groups suggest challenges in fostering a unified front against caste-based discrimination.

5. **Educational Challenges and Social Stigma:** Educational disparities and social stigma persist. The challenges identified by scholars like **Gail Omvedt** in ensuring quality education for marginalized communities are still prevalent. Despite increased access to education, lower-caste students may face discrimination, creating barriers to academic success and professional growth.

6. **Media Reinforcement of Stereotypes:** Media can reinforce stereotypes and perpetuate caste biases. Arjun Appadurai's insights into media influence on cultural perceptions are pertinent. Recent sociological analyses reveal instances where media representations may inadvertently reinforce caste stereotypes, hindering efforts to challenge deep-seated prejudices and discrimination.

In post-independence India, cultural and structural shifts in the caste system have emerged through legal measures, economic changes, and globalization, fostering social equality and empowerment. Despite progress, challenges like discrimination and identity politics persist, highlighting the need for a comprehensive approach addressing socio-economic, educational, and cultural dimensions to advance towards a casteless society.

Question 3.

a) Indebtedness is one of the serious issues leading to farmers' suicides. Discuss reasons and suggest solutions. (20 Marks)

Approach.

- **Define concept of suicide.**
- **Explain how Indebtedness is one of the serious issues leading to farmers' suicides.**
- **Suggest solutions to curb issues leading to farmers' suicides.**
- **Conclude.**

Solution:

The concept of suicide, **by Emile Durkheim,** extends beyond individual psychology to encompass social factors influencing self-destructive behavior. Durkheim's seminal work, "Suicide: A Study in Sociology," classifies suicide into egoistic, altruistic, anomic, and fatalistic categories, attributing variations to societal integration and regulation. He argues that social structures and norms play a crucial role in shaping suicide rates, with higher integration reducing suicides.

This sociological perspective underscores the interconnectedness between individual actions and broader societal dynamics in understanding the phenomenon of suicide.

Indebtedness is one of the serious issues leading to farmers' suicides.

1. **Economic Distress and Agrarian Crisis:** Indebtedness is often a consequence of economic distress in the agrarian sector. Scholars like Vandana Shiva and P. Sainath highlight how globalization and liberalization have adversely impacted small-scale farmers, pushing them into cycles of debt due to factors like rising input costs and fluctuating crop prices.

2. **M.N. Srinivas's Agrarian Studies:** M.N. Srinivas's studies on agrarian issues in India shed light on the impact of indebtedness on farmers. His work underscores the vulnerability of farmers to economic pressures, emphasizing how socio-economic factors, including indebtedness, contribute to distress and suicides in the agrarian community.

3. **Government Policies and Agricultural Practices:** Government policies and agricultural practices can exacerbate indebtedness. The Green Revolution's focus on high-yield varieties and input-intensive farming, as analyzed by sociologist Ashis Nandy, has contributed to increased costs for farmers, often leading to indebtedness when coupled with unpredictable market conditions.

4. **Vulnerability of Marginalized Farmers:** Indebtedness disproportionately affects marginalized farmers. B.R. Ambedkar's insights into social and economic inequalities are relevant. Dalit and tribal farmers, facing historical disadvantages, are often more susceptible to the economic pressures of indebtedness, further exacerbating the agrarian crisis.

5. **Globalization and Market Fluctuations:** Globalization's impact on agriculture can lead to market fluctuations affecting farmers. Sociologist Arjun Appadurai's theories on global cultural flows and their impact on local economies are pertinent. The interconnectedness of global markets can intensify economic uncertainties for farmers, contributing to indebtedness and suicides.

Examples: Recent studies highlight the correlation between indebtedness and farmer suicides. Research by organizations like the National Crime Records Bureau (NCRB) in India reveals a strong link between financial indebtedness and suicides in the farming community. Sociological analyses of specific cases underscore the urgent need for policy interventions addressing the root causes of agrarian distress.

Solutions to curb issues leading to farmers' suicides.

1. **Agrarian Reforms and Sustainable Practices:** Implement agrarian reforms and promote sustainable farming practices. **M.S. Swaminathan's** advocacy for agricultural sustainability, policies should prioritize ecological balance, crop diversification, and water conservation. This shift can reduce farmers' dependence on expensive inputs and mitigate the risks of crop failure.

2. **Debt Relief and Financial Inclusion:** Introduce effective debt relief mechanisms and enhance financial inclusion. **Amartya Sen's** capability approach emphasizes the importance of empowering individuals. Implementing debt waiver programs and ensuring accessible credit facilities can alleviate the burden on farmers, providing them with greater economic agency and reducing the likelihood of suicides.

3. **Community-Based Support Systems:** Foster community-based support systems and mental health initiatives. Emphasizing **B.R. Ambedkar's** focus on social justice, community-driven initiatives can provide emotional and financial support to distressed farmers. Creating awareness about mental health issues and offering counseling services can address the psychological toll of financial hardships.

4. **Crop Insurance and Price Stabilization:** Strengthen crop insurance schemes and mechanisms for price stabilization. **Amartya Sen's** perspectives on development emphasize the importance of security. Effective insurance coverage and stable crop prices can protect farmers from financial shocks, enhancing their economic security and resilience against unpredictable market conditions.

5. **Diversification of Income Sources:** Encourage diversification of income sources through allied activities. **M.N. Srinivas's** concept of "Sanskritization" can be applied to promote economic diversification. Training farmers in allied activities like animal husbandry, agro-processing, or horticulture can reduce dependency on a single crop and provide additional income streams.

6. **Policy Reforms and Farmer Participation:** Include farmers in policy-making processes and advocate for policy reforms. **Ashis Nandy's** critiques of top-down approaches, involving farmers in policy discussions ensures that their perspectives and needs are considered.

   Policies should address structural issues, such as fair pricing, access to markets, and the overall well-being of the farming community. Recent sociological examples, such as successful farmer movements advocating for policy changes, highlight the potential impact of grassroots activism in shaping agricultural policies.

Indebtedness remains a critical factor contributing to the alarming rates of farmers' suicides in India. The multifaceted reasons behind this crisis include the high costs of agricultural inputs, unpredictable market fluctuations, and the dependence on informal credit sources at exorbitant interest rates. Globalization and liberalization have exacerbated these challenges, exposing farmers to economic vulnerabilities. Solutions to curb farmers' suicides involve implementing agrarian reforms that prioritize sustainable farming practices, providing effective debt relief mechanisms, and enhancing financial inclusion.

Community-based support systems and mental health initiatives are crucial, as is the diversification of income sources through allied activities. Strengthening crop insurance schemes, ensuring fair pricing, and actively involving farmers in policy-making processes are essential steps toward addressing the root causes of indebtedness and fostering a more resilient and sustainable agricultural sector.

Indebtedness is a pivotal factor driving farmers' suicides in India, fueled by high input costs, market uncertainties, and reliance on expensive informal credit. Globalization exacerbates economic vulnerabilities. Solutions include agrarian reforms, debt relief, financial inclusion, community support, mental health initiatives, income diversification, strengthened crop insurance, fair pricing, and farmer involvement in policymaking for a sustainable agricultural sector.

490

b) Clarify the distinction between "household" and "family" and evaluate Whether joint families have completely disintegrated. (20 Marks)

Approach.

- **Define family.**
- **Explain distinction between "household" and "family".**
- **Discuss emergence of new families.**
- **Explain whether joint families have completely disintegrated.**
- **Conclude.**

Solution:

The family is a fundamental social institution characterized by a group of individuals united by kinship ties, emotional bonds, and shared responsibilities. It serves as the primary unit for socialization, where cultural values, norms, and traditions are transmitted from one generation to the next.

Families can take various forms, including nuclear and extended structures, and play a pivotal role in shaping an individual's identity, beliefs, and social interactions. Sociologists like Talcott Parsons emphasize the family's functions in providing emotional support, fulfilling economic needs, and contributing to social stability. However, family structures and dynamics vary across cultures and are subject to evolving societal norms and values.

Distinction	Household	Family
Definition	A household refers to a group of people who live together under one roof and share common living arrangements, irrespective of kinship ties.	A family consists of individuals who are related by blood, marriage, or adoption, and who share emotional bonds, responsibilities, and socialization functions.
Composition	It can include individuals who may not be biologically or legally related, such as friends or unrelated individuals sharing a residence.	Members are typically connected by kinship, marriage, or adoption, reflecting a more intimate and emotionally bonded group.
Function	The primary function is often economic, as individuals share living expenses and resources for practical convenience.	Apart from economic cooperation, families play a crucial role in socialization, emotional support, and cultural transmission.
	M.N. Srinivas highlighted the significance of the joint family system in India, where households often included extended family members.	B.R. Ambedkar's emphasis on social justice and individual rights underscores the importance of family in a broader societal context.

491

Examples	Urbanization has led to diverse household structures, such as shared accommodations among unrelated individuals in metropolitan areas.	Changing family dynamics, with an increase in nuclear families and a decline in joint family systems, reflect evolving social norms and economic independence.
Gender Roles	In some households, gender roles may be shared or contested among unrelated individuals, influenced by practical considerations.	Families often have specific gender roles influenced by cultural norms and traditional expectations, impacting domestic responsibilities and power dynamics.
Legal Recognition	Legal recognition may not be necessary for a household, as it is primarily a living arrangement.	Families often have legal recognition through marriage or adoption, providing a formal framework for rights, responsibilities, and inheritance.

Emergence of New Families:

- **Nuclear Family Dynamics:** The emergence of nuclear families is a significant trend. **M.N. Srinivas,** known for his studies on Indian kinship, observed the transition from joint to nuclear family structures. Economic and social factors, including urbanization and employment opportunities, have led to smaller family units with greater autonomy and independence.

- **Changing Gender Roles:** New families reflect evolving gender roles. **Amartya Sen's** capabilities approach and feminist perspectives emphasize the importance of gender equality. The changing roles of women in the workforce and men in domestic responsibilities contribute to the emergence of more egalitarian family structures, challenging traditional norms.

- **Impact of Globalization:** Globalization influences family dynamics. **Arjun Appadurai's** theories on global cultural flows are relevant. Increased exposure to diverse cultural influences through media and migration contributes to changes in lifestyle, values, and family expectations. This impacts the emergence of families that adapt to globalized and cosmopolitan norms.

- **Individualism and Autonomy:** The rise of individualism shapes new family configurations. **André Béteille's** work on individualism in India underscores the shift toward prioritizing individual aspirations. Recent sociological examples highlight the rise of families that prioritize individual autonomy, personal choices, and diverse familial arrangements, challenging traditional collective norms.

Whether joint families have completely disintegrated:

1. **Continued Existence of Joint Families:** Joint families persist in certain contexts. M.N. Srinivas, a key figure in Indian sociology, discussed the significance of the joint family system. In rural areas and some traditional communities, joint families continue to endure, emphasizing shared resources, interdependence, and collective decision-making.

2. **Urbanization and Nuclear Family Trends:** Urbanization has led to a decline in joint families. Sociologist Louis Dumont's work on Indian kinship systems highlighted the impact of urbanization on family structures. Migration to urban areas often results in the fragmentation of joint families as individuals pursue employment opportunities, leading to the prevalence of nuclear families.

3. **Economic Factors and Independence:** Economic considerations contribute to changes in family structures. André Béteille's exploration of modernization in India is relevant. Economic independence and the pursuit of individual aspirations have led to a preference for nuclear families, enabling autonomy and reducing dependence on extended family networks.

4. **Cultural and Generational Shifts:** Cultural changes influence family preferences. The works of sociologist Dipankar Gupta emphasize the impact of cultural shifts on social structures. Younger generations, influenced by changing values and aspirations, may opt for nuclear families, reflecting a shift away from the traditional joint family system.

5. **Legal and Property Considerations:** Legal and property matters contribute to disintegration. Legal frameworks, such as inheritance laws, may encourage the partitioning of joint family properties, leading to the disintegration of joint families. This is particularly evident in cases where individual ownership is legally preferred.

Examples: Recent sociological studies showcase a varied family landscape. While joint families may have disintegrated in urban areas, there are instances of joint family setups adapting to contemporary needs. Moreover, new family configurations, such as non-nuclear and single-parent families, reflect the diverse and evolving nature of family structures in modern India.

In summary, the distinction between "household" and "family" involves shared living arrangements and kinship bonds. The evaluation of joint family disintegration reveals a nuanced picture, with transformations influenced by urbanization, economic independence, and cultural shifts. While diminished in urban areas, joint families persist in rural and traditional settings, reflecting a dynamic contemporary family landscape.

c) Compare the north Indian kinship System with the South Indian kinship system. (10 Marks)

Approach.

- **Define Kinship system in India.**
- **Compare the north Indian kinship System with the South Indian kinship system.**
- **Explain commonality between north Indian kinship System with the South Indian kinship system.**
- **Conclude.**

Solution:

The kinship system in India is a complex and integral social structure that encompasses the network of relationships based on blood, marriage, and adoption. It plays a pivotal role in shaping social organization, family structures, and societal norms. Rooted in cultural and religious traditions, the Indian kinship system defines social roles, obligations, and hierarchies within families. The system encompasses various terms and rituals, reflecting the intricate web of relationships and the importance of extended families.

M.N. Srinivas and Louis Dumont have extensively studied the Indian kinship system, highlighting its dynamic nature and how it adapts to social, economic, and cultural changes. The kinship system is a key aspect of India's social fabric, influencing family dynamics, rituals, and interpersonal relationships.

Aspect	North Indian Kinship System	South Indian Kinship System
Types of Families	Predominance of Patrilineal Joint Families: Sociologist M.N. Srinivas highlighted the prevalence of joint families with a patrilineal orientation in the north.	Variety of Family Structures: South India exhibits diversity, with both patrilineal and matrilineal practices coexisting, showcasing a range of family structures.
Marriage Practices	Arranged Marriages and Dowry Tradition: North India often follows arranged marriages, with the persistence of dowry practices.	Matrilineal Practices and Marital Symbiosis: In parts of South India, matrilineal traditions are observed, influencing inheritance patterns and marital relationships.
Ceremonial Practices	Emphasis on Rituals and Ceremonies: North Indian kinship involves elaborate rituals, such as the 'saptapadi' in weddings.	Distinct Ceremonial Traditions: South Indian kinship practices include unique ceremonies, like the 'nischayathartham' engagement ceremony, reflecting regional variations.
Inheritance Patterns	Primogeniture in Property Inheritance: In North India, property is often inherited by the eldest son (primogeniture).	Matrilineal Inheritance in Some Regions: South India showcases matrilineal inheritance in areas like Kerala, where property passes through the female line.
	M.N. Srinivas: His studies on Indian	Louis Dumont: Known for his work on

	kinship systems focused on the dominance of patrilineal joint families in North India.	kinship, Dumont explored the complexities of South Indian kinship, emphasizing its diversity.
Examples	Changing Family Structures: Urbanization has led to a decline in joint families, with nuclear families becoming more common in North India.	Shifts in Marriage Patterns: Sociological studies note changes in marriage patterns in South India, with greater autonomy in partner selection and evolving marital norms.

Commonality:

1. **Significance of Joint Families:** Both North and South Indian kinship systems historically value joint families. Sociologist M.N. Srinivas and Louis Dumont observed the importance of joint families, fostering strong familial bonds and serving as the basic unit of social organization, although their prevalence may vary in contemporary times.

2. **Role of Rituals and Ceremonies:** Emphasis on rituals and ceremonies is a commonality. Whether in North or South India, sociologists like M.N. Srinivas and Louis Dumont noted the cultural significance of rituals in kinship systems, serving as a means of expressing social and familial ties.

3. **Influence of Cultural and Religious Traditions:** Both kinship systems are deeply influenced by cultural and religious traditions. Scholars like M.N. Srinivas emphasized how cultural norms and religious practices shape kinship structures in both regions, contributing to a shared foundation of social organization.

4. **Arranged Marriages as a Norm:** Arranged marriages are a common practice. Sociologists like M.N. Srinivas highlighted the prevalence of arranged marriages in both North and South India, illustrating the significance of familial involvement and adherence to cultural norms in partner selection.

5. **Importance of Lineage and Ancestry:** Lineage and ancestry hold cultural significance. Both kinship systems place importance on maintaining family lineage and ancestry. Sociologist Louis Dumont's work underscores the cultural relevance of tracing one's roots and preserving family heritage.

6. **Adaptation to Modernization:** Adaptation to modernization is observed in both regions. Recent sociological studies note changes in family structures and marriage patterns in response to urbanization and globalization in both North and South India, indicating a shared process of adaptation to contemporary societal shifts.

In summary, the comparison of North and South Indian kinship systems reveals shared historical features like joint families and arranged marriages, yet distinct variations in family structures and inheritance.

North India leans towards patrilineal joint families, while South India exhibits diversity, including matrilineal practices. Cultural synthesis shapes unique kinship characteristics, highlighting India's diverse social fabric.

Question 4.

a) Explain the concepts of dominant caste' and 'vote' bank giving examples from specific regions. (20 Marks)

Approach.

- **Define concepts of dominant caste' and 'vote' bank.**
- **Explain the interconnectedness of dominant caste' and 'vote' bank giving examples from specific regions.**
- **Examine the impact of dominant castes and vote banks on governance in regions where these dynamics are prevalent.**
- **Conclude.**

Solution:

The concept of a 'dominant caste' in sociology refers to a socially and economically influential caste group that holds significant power and influence in a particular region or community. This dominance often extends to political, economic, and social spheres, shaping the overall power dynamics. The term 'vote bank' refers to a group of voters, often associated with a specific community or identity, whose electoral support is sought by political parties. These parties may cater to the interests of the identified group, offering policies or incentives to secure their votes. In the Indian socio-political context, understanding the dynamics between dominant castes and the cultivation of vote banks is crucial for comprehending the intricate connections between caste-based social structures and electoral politics.

The interconnectedness of dominant caste' and 'vote' bank:

1. **Dominant Caste Influence on Politics:** The dominant caste often plays a pivotal role in shaping political landscapes. M.N. Srinivas's concept of the 'dominant caste' is evident in regions like Bihar, where the Bhumihars, historically considered a dominant caste, have wielded considerable political influence. The dominance of this caste has translated into a significant role in local politics, affecting policies and resource distribution.

2. **Vote Bank Politics in Uttar Pradesh:** Political parties cultivate specific caste-based vote banks for electoral gains. In Uttar Pradesh, the Yadavs are considered a significant vote bank. Political leaders like Mulayam Singh Yadav and Akhilesh Yadav have strategically aligned with their caste constituents, leveraging their political clout to secure votes. This exemplifies the interconnectedness between dominant castes and the cultivation of vote banks.

3. **Mandal Commission and OBC Vote Banks:** The Mandal Commission's impact on OBC vote banks is noteworthy. The Mandal Commission's recommendations for reservations benefited Other Backward Classes (OBCs). Political leaders, such as Lalu Prasad Yadav in Bihar, successfully cultivated OBC vote banks by advocating for social justice policies, showcasing the interplay between caste dynamics and electoral strategies.

4. **Gujarat and the Patidar Community:** The Patidar community's political mobilization illustrates the link between caste and vote bank. In Gujarat, the Patidars, traditionally considered economically and socially influential, have asserted their political significance. Leaders like Hardik Patel have mobilized the community, showcasing how dominant caste dynamics can shape political allegiance and influence electoral outcomes.

5. **Dalit Vote Banks and Mayawati's BSP:** Dalit vote banks have been crucial in shaping political landscapes. Mayawati, a prominent Dalit leader in Uttar Pradesh, has successfully cultivated a Dalit vote bank through the Bahujan Samaj Party (BSP).

   The party's focus on social justice issues aligns with the interests of the Dalit community,

showcasing the interconnectedness between caste identity and electoral politics.

6. **Tamil Nadu and Dravidian Politics:** Dravidian politics in Tamil Nadu exemplifies the influence of caste-based vote banks. The Dravidian movement, led by figures like Periyar and M.K. Karunanidhi, strategically aligned with the backward castes, challenging the dominance of Brahmins. This socio-political movement has significantly influenced Tamil Nadu's electoral landscape, showcasing the enduring link between caste dynamics and political allegiance.

Impact of dominant castes and vote banks on governance:

1. **Policy Bias and Resource Distribution:** Dominant caste influence can lead to policy bias and uneven resource distribution. M.N. Srinivas's concept of the 'dominant caste' is reflected in regions like Bihar, where the political dominance of certain castes has historically resulted in policies favoring their interests, potentially neglecting the needs of marginalized communities.

2. **Social Fragmentation and Identity Politics:** The pursuit of vote banks may contribute to social fragmentation. André Béteille's critiques of identity-based politics are relevant. In regions like Uttar Pradesh, the cultivation of specific caste-based vote banks can lead to social divisions and the prioritization of narrow identity politics over broader governance issues.

3. **Reservation Policies and Political Representation:** Reservation policies impact political representation and governance. Ambedkar's vision of social justice is reflected in reservation policies, particularly for Scheduled Castes and Scheduled Tribes. The influence of dominant castes on governance is challenged through affirmative action measures, promoting inclusive political representation and policy formulation.

4. **Economic Development and Caste Dynamics:** Caste-based vote banks can influence economic development priorities. Gail Omvedt's work on caste and economic disparities is pertinent. In Gujarat, the Patidar community's political influence has shaped economic policies, illustrating how dominant caste dynamics impact governance decisions related to development and resource allocation.

5. **Identity Politics and Governance Challenges:** Identity-based vote banks can pose challenges for effective governance. Arjun Appadurai's insights into identity politics are relevant. In Tamil Nadu, the influence of Dravidian politics, which aligns with certain caste interests, has at times resulted in governance challenges, emphasizing the need for a more inclusive and comprehensive approach to governance.

6. **Social Welfare Policies and Dalit Empowerment:** Dalit vote banks can influence social welfare policies. B.R. Ambedkar's vision of empowerment is evident in regions where Dalit vote banks play a crucial role.

   Policies aimed at Dalit upliftment, promoted by leaders like Mayawati in Uttar Pradesh, showcase the impact of caste dynamics on governance and social welfare initiatives.

In summary, the concepts of 'dominant caste' and 'vote bank' significantly shape India's socio-political landscape. Illustrated by M.N. Srinivas's studies, dominant castes wield influence in regions like Bihar, impacting governance. Simultaneously, the cultivation of vote banks, as seen with Yadavs in UP and Patidars in Gujarat, emphasizes the intricate link between caste dynamics and politics, necessitating a nuanced understanding.

b) What is the nature of religious change among tribal communities? Illustrate with two examples from colonial and post-independence times. (20 Marks)

Approach.

- **Define tribal communities in India.**
- **Explain the nature of religious change among tribal communities.**
- **Explain two examples from colonial and post-independence times.**
- **Conclude.**

Solution:

Tribal communities in India, often referred to as Scheduled Tribes (STs) or Adivasis, constitute a diverse array of indigenous groups with distinct socio-cultural identities. Comprising around 8% of the country's population, these communities are characterized by unique customs, languages, and traditions that reflect their historical isolation and resilience. Inhabiting remote and ecologically sensitive regions, tribal societies often maintain a close relationship with nature, relying on traditional subsistence practices.

However, they face numerous challenges, including marginalization, land dispossession, and limited access to education and healthcare.

Nature of religious change among tribal communities:

1. **Syncretism and Adaptation:** Tribal communities often experience religious change through syncretism, where indigenous beliefs merge with external influences. A noteworthy example is the Gond tribe in central India, incorporating elements of Hinduism into their traditional rituals. Indian sociologist M.N. Srinivas's concept of 'Sanskritization' highlights this process of cultural fusion, as tribes adopt practices from dominant religious traditions.

2. **Missionary Influence:** The advent of missionaries has introduced religious transformations among tribal communities. In the northeastern states of India, the conversion of Nagas and Mizos to Christianity is a prominent illustration. Sociologist André Béteille's work on 'conversion and modernization' provides insights into the dynamics of religious change driven by missionary activities.

3. **Globalization and Modernization:** Economic development and globalization contribute to changes in tribal religious practices. For instance, the Dongria Kondh tribe in Odisha faced religious dilemmas due to the mining activities in their region. The sociological perspective of Arjun Appadurai, focusing on 'global cultural flows,' helps understand how external forces impact tribal belief systems.

4. **Legal Interventions:** Constitutional provisions and legal interventions have influenced religious dynamics among tribal communities. The recognition of traditional forest-dwelling rights for tribes under the Forest Rights Act is an instance of the legal framework impacting their religious practices. Sociologist B.R. Ambedkar's emphasis on social justice and rights can be linked to such legal transformations.

5. **Secularization and Education:** Increased access to education often leads to secularization within tribal societies. As seen among the Santals of West Bengal, formal education can bring about shifts in religious perspectives.

Sociologist Yogendra Singh's theory of 'modernization and changing religious beliefs' sheds light on this correlation between education and religious change.

6. **Revitalization Movements:** Tribal communities may initiate revitalization movements to reform or revive their traditional belief systems. The Bishnois in Rajasthan, through the Chipko Movement, have demonstrated a blend of environmental conservation and religious practices. Sociologist Anthony Wallace's concept of 'revitalization movements' provides a theoretical framework to understand how such movements influence religious change among tribes.

During colonial times, the imposition of foreign rule often disrupted indigenous religious practices, leading to transformations in belief systems. One notable example is the Santhals, whose animistic traditions underwent changes during British rule. Indian sociologist G.S. Ghurye's theories on the impact of colonialism on tribal societies elucidate how external forces can alter their religious dynamics.

In post-independence India, the Dongria Kondh tribe in Odisha provides a compelling example of religious change driven by developmental projects. The construction of mining projects in their region posed a threat to their sacred Niyamgiri hills. **Ramachandra Guha's** work on environmental movements and tribal rights helps analyze the Dongria Kondh's resistance as a form of religious assertion against economic development.

Additionally, the post-independence era has witnessed missionary activities influencing tribal religious landscapes. The Mizo and Naga tribes in the northeastern states embraced Christianity during this period. **André Béteille's** insights into the sociology of religion, particularly his exploration of religious conversion, offer a theoretical framework to understand the impact of missionary interventions on tribal communities.

In conclusion, the nature of religious change among tribal communities reflects a dynamic process influenced by colonial legacies, development initiatives, and missionary interventions. As tribal societies navigate through these transitions, their religious dynamics evolve, showcasing a delicate balance between tradition and adaptation. Understanding these changes is crucial not only for sociological analysis but also for formulating inclusive policies that respect and preserve the diverse cultural and religious heritage of tribal communities in the complex tapestry of India's social landscape.

c) Compare the pressing problems of a Dalit poor family living in an urban slum with a similar type of family living in a rural setting. (10 Marks)

Approach.

- Define Dalits.
- **Compare the pressing problems of a Dalit poor family living in an urban slum with a similar living in a rural setting.**
- **Explain similarities in Urban Slums and Rural slums.**
- **Conclude.**

Solution:

Dalits, also known as Scheduled Castes (SC) or Untouchables, constitute a historically marginalized and oppressed community in India. The term "Dalit" translates to "oppressed" or "broken," reflecting their socio-economic status. Dalits have faced centuries of social discrimination, untouchability, and exclusion, rooted in the rigid caste system. B.R. Ambedkar, a key architect of the Indian Constitution and a prominent sociologist, played a pivotal role in advocating for the rights and upliftment of Dalits.

The term "Dalit" is a symbol of resilience and collective identity, representing the ongoing struggle for social justice and equal opportunities in Indian society.

Challenges	Urban Slum Setting	Rural Setting
Housing Conditions	Overcrowded and inadequate living spaces in slums.	Limited access to basic housing infrastructure, often facing issues of landlessness and substandard dwellings.
Employment Opportunities	Limited access to formal job opportunities, leading to low-wage and precarious work in informal sectors.	Dependence on seasonal and often low-paying agricultural work, facing challenges of landlessness and agricultural distress.
Healthcare Access	Limited access to quality healthcare facilities, leading to health disparities and inadequate medical services.	Limited availability of healthcare infrastructure in rural areas, with challenges related to distance and inadequate medical facilities.
Educational Opportunities	Limited access to quality education, often due to inadequate schools and resources in slum areas.	Educational resources in rural areas may be scarce, with issues such as insufficient schools, lack of qualified teachers, and inadequate infrastructure.
Social Discrimination	Persistence of social discrimination and untouchability, impacting social interactions and opportunities.	Ongoing caste-based discrimination, limiting social mobility and reinforcing social hierarchies in rural communities.

Government Interventions	Variable effectiveness of government policies and interventions in addressing urban poverty, often facing challenges in implementation and accessibility.	Government programs and policies aimed at rural development may face issues related to implementation, reach, and effectiveness in addressing the specific needs of Dalit families.

Similarities:

1. **Poverty and Economic Vulnerability:** André Béteille's analysis of poverty and inequality is pertinent. Urban and rural slums share a common feature of economic vulnerability, with residents facing challenges related to low income, precarious employment, and limited access to resources.

2. **Informal Labor Markets:** Jan Breman's insights into informal labor are relevant. In both urban and rural slums, residents often engage in informal and unorganized labor, characterized by low wages, job insecurity, and a lack of social security.

3. **Limited Access to Basic Services:** Arjun Appadurai's work on the urban poor is applicable. Residents in both settings may encounter difficulties in accessing basic services such as healthcare, education, and sanitation, contributing to a cycle of deprivation.

4. **Marginalization and Discrimination**: B.R. Ambedkar's theories on social justice remain relevant. Dalit families in both urban and rural slums often face social discrimination, reinforcing hierarchies and limiting opportunities for social mobility.

5. **Inadequate Housing and Infrastructure**: Sudhir Alladi Venkatesh's work on urban poverty is applicable. Both urban and rural slums may grapple with inadequate housing, often characterized by overcrowding, substandard infrastructure, and a lack of basic amenities.

6. **Government Interventions and Implementation Challenges:** In the effectiveness of government interventions. Recent sociological studies highlight challenges in the implementation of government programs in both settings. Issues such as corruption, bureaucratic hurdles, and lack of awareness may hinder the impact of policies aimed at alleviating poverty in urban and rural slums alike.

In conclusion, the comparison of the challenges faced by Dalit poor families in urban slums and rural settings underscores the pervasive nature of poverty and discrimination within the Dalit community. Whether in crowded urban slums or impoverished rural landscapes, Dalit families encounter shared struggles related to inadequate housing, limited access to essential services, and the persistent impact of social discrimination. The interplay of economic vulnerability and social marginalization is a common thread in both contexts, emphasizing the need for targeted and comprehensive interventions to address the multifaceted issues impeding the socio-economic advancement of Dalit families, irrespective of their urban or rural residence.

Section B

Question 5. Write short answers with a sociological perspective on the following, in about 150 words each: (10x5=50)

a) What are the reason for the escalation of violence against women in the public domain? (10 Marks)

Approach.

- Introduce briefly with violation against women.
- Discuss the role of urbanization and changing dynamics of public spaces in contributing to increased vulnerability for women.
- Highlight the role of feminist activism and social movements in challenging the normalization of violence against women.
- Conclude.

Solutions:

Violence against women, encompasses a range of physical, psychological, and structural harms disproportionately affecting women worldwide. Rooted in historical and patriarchal structures, this multifaceted problem manifests in various forms, including domestic violence, sexual harassment, assault, and gender-based discrimination.

Violence against women is looked at by sociologists using different ways of thinking, like feminist theories and intersectionality. This violence, which can be physical or psychological, is a big problem that affects women a lot. It's not just individual cases, but also a result of bigger issues in society. Sociologists study how power works in these situations. The fact that violence against women happens a lot shows that there are bigger problems in our society. To stop this, we need to really understand these problems and take action to change the deep-seated ideas that cause harm to women, whether it's in public or private places.

The role of urbanization and changing dynamics:

1. **Urbanization and Spatial Inequality:** Urbanization contributes to spatial inequalities. Urban sociologist Louis Wirth's perspective is relevant. As cities expand, uneven development leads to the creation of marginalized spaces where women, particularly from lower socio-economic backgrounds, are more vulnerable to violence due to inadequate infrastructure, poor lighting, and lack of surveillance.

2. **Informal Settlements and Lack of Security:** Increasing vulnerability in informal settlements. **Jan Breman's** work on informal labor and settlements applies. Rapid urbanization often leads to the formation of informal settlements where women face heightened vulnerability due to the absence of proper housing, sanitation, and security infrastructure.

3. **Public Transport and Harassment:** Impact of urbanization on public transportation. **Saskia Sassen's** theories on global cities are relevant. In rapidly urbanizing areas, inadequate public transportation facilities and overcrowded conditions expose women to increased risks of harassment, assault, and violence during their daily commutes.

4. **Commercialization of Public Spaces:** The commercialization of public spaces. Urban **Richard Sennett's** ideas on the public realm are applicable. As urban areas become more commercialized, public spaces may prioritize economic interests over safety, exacerbating the vulnerability of women to harassment and violence.

5. **Nightlife and Safety Concerns:** Changing dynamics of nightlife and safety concerns. **Erving Goffman's** dramaturgical approach is insightful.

The transformation of urban nightlife may create environments where women are more susceptible to violence, with inadequate security measures and the normalization of harmful behaviors.

6. **Cyber Urban Spaces and Online Harassment:** Impact of urbanization on cyber spaces. **Manuel Castells'** network society theories apply. Urbanization's influence extends to virtual spaces, where the rise of cyber urbanism can contribute to online harassment and cyberbullying, further compromising the safety of women in both physical and digital realms.

The role of feminist activism and social movements in challenging the normalization of violence against women:

1. **Empowerment and Agency:** Drawing from the works of Indian feminist Kamla Bhasin, who emphasizes women's agency, feminist movements empower women to speak out against violence, challenging societal norms and demanding their rights.

2. **Legal Reforms and Advocacy:** The efforts of women's rights organizations like Lawyers Collective, co-founded by Indira Jaising, have played a crucial role in advocating for legal reforms to address violence against women. These movements contribute to changing legal frameworks and ensuring better protection for women.

3. **Social Awareness and Education:** Sociologist and educationist Fatima Mernissi's ideas on women's education are relevant. Feminist activism emphasizes education as a tool for awareness, challenging stereotypes, and fostering a culture that rejects violence against women.

4. **Community Support and Grassroots Movements:** Inspired by Ela Bhatt's SEWA movement, feminist activism often operates at the grassroots level. Through initiatives like self-help groups and community networks, these movements provide support structures for survivors, challenging the normalization of violence.

5. **Media Advocacy and Representation:** The work of organizations like Blank Noise, founded by Jasmeen Patheja, challenges the normalization of street harassment. By utilizing media and art, feminist movements contribute to changing societal perceptions and fostering a culture that rejects violence against women.

6. **Global Solidarity**: The #MeToo movement, with its global impact, exemplifies the power of collective action. Tarana Burke's initial work and the global spread of #MeToo highlight the role of feminist activism in creating a united front against gender-based violence, challenging its normalization on an international scale.

In conclusion, the escalation of violence against women in the public domain is a complex sociological challenge rooted in deep-seated patriarchal norms, urbanization dynamics, and evolving power structures. The normalization of such violence reflects broader systemic inequalities and cultural attitudes that perpetuate gender-based discrimination.

Sociological analysis, incorporating feminist theories and intersectionality, is crucial for understanding the multifaceted nature of this issue.

To effectively address the escalation of violence against women, comprehensive sociological understanding and proactive interventions are imperative, requiring a collective effort to challenge ingrained norms and reshape societal attitudes towards women's safety and equality in public spaces.

b) Write a note on Education and equality in India. (10 Marks)

Approach.

- **Define the significance of education in society.**
- **Explore the role of education in challenging caste-based discrimination.**
- **Examine challenges that persist in achieving educational equality in India.**
- **Conclusion.**

Solution:

Education holds profound significance in society as a transformative force that shapes individuals and contributes to the overall development and cohesion of communities. It serves as a cornerstone for social progress by equipping individuals with knowledge, skills, and critical thinking abilities.

Sociologically, education functions as a mechanism for socialization, transmitting cultural values and norms from one generation to the next. Moreover, it plays a pivotal role in promoting social mobility, offering individuals opportunities to transcend socio-economic constraints. Through formal and informal channels, education fosters civic engagement, democratic participation, and the cultivation of an informed citizenry.

The role of education in challenging caste-based discrimination:

1. **Empowerment through Education:** B.R. Ambedkar, a key architect of the Indian Constitution, emphasized education as a tool for the empowerment of marginalized communities. Education provides individuals from lower castes with the knowledge and skills necessary to challenge traditional hierarchies, fostering a sense of agency and self-esteem.

2. **Socialization and Norms Transformation:** M.N. Srinivas, education plays a crucial role in transforming social norms and breaking down caste-based stereotypes. Schools and educational institutions serve as spaces where individuals from different castes interact, challenging preconceived notions and fostering social cohesion.

3. **Reservation Policies:** The implementation of reservation policies, advocated by leaders like B.R. Ambedkar, has facilitated increased access to education for historically marginalized castes. Reservation in educational institutions provides affirmative action, addressing historical injustices and contributing to a more inclusive educational landscape.

4. **Cultural Awareness and Sensitization:** G.S. Ghurye's ideas on cultural awareness are relevant in understanding how education contributes to sensitizing individuals to the harmful impacts of caste-based discrimination. Educational curricula can be designed to promote inclusivity, diversity, and a critical understanding of social issues.

5. **Community Upliftment and Social Mobility:** Education serves as a pathway for social mobility, as highlighted by sociologist Andre Beteille. Through access to quality education, individuals from lower castes can break the cycle of poverty, enhancing their socio-economic status and challenging traditional caste-based roles.

6. **Activism and Grassroots Movements:** The work of organizations like Navsarjan in Gujarat, showcase grassroots movements that utilize education as a tool for challenging caste-based discrimination. These initiatives often involve educational programs that empower individuals to advocate for their rights and dismantle discriminatory practices.

Challenges:

1. **Structural Inequalities and Access Issues: M.N. Srinivas's** concept of "Sanskritization" remains relevant in understanding how structural inequalities persist in educational access. Despite policies aiming for universal education, disparities persist, particularly in rural areas and among marginalized communities, limiting equal opportunities.

2. **Quality Disparities and Unequal Resources: Amartya Sen**, educationist, and economist, challenges persist in achieving educational equality due to significant disparities in the quality of education and unequal distribution of resources. Schools in economically disadvantaged areas often lack infrastructure, qualified teachers, and essential facilities, perpetuating educational inequalities.

3. **Caste-Based Discrimination and Social Hierarchies:** The persistent influence of caste-based discrimination, as emphasized by **B.R. Ambedkar**, poses a significant challenge to achieving educational equality. Discrimination and social hierarchies continue to affect access to quality education, particularly for lower-caste students, despite affirmative action policies.

4. **Gender Disparities and Patriarchal Norms: Sylvia Walby's** feminist perspective is relevant in understanding gender disparities in education. Despite progress, patriarchal norms and gender biases continue to limit educational opportunities for girls in certain regions, perpetuating gender-based inequalities in access and retention.

5. **Language Barriers and Regional Disparities: A.R. Desai**, contribute to educational challenges. In regions where the medium of instruction differs from the linguistic background of students, language barriers hinder effective learning, exacerbating regional disparities in educational outcomes.

6. **Economic Inequities and Affordability: Andre Beteille's** insights into class and social structure are applicable in analyzing economic inequities that affect educational equality. Affordability remains a critical barrier, with marginalized families struggling to meet educational expenses, leading to dropouts and perpetuating cycles of poverty.

In conclusion, India's education landscape reflects both progress and enduring challenges. Despite affirmative actions and educational initiatives, socio-economic, caste, gender, and regional disparities persist. Achieving true educational equality requires sustained efforts to address structural issues, ensure quality education for all, and challenge social hierarchies. A comprehensive sociological approach, drawing from thinkers like B.R. Ambedkar and M.N. Srinivas, is vital for creating a more inclusive and equitable educational system.

c) Give an account of the problems relating to the "creamy layer". (10 Marks)

Approach.

- **Define the "creamy layer" concept.**
- **Explain the introduction of the creamy layer criterion as a mechanism to prevent the perpetuation of socio-economic advantages within reserved categories.**
- **Discuss the challenges associated with the implementation of the creamy layer criterion.**
- **Conclude.**

Solution:

The "creamy layer" concept, introduced in the context of affirmative action policies in India, refers to a segment within historically marginalized communities that has achieved a certain level of socio-economic advancement. As part of reservation policies, the "creamy layer" criterion identifies individuals or families from Scheduled Castes (SC), Scheduled Tribes (ST), and Other Backward Classes (OBCs) who have surpassed a specified income and wealth threshold.

The rationale is to prevent the perpetuation of socio-economic advantages within these communities and ensure that reservation benefits are directed toward those who genuinely face socio-economic disadvantages. The "creamy layer" concept aims to strike a balance between providing affirmative action to uplift marginalized groups and avoiding the concentration of benefits within a more privileged subset, promoting social justice and equitable distribution of opportunities.

Creamy layer criterion as a mechanism to prevent the perpetuation of socio-economic advantages:

1. **B.R. Ambedkar's Vision for Social Justice:** The introduction of the creamy layer criterion aligns with the vision of B.R. Ambedkar, a key architect of the Indian Constitution, who advocated for social justice. Ambedkar's theories emphasized the need to uplift marginalized communities, and the creamy layer criterion aims to ensure that reservation benefits reach those who genuinely face socio-economic disadvantages, aligning with his vision for equitable opportunities.

2. **M.N. Srinivas's Sanskritization and Social Mobility:** M.N. Srinivas's concept of "Sanskritization" is relevant in understanding how certain groups within reserved categories may achieve upward mobility. The creamy layer criterion prevents the perpetuation of socio-economic advantages by excluding economically advanced individuals, aligning with Srinivas's theories on social mobility.

3. **Affirmative Action Policies and Inclusive Development:** The creamy layer criterion is an outcome of affirmative action policies aimed at inclusive development. Drawing from the principles of social justice, these policies, advocated by thinkers like Amartya Sen, aim to uplift historically disadvantaged groups. The creamy layer criterion ensures that benefits are directed towards those who genuinely need assistance, fostering more targeted and effective affirmative action.

4. **Legal Framework and Mandal Commission Recommendations:** The introduction of the creamy layer criterion is rooted in legal and policy measures. The Mandal Commission's recommendations, influenced by the need for equitable distribution of reservation benefits, played a pivotal role. The criterion became a part of the legal framework to ensure that reservation benefits are not concentrated among economically privileged individuals within reserved categories.

5. **Contemporary Challenges and Changing Economic Dynamics:** Sociological studies, such as those by scholars Sukhadeo Thorat and Paul Attewell, highlight contemporary challenges and changing economic dynamics.

The creamy layer criterion addresses the evolving socio-economic landscape, preventing the perpetuation of advantages within reserved categories and adapting to the changing nature of economic disparities.

6. **Empirical Evidence and Policy Impact:** Studies analyzing the impact of the creamy layer criterion, provide empirical evidence of its effectiveness. Research by scholars like Thorat and Attewell contributes to understanding how the criterion prevents the perpetuation of advantages and fosters more inclusive and targeted affirmative action policies.

Challenges

1. **Identification Challenges and Ambiguity:** The implementation of the creamy layer criterion faces challenges in identifying individuals or families that genuinely qualify as economically advanced. Sociologist Andre Beteille's theories on social stratification underscore the ambiguity in defining economic status, making it challenging to accurately determine the creamy layer within reserved categories.

2. **Social Stigma and Resistance:** Caste-based social stigma and resistance pose challenges to the implementation of the creamy layer criterion. The work of sociologist G.S. Ghurye on caste dynamics is relevant, as individuals within reserved categories may resist being labeled as part of the creamy layer due to concerns about societal perceptions and potential discrimination.

3. **Inadequate Socio-Economic Metrics:** The lack of precise socio-economic metrics contributes to challenges in accurately identifying the creamy layer. Sociologist Amartya Sen's capabilities approach highlights the importance of considering various dimensions of well-being beyond income, emphasizing the need for a more nuanced and comprehensive assessment to address the limitations of relying solely on economic indicators.

4. **Political Backlash and Policy Opposition:** Political considerations and opposition to the creamy layer criterion present challenges in its effective implementation. Sociologist Rajni Kothari's theories on political mobilization and power dynamics help explain how resistance to the criterion may stem from political interests and the desire to maintain vote banks, hindering the impartial implementation of the policy.

5. **Erosion of Social Solidarity:** The creamy layer criterion may contribute to the erosion of social solidarity within reserved categories. Sociologist M.N. Srinivas's concept of "Sanskritization" highlights how economic advancements may not necessarily lead to a corresponding change in social status. The criterion's focus on economic factors alone may overlook the persistent social disadvantages faced by certain groups.

6. **Administrative Challenges and Enforcement:** Administrative challenges in enforcing the creamy layer criterion contribute to its limitations. The complexities of assessing economic status, ensuring compliance, and preventing fraudulent claims require a robust administrative infrastructure. Sociologist Max Weber's theories on bureaucracy are relevant in understanding the challenges associated with efficient policy enforcement.

In conclusion, the concept of the "creamy layer" within affirmative action policies in India presents a complex sociological landscape marked by challenges.

While designed to ensure the equitable distribution of reservation benefits, the implementation of the creamy layer criterion faces issues such as ambiguous identification, social stigma, inadequate socio-economic metrics, political opposition, erosion of social solidarity, and administrative challenges.

d) Do you agree that the issue of child labor raises questions about and beyond the informal sector? Give reasons. (10 Marks)

Approach.

- **Defining child labor and its prevalence in the informal sector.**

- **Analyze societal and cultural factors contributing to child labor.**

- **Evaluate the role of government policies and the legal framework in addressing child labor.**

- **Conclude.**

Solution:

Child labor refers to the engagement of children in work that deprives them of their childhood, interferes with their ability to attend regular schools, and is mentally, physically, socially, or morally harmful. In the context of the informal sector, child labor is alarmingly prevalent, reflecting a multifaceted challenge with socio-economic roots. Children are often compelled to work in small-scale enterprises, agriculture, and domestic settings, where labor laws are inadequately enforced, working conditions are exploitative, and vulnerable families, often trapped in poverty, rely on the meager earnings of their children.

Societal and cultural factors contributing to child labor:

1. **Cultural Norms and Expectations: G.S. Ghurye's** perspective on cultural factors influencing social behavior can be applied to understand how entrenched cultural norms and expectations contribute to child labor. In societies where early work initiation is culturally accepted or perceived as character-building, children may be more likely to engage in labor.

2. **Gender Roles and Discrimination:** The influence of societal gender roles and discrimination, as highlighted by feminist perspectives, plays a role in child labor. **Sylvia Chant's** work on the feminization of poverty can be considered, illustrating how societal expectations may push girls into certain types of labor, often in domestic settings.

3. **Caste and Social Hierarchy: B.R. Ambedkar's** insights into the caste system, one can analyze how social hierarchies contribute to child labor. Children from marginalized castes may face increased vulnerabilities, with limited access to education and better opportunities, perpetuating the cycle of poverty and labor.

4. **Traditional Family Structures:** The impact of traditional family structures on child labor can be explored through **M.N. Srinivas's** concept of joint families. In such families, economic pressures and the need for additional income sources may lead to the involvement of children in labor, driven by familial responsibilities and economic exigencies.

5. **Socialization and Education: Pierre Bourdieu's** theory of habitus can be applied to examine how the process of socialization influences attitudes toward child labor. In environments where limited value is placed on formal education or where educational opportunities are scarce, children may be more likely to enter the labor force early.

6. **Religious Beliefs and Practices:** Consider the influence of religious beliefs and practices on child labor. **T.N. Madan's** work on religion in society can be relevant in understanding how cultural and religious norms shape perceptions of child labor. In some contexts, religious practices may encourage or tolerate child labor, influencing societal attitudes.

The role of government policies and the legal framework in addressing child labor.

1. **Legislation and Legal Framework:** The legal framework, including acts like the Child Labour (Prohibition and Regulation) Act, 1986, and amendments, reflects the state's role in addressing child labor. The sociological perspective of legal scholar **Upendra Baxi** can be applied to evaluate the effectiveness of legislation in providing a basis for combating child labor. However, scholars like Baxi also emphasize the importance of legal implementation, which is crucial for achieving desired outcomes.

2. **State Intervention and Policy Implementation: Max Weber's** concept of the state as a legitimate authority is relevant for evaluating the role of government policies. Assess how state intervention and policy implementation contribute to or hinder efforts to eradicate child labor. Recent sociological studies, such as those by the International Labour Organization (ILO), can provide insights into the challenges of policy implementation.

3. **Enforcement Mechanisms and Inspection Systems:** Evaluate the effectiveness of enforcement mechanisms and inspection systems in monitoring and regulating child labor. **Emile Durkheim**, particularly his ideas on the role of the state in maintaining social order, can be applied to analyze how inspection systems contribute to the prevention of child labor.

4. **Social Welfare Programs and Rehabilitation:** Examine the sociological implications of social welfare programs and rehabilitation initiatives. **T.N. Madan's** perspectives on the state's role in social welfare can be relevant. Analyze how these programs address the root causes of child labor, providing educational and economic opportunities for affected children and families.

5. **Collaboration with NGOs and Civil Society:** Consider the collaboration between the government and non-governmental organizations (NGOs) as a sociologically significant aspect. **Robert Putnam's** theory of social capital can be applied to understand how partnerships between the state and civil society organizations contribute to more effective interventions against child labor.

6. **Impact on Marginalized Communities:** Evaluate the impact of government policies on marginalized communities, considering the **sociological perspectives of B.R. Ambedkar**. Analyze whether policies address the structural inequalities that make certain communities more vulnerable to child labor. Recent sociological examples may include studies on the effectiveness of policies in tribal or marginalized areas.

In conclusion, the issue of child labor undeniably transcends the boundaries of the informal sector, posing complex questions that extend across societal, economic, and legal realms. Beyond the informal sector, child labor is entrenched in systemic inequalities, cultural norms, and policy gaps that permeate formal industries, agriculture, and domestic work.

Acknowledging the multifaceted nature of this challenge is essential for developing comprehensive sociological solutions that address the root causes, encompassing societal attitudes, educational disparities, and economic structures, to pave the way for a more equitable and child-friendly society.

e) What are the Emerging concerns on women's reproductive health? (10 Marks)

Approach.

- **Begin by introducing the significance of women's reproductive health.**
- **Analyze factors contributing to women's reproductive health issues.**
- **Discuss how govt. is working to address this issue.**
- **Conclude.**

Solution:

The significance of women's reproductive health lies at the intersection of biology, society, and individual well-being. Reproductive health not only encompasses physical aspects but also delves into the socio-cultural dimensions of women's lives, including access to healthcare, family planning, and the negotiation of reproductive rights.

Examining women's reproductive health through a sociological lens illuminates' disparity, power imbalances, and the broader implications for social structures, underscoring the imperative of comprehensive policies that prioritize women's health and autonomy.

Factors contributing to women's reproductive health issues.

1. **Socio-economic Disparities: B.R. Ambedkar's** insights into social hierarchies can be applied to analyze how caste-based and economic disparities contribute to women's reproductive health issues. Recent sociological studies highlight how marginalized communities face limited access to quality healthcare, leading to heightened reproductive health challenges among women.

2. **Gender Inequality and Patriarchy: Simone de Beauvoir or bell hooks**, one can analyze how entrenched gender inequalities and patriarchal norms impact women's reproductive health. Sociological research reveals that unequal power dynamics contribute to restricted decision-making autonomy, affecting women's access to reproductive healthcare and family planning.

3. **Cultural Norms and Practices: M.N. Srinivas's** concept of Sanskritization can be relevant in understanding how cultural norms influence women's reproductive health. Cultural practices and traditions may stigmatize discussions around reproductive health, impacting awareness, education, and healthcare-seeking behavior among women. Recent examples may include studies on the influence of cultural norms on contraceptive use.

4. **Lack of Education and Awareness: Pierre Bourdieu,** can be applied to assess how educational disparities contribute to women's reproductive health issues. Limited education and awareness hinder women's ability to make informed decisions, access healthcare, and navigate family planning options, perpetuating health challenges.

5. **Healthcare Infrastructure and Accessibility:** Examining healthcare infrastructure through the lens of **Talcott Parsons** can illuminate how the availability and accessibility of healthcare services impact women's reproductive health.

   Recent sociological research reveals disparities in healthcare infrastructure, with rural areas often facing challenges that affect women's access to maternal and reproductive healthcare.

6. **Legal and Policy Frameworks:** Sociological perspectives on the state and legal frameworks, such as **Max Weber's theory**, can be applied to assess the role of policies in addressing women's reproductive health. Recent examples include studies on the implementation of policies related to maternal health, family planning, and reproductive rights, revealing gaps and areas requiring sociologically informed interventions.

Addressing this issue:

1. **Legislation and Legal Reforms:** The government's efforts to address women's reproductive health issues are reflected in legislative measures. **Max Weber's** theories on the state's role can be applied to analyze how legal frameworks, such as the Maternity Benefit Act and the Medical Termination of Pregnancy Act, aim to safeguard women's reproductive rights. Recent examples may include amendments to existing laws to enhance women's access to reproductive healthcare.

2. **Healthcare Infrastructure and Access:** The government works to improve healthcare infrastructure to enhance accessibility for women. **Talcott Parsons'** perspectives on the functional role of institutions can be relevant in evaluating how health institutions contribute to women's reproductive health. Recent sociological studies may highlight government initiatives to strengthen primary healthcare services and maternal health programs, especially in rural areas.

3. **Family Planning and Awareness Campaigns:** Government-sponsored family planning programs and awareness campaigns play a crucial role. **Pierre Bourdieu's** theories on education and socialization can be applied to assess the impact of educational initiatives and awareness campaigns on women's reproductive choices. Recent examples may include government campaigns promoting contraceptive use and family planning education.

4. **Maternal and Child Health Programs:** The government focuses on maternal and child health programs to address reproductive health challenges. **B.R. Ambedkar's** insights into social hierarchies can be applied to assess the inclusivity of these programs, ensuring marginalized communities receive adequate attention. Recent sociological studies may evaluate the effectiveness of such programs in reducing maternal mortality and improving reproductive health outcomes.

5. **Women's Empowerment Initiatives:** Government initiatives aimed at women's empowerment contribute to addressing reproductive health issues. **bell hooks'** feminist perspectives can be relevant in understanding how empowerment programs impact women's agency in reproductive decision-making. Recent examples may include schemes promoting women's education, economic independence, and participation in decision-making processes.

6. **Collaboration with NGOs and Civil Society:** Collaboration with non-governmental organizations (NGOs) and civil society is a key strategy. **Robert Putnam's** theory of social capital can be applied to assess the effectiveness of partnerships in enhancing the reach and impact of reproductive health initiatives. Recent sociological examples may highlight successful collaborations in implementing women-centric healthcare programs.

In conclusion, the evolving landscape of women's reproductive health reveals emerging concerns that demand sociological scrutiny and targeted interventions.

The intersectionality of factors, including economic status, education, and regional variations, underscores the need for holistic, sociologically informed approaches.

As the discourse on women's reproductive health continues to evolve, acknowledging these emerging concerns becomes imperative for crafting nuanced policies that address the intricate socio-cultural fabric influencing women's reproductive well-being in contemporary India.

Question 6.

a) Discuss some of the striking issues of development induced imbalances that need urgent attention. (20 Marks)

Approach.

- **Begin by defining development-induced imbalances.**

- **Discuss how development projects often contribute to economic disparities.**

- **Examine how development initiatives can lead to social exclusion and marginalization of certain communities.**

- **Analyze the role of governance and accountability in addressing development-induced imbalances.**

- **Conclude.**

Solution:

Development-induced imbalances refer to the unintended disparities and disruptions in social, economic, and environmental dimensions caused by development projects or policies. In the context of sociology, these imbalances arise from initiatives such as infrastructure development, urbanization, or industrialization, often leading to unequal distribution of benefits and burdens.

Development projects frequently contribute to economic disparities by inadvertently favoring certain social groups while marginalizing others. This phenomenon is analyzed through lenses such as conflict theory or Marxist perspectives, which highlight how the distribution of resources and benefits tends to benefit the economically privileged. Large-scale infrastructure or industrial projects often concentrate wealth and employment opportunities in specific regions, leading to regional economic disparities.

Additionally, the displacement of marginalized communities due to such projects disrupts their economic stability, exacerbating existing inequalities. Development policies need to incorporate sociological insights to address these unintended consequences, ensuring that economic benefits are distributed more equitably across diverse societal strata.

Development initiatives can lead to social exclusion and marginalization of certain communities.

1. **Displacement and Loss of Livelihood:** B.R. Ambedkar's insights into social hierarchies can be applied to understand how development initiatives, such as large-scale infrastructure projects, often lead to the displacement and loss of livelihood for marginalized communities. Recent sociological examples include studies on the impact of dam construction, where tribal communities face displacement, disrupting their social fabric and traditional occupations.

2. **Unequal Access to Resources:** Drawing on Pierre Bourdieu's theories on social capital, the unequal access to resources resulting from development initiatives can be analyzed. For instance, urban development projects may disproportionately benefit certain socio-economic classes, leading to the social exclusion of economically weaker sections. Recent sociological studies may illustrate how urban planning can marginalize vulnerable communities.

3. **Environmental Injustices:** Applying environmental justice theories, such as the work of **Robert Bullard,** reveals how development projects often result in environmental injustices disproportionately affecting marginalized communities. Examples include the siting of polluting industries in low-income areas, leading to adverse health effects and further marginalization.

4. **Cultural Displacement:** M.N. Srinivas's concept of Sanskritization can be relevant in analyzing the cultural displacement caused by development initiatives. Infrastructure projects, such as mining or industrialization, can disrupt traditional cultural practices, leading to the marginalization of indigenous or tribal communities. Recent examples may highlight struggles against cultural erasure.

5. **Inequitable Access to Education and Healthcare:** Sociological perspectives on education and healthcare, like those of **Emile Durkheim,** can be applied to analyze how development initiatives impact access to essential services. Unequal access to quality education and healthcare often accompanies major projects, contributing to the social exclusion of communities lacking these critical resources.

6. **Community Resistance and Social Movements:** The role of community resistance and social movements, as explored by sociologist Karl Marx, can be considered. Marginalized communities often organize against development projects that threaten their well-being. Recent examples include protests against land acquisition for industrial projects, showcasing the sociological dynamics of resistance and mobilization.

The role of governance and accountability in addressing development-induced imbalances.

1. **Democratic Governance and Participation: Amartya Sen's** capabilities approach emphasizes the role of democratic governance in addressing development-induced imbalances. A sociological analysis can explore how participatory decision-making processes empower communities affected by development projects. Recent examples may include initiatives where local communities actively participate in decision-making, ensuring their voices are heard in the governance of development initiatives.

2. **Transparency and Accountability Mechanisms: Max Weber** on bureaucracy and institutions can be applied to assess the transparency and accountability mechanisms within governance structures. Recent sociological studies may highlight instances where robust monitoring systems and accountability frameworks have been effective in mitigating corruption and ensuring equitable distribution of benefits from development projects.

3. **Social Audits and Civil Society Participation: Robert Putnam's** theory of social capital can inform the analysis of the role of social audits and civil society participation in governance. Social audits, facilitated by civil society organizations, can act as sociological tools to assess the impact of development projects on communities. Recent examples may include cases where civil society has played a crucial role in holding authorities accountable for project outcomes.

4. **Rights-Based Approach: B.R. Ambedkar** and the concept of rights, a sociological analysis can examine the effectiveness of a rights-based approach in governance. Recent sociological examples may include instances where legal frameworks recognizing the rights of marginalized communities have been instrumental in holding authorities accountable for addressing development-induced imbalances.

5. **Inclusive Policies and Social Justice: M.N. Srinivas's** concept of Sanskritization can be applied to assess the inclusivity of governance policies. A sociological lens can analyze whether policies address the social justice concerns arising from development projects. Recent examples may include policies that prioritize the welfare of marginalized communities and aim to redress historical imbalances.

6. **Community Empowerment and Capacity Building:** The sociological theories of empowerment, such as those by bell hooks, can inform the analysis of governance strategies that focus on community empowerment and capacity building. Sociological studies may illustrate initiatives where governance structures actively support communities in building their capacity to engage in decision-making processes related to development projects.

In conclusion, the discourse on development-induced imbalances underscores the urgency of addressing multifaceted challenges that extend across social, economic, and environmental dimensions. Pressing issues include displacement and loss of livelihood for marginalized communities, unequal access to resources exacerbating socio-economic disparities, and environmental injustices disproportionately affecting vulnerable groups.

Urgent attention is required to formulate inclusive policies that prioritize social justice, protect cultural integrity, and foster sustainable development, ensuring that the pursuit of progress does not inadvertently perpetuate inequality but rather contributes to a more equitable and harmonious societal fabric.

b) Examine the impact of heritage tourism on urban socio-spatial patterns in India. (20 Marks)

Approach.

- **Begin by defining heritage tourism.**
- **Examine how heritage tourism influences urban socio-spatial patterns.**
- **Discuss how the influx of tourists influences local cultures, traditions, and social practices.**
- **Conclude.**

Solutions:

Heritage tourism encompasses travel experiences motivated by the desire to explore and engage with the cultural, historical, and natural heritage of a destination. In the sociological context, heritage tourism reflects the intersection of cultural identity, memory, and the commodification of historical narratives. It involves visits to sites, monuments, or landscapes that hold historical significance, providing tourists with insights into the traditions, customs, and legacies of a particular community or region.

Heritage tourism influences urban socio-spatial patterns:

1. **Spatial Transformations and Gentrification: Henri Lefebvre's** theories on space and urbanization can be applied to analyze how heritage tourism influences urban socio-spatial patterns. The influx of tourists often triggers spatial transformations, contributing to gentrification in historic neighborhoods. Recent sociological examples may include studies on how heritage tourism-led developments alter the social and economic fabric of urban areas, leading to the displacement of existing communities.

2. **Cultural Commodification and Authenticity: Pierre Bourdieu,** an analysis can explore how heritage tourism commodifies culture and shapes urban spaces. The quest for authenticity in heritage experiences often leads to the commodification of local traditions. Recent examples may include instances where commercialization compromises the genuine cultural character of urban spaces, influencing residents' lived experiences.

3. **Impact on Local Livelihoods: Karl Marx** and the concept of alienation, the examination can delve into how heritage tourism impacts local livelihoods. The commercialization of heritage sites may lead to the alienation of local residents from their traditional occupations, creating economic disparities. Recent sociological studies may illustrate how tourism-centric development affects urban economies and labor patterns.

4. **Social Exclusion and Tourism Development: Sociologist Robert Park's** theories on urbanization and social life can inform an analysis of how heritage tourism contributes to social exclusion. Urban development driven by tourism may result in exclusive spaces, limiting access for certain social groups. Recent examples may include studies on how tourism-centric planning inadvertently marginalizes residents and perpetuates social inequalities.

5. **Identity and Place-Making: Sociologist Edward Relph's** concept of place and identity can be applied to understand how heritage tourism influences the creation of urban identities. Tourism-related developments often contribute to the construction of place identities. Recent sociological examples may highlight how heritage tourism shapes residents' perceptions of their urban environment and influences the negotiation of collective identity.

6. **Community Resistance and Local Agency:** Examining the role of community resistance and local agency, as explored by **Michel de Certeau**, can shed light on how residents navigate and contest the impact of heritage tourism on urban spaces.

Recent sociological studies may showcase instances where communities actively resist tourism-driven changes, asserting their agency in shaping the socio-spatial dynamics of their urban environment.

The influx of tourists influences local cultures, traditions, and social practices:

1. **Cultural Hybridity and Homogenization: Homi Bhabha's** cultural hybridity, an analysis can explore how the influx of tourists influences local cultures. Tourism often leads to the blending of local and global elements, creating hybrid cultural expressions. Recent sociological examples may include studies on how the tourist impact has led to the homogenization of certain cultural practices, eroding their distinctiveness.

2. **Cultural Appropriation and Authenticity: Edward Said's** theories on Orientalism can be applied to examine how tourism influences local cultures through cultural appropriation. The quest for authentic experiences by tourists may lead to the commodification of local traditions, sometimes resulting in the distortion or misrepresentation of cultural practices. Recent examples may illustrate instances where tourism-related activities commodify local rituals or performances.

3. **Cultural Identity and Commodification: Pierre Bourdieu**, the examination can delve into how the influx of tourists commodifies local cultures. Tourism-driven markets often transform cultural practices into commodities, shaping the local identity. Recent sociological studies may highlight how this commodification affects the way communities perceive and engage with their own cultural heritage.

4. **Impact on Social Norms and Values: Emile Durkheim's** functionalist perspective can inform an analysis of how tourist influx influences local social norms and values. The exposure to diverse cultural practices through tourism may challenge or reshape traditional social norms. Recent examples may include studies on how the introduction of new ideas and lifestyles through tourism impacts local social values.

5. **Community Empowerment and Resistance:** Examining the role of community empowerment and resistance, as explored by sociologist **Michel de Certeau,** can shed light on how local communities navigate the influence of tourism on their cultures. Recent sociological examples may showcase instances where communities actively resist cultural commodification or inappropriate practices, asserting their agency in preserving their cultural heritage.

6. **Cultural Revitalization and Innovation: M.N. Srinivas's** concept of Sanskritization can be applied to understand how tourism can lead to cultural revitalization and innovation. Local communities may adapt and innovate their cultural practices to meet the expectations of tourists while preserving their authenticity. Recent sociological studies may exemplify instances where tourism has been a catalyst for cultural revitalization.

In conclusion, the impact of heritage tourism on urban socio-spatial patterns in India is a complex interplay between economic development, cultural preservation, and social dynamics. While heritage tourism has the potential to contribute to economic growth and cultural awareness, it often raises challenges such as gentrification, cultural commodification, and unequal spatial transformations.

The juxtaposition of modernity and tradition, as evident in urban spaces shaped by heritage tourism, underscores the need for comprehensive and inclusive urban planning that safeguards local identities, empowers communities, and ensures the sustainable integration of heritage into the evolving fabric of urban life.

c) What are the causes and solutions for the low female sex-ratio in the DEMARU States of Punjab, Haryana, Himachal, and Gujrat? (10 Marks)

Approach.

- Begin by acknowledging the issue of a low female sex ratio in the DEMARU states.
- Discuss the sociological causes contributing to the low female sex ratio in these states.
- Consider the role of education and govt. policies in shaping attitudes towards gender and family dynamics.
- Conclude.

Solution:

The issue of a low female sex ratio in the DEMARU states of Punjab, Haryana, Himachal Pradesh, and Gujarat raises profound sociological concerns regarding gender dynamics and societal structures. This demographic imbalance reflects deeply rooted cultural norms, historical biases, and structural inequalities that perpetuate discrimination against female infants. Sociological analyses within these states must explore the multifaceted dimensions of gender-based preferences, dowry practices, and the socio-economic factors that contribute to this skewed sex ratio.

Sociological causes contributing to the low female sex ratio in these states:

1. **Patriarchal Norms and Son Preference: Simone de Beauvoir**, the discussion can explore how patriarchal norms perpetuate son preference, contributing to a low female sex ratio. Sociological studies may highlight instances where cultural values prioritize male offspring, leading to practices such as female feticide or infanticide.

2. **Dowry Practices and Economic Considerations: B.R. Ambedkar,** an analysis can delve into how dowry practices contribute to the devaluation of female children. Sociological studies may illustrate the economic burden associated with dowry and its impact on families' preferences for male children, influencing the sex ratio.

3. **Social Stratification and Caste Dynamics: M.N. Srinivas's** concept of Sanskritization can inform an examination of caste dynamics and their role in the low female sex ratio. Sociological studies may explore how caste-based hierarchies influence marriage patterns and contribute to gender-based discrimination, affecting the sex ratio in specific communities.

4. **Inadequate Implementation of Legal Measures:** Examining the role of legal frameworks, as advocated by feminist scholars, can shed light on the sociological causes of the low female sex ratio. Sociological analyses may scrutinize instances where gender-biased laws are inadequately implemented, allowing for the persistence of practices that discriminate against female infants.

5. **Medicalization of Gender Preferences: Michel Foucault's** theories on the medicalization of society can be applied to understand how technological advancements in prenatal diagnostics contribute to gender-based preferences. Sociological studies may explore how the availability of technologies for sex determination fuels practices that selectively favor male children.

6. **Educational Disparities and Gender Bias:** Drawing on the sociological perspectives of bell hooks, an examination can delve into how educational disparities perpetuate gender bias. Sociological studies may highlight instances where unequal access to education reinforces traditional gender roles, influencing societal attitudes and contributing to a skewed sex ratio.

517

The role of education and govt. policies in shaping attitudes towards gender and family dynamics.

1. **Impact of Education on Gender Norms: B.R. Ambedkar's** emphasis on education as a tool for social transformation can be applied to explore how education shapes attitudes towards gender and family dynamics. Sociological studies may illustrate how increased education levels challenge traditional gender norms and foster more egalitarian views within families.

2. **Government Policies for Gender Equality:** Analyzing the role of government policies, as advocated by feminist scholars, can highlight how legislative interventions contribute to changing attitudes. Sociological examples may include policies promoting women's education, employment, and legal rights, illustrating the government's role in shaping societal perspectives on gender roles.

3. **Societal Perceptions and Structural Inequalities:** Drawing on the sociological insights of bell hooks, an examination can delve into how societal perceptions are intertwined with structural inequalities. Sociological studies may explore how educational institutions reflect and perpetuate gender norms, influencing broader attitudes towards family dynamics.

4. **Feminist Movements and Grassroots Activism: Gloria Steinem's** advocacy for feminist movements can inform an analysis of how grassroots activism influences educational institutions and societal attitudes. Sociological examples may highlight instances where feminist movements challenge discriminatory practices within educational settings, contributing to attitudinal shifts.

5. **Intersectionality and Inclusive Education:** Applying the concept of intersectionality, as developed **by Kimberlé Crenshaw,** can illuminate the role of education in addressing multiple dimensions of inequality. Sociological studies may showcase initiatives that promote inclusive education, acknowledging the intersecting factors of gender, class, and ethnicity to shape more nuanced attitudes.

6. **Media Influence and Educational Curricula: Stuart Hall's** theories on media influence can be applied to understand how educational curricula and media contribute to shaping attitudes. Sociological examples may explore how educational materials and media representations impact perceptions of gender roles and family dynamics, influencing societal norms.

In conclusion, addressing the low female sex ratio in the DEMARU states of Punjab, Haryana, Himachal Pradesh, and Gujarat requires a comprehensive sociological approach that acknowledges the interconnectedness of cultural norms, socio-economic factors, and legal frameworks.

Societal transformation is essential, necessitating campaigns that challenge patriarchal norms and promote the value of girl children. Government policies should not only focus on strict enforcement of anti-discriminatory laws but also strive to uplift the socio-economic status of women through education and employment opportunities.

Collaborative efforts involving grassroots activism, community engagement, and awareness programs are crucial to altering deep-seated attitudes and fostering a societal ethos that values gender equity and celebrates the inherent dignity and worth of every individual, irrespective of gender.

Question 7.

> **a) Despite gains from the women's gender movement and states policy of women empowerment, gender equality is far from achieved. Identify two major challenges that prevent this goal form being reached. (20 Marks)**

Approach.

- **Highlight the significance of gender equality.**
- **Identify Major Challenges that prevent this goal form being reached.**
- **Evaluate the effectiveness of existing government policies on women's empowerment.**
- **Conclude.**

Solution:

Gender equality is of paramount significance in societal progress and development. It transcends the mere pursuit of equal rights for men and women; rather, it is a fundamental principle essential for fostering a just and harmonious society. Embracing gender equality dismantles deeply ingrained social hierarchies, empowering individuals to contribute to their full potential regardless of gender. It is an imperative for achieving sustainable development, as diverse perspectives and talents contribute to comprehensive societal growth.

Challenges that prevent this goal form being reached.

1. **Patriarchal Social Structures:** Deeply entrenched patriarchal norms perpetuate gender inequalities. Example: The works of Indian sociologist M.N. Srinivas highlight the persistence of patriarchal structures in Indian society, influencing power dynamics within families and communities.

2. **Caste-Based Gender Discrimination:** Intersectionality of caste and gender poses unique challenges, particularly for Dalit women. B.R. Ambedkar's writings emphasize the need to address the specific vulnerabilities and discrimination faced by Dalit women due to the intersection of caste and gender.

3. **Limited Access to Education:** Disparities in educational opportunities contribute to gender-based inequalities. Example: The sociological insights of **G.S. Ghurye** underscore the importance of education in challenging regressive social norms, emphasizing the need for widespread educational reforms.

4. **Economic Disparities and Gender Wage Gap:** Unequal economic opportunities and wage gaps persist, limiting women's financial independence. **Example:** Economist and **Bina Agarwal's** research highlights the economic disparities faced by women in agricultural communities and the need for land and property rights.

5. **Violence Against Women:** Pervasive gender-based violence hampers progress towards gender equality. **Example: Veena Das's** work on gender and violence in India sheds light on the sociocultural factors contributing to the prevalence of violence against women.

6. **Limited Political Representation:** Inadequate representation of women in political spheres hinders policy formulation for gender-sensitive issues. **Example:** Political scientist and feminist scholar **Rajni Kothari's** observations emphasize the importance of women's participation in political processes for a more inclusive governance structure.

Effectiveness of existing government policies on women's empowerment:

1. **Reservation Policies:** Reservation of seats for women in local governance bodies, as advocated by scholars like Rajni Kothari, aims at enhancing women's political participation. Example: The Panchayati Raj system in India with women's reservation has seen increased representation, yet challenges like proxy representation persist.

2. **Legal Reforms:** Legislative measures, such as the Dowry Prohibition Act and the Protection of Women from Domestic Violence Act, attempt to address systemic issues. Example: Despite legal provisions, sociologist Veena Das's work highlights the persistence of domestic violence, showcasing gaps in implementation and awareness.

3. **Women-Centric Programs:** Government schemes like the Beti Bachao, Beti Padhao initiative aim to address issues like female feticide and promote girl child education. Example: **G.S. Ghurye's** emphasis on education aligns with such initiatives, yet challenges of deep-rooted biases persist in certain regions.

4. **Economic Empowerment Initiatives:** Programs like MGNREGA and initiatives promoting women's entrepreneurship aim at economic empowerment. Example: Bina Agarwal's research emphasizes the importance of land and property rights for women, indicating gaps in the implementation of economic empowerment policies.

5. **Health and Reproductive Rights:** Government initiatives on maternal health and family planning seek to empower women in healthcare decision-making. Example: **Leela Dube's** work on women's reproductive rights aligns with the need for comprehensive reproductive health policies, addressing sociocultural factors.

6. **Educational Initiatives:** Schemes promoting girls' education, such as the Sarva Shiksha Abhiyan, aim at narrowing gender gaps in education. Example: The emphasis on education echoes the views of sociologist M.N. Srinivas, highlighting the transformative potential of education in challenging regressive social norms.

In conclusion, the persistent challenges hindering the realization of gender equality, despite strides made by the women's gender movement and state policies, underscore the intricate nature of societal transformation. Deep-rooted patriarchal norms, as illuminated by sociologist M.N. Srinivas, continue to impede progress, influencing power structures and perpetuating gender disparities.

Achieving gender equality demands concerted efforts to dismantle entrenched societal norms, coupled with targeted policies addressing the intersectionality of discrimination, ensuring a more inclusive and equitable future for all.

b) To what extent does nation building depend on strengthening of pluralities in Indian society? (20 Marks)

Approach.

- **Define nation-building and pluralities.**
- **Explain Importance of Pluralities in Nation Building.**
- **Acknowledge challenges of managing pluralities in the context of nation-building.**
- **Conclude.**

Solution:

Nation-building refers to the cohesive process of constructing a unified and integrated national identity within a diverse population, fostering a sense of shared belonging and common values. It involves forging a collective consciousness that transcends regional, linguistic, religious, and ethnic differences to cultivate a unified nation-state.

Pluralities, refer to the diverse elements within a society, encompassing various cultural, linguistic, religious, and regional identities. Nation-building, therefore, grapples with the challenge of reconciling and harmonizing these pluralities to build a cohesive and inclusive national identity, ensuring social cohesion and stability in the multicultural tapestry of a nation.

Importance of Pluralities in Nation Building.

1. **Cultural Diversity as Strength: M.N. Srinivas** emphasized that embracing cultural diversity as a strength fosters a rich and vibrant national identity. **Example:** India's diverse cultural heritage, with its various festivals, languages, and traditions, contributes to the country's unique global identity.

2. **Social Harmony and Inclusivity: B.R. Ambedkar's** vision of social inclusivity highlights the significance of recognizing and respecting diverse social identities for building an egalitarian nation. **Example:** Policies promoting social justice and affirmative action aim to address historical discriminations, fostering a more inclusive society.

3. **Linguistic Pluralism:** Linguistic diversity, as advocated by **G.S. Ghurye,** contributes to a multilingual and inclusive national fabric. **Example:** India's linguistic diversity, with numerous languages coexisting, showcases the importance of linguistic pluralism in fostering unity.

4. **Religious Tolerance:** Encouraging religious tolerance, influenced by sociologist Veena Das's work, is crucial for preventing religious divisions that can hinder nation-building. **Example:** India's secular ethos promotes coexistence among various religious communities, contributing to social harmony.

5. **Regional Identity and Integration: Rajni Kothari's** idea of regional integration stresses acknowledging and integrating regional identities within the broader national narrative. **Example:** India's federal structure recognizes and respects the autonomy of states, fostering a sense of regional identity alongside national unity.

6. **Political Representation:** Ensuring political representation from diverse backgrounds, as envisioned by Bina Agarwal, promotes inclusivity in decision-making. **Example:** Reservation policies for marginalized groups aim to provide equitable political representation, fostering a more representative democracy.

Challenges of managing pluralities in the context of nation-building.

1. **Identity Politics and Fragmentation:** The rise of identity politics, critiqued by scholars like M.N. Srinivas, can lead to the fragmentation of society, where communities prioritize narrow interests over national unity. Example: Regional and caste-based political movements sometimes contribute to identity-driven divisions.

2. **Caste-Based Inequalities:** The persistence of caste-based inequalities, as highlighted by B.R. Ambedkar, poses a significant challenge to inclusive nation-building. **Example**: Despite affirmative action, deep-rooted caste hierarchies continue to impact social dynamics and opportunities.

3. **Religious Divisions: Veena Das's** critiques of religious tensions highlight how communal conflicts can undermine efforts towards a cohesive national identity. **Example:** Communal riots and religious polarizations challenge the idea of a harmonious, pluralistic nation.

4. **Linguistic Disparities:** Linguistic disparities, as examined by G.S. Ghurye, can result in linguistic tensions that hinder effective communication and understanding. Example: Language-based agitations for statehood or linguistic rights showcase potential challenges to national integration.

5. **Regional Autonomy Struggles:** The assertion of regional autonomy, explored by Rajni Kothari, can sometimes lead to secessionist movements that challenge the unity of the nation. Example: Movements demanding greater autonomy or separate statehood in certain regions.

6. **Inequitable Development:** Bina Agarwal's critiques of inequitable development emphasize how disparities in economic growth can contribute to feelings of alienation. **Example**: Regional imbalances in development can lead to perceptions of neglect and marginalization.

In conclusion, the extent to which nation-building in India depends on strengthening pluralities is profound and pivotal. Pluralities, encompassing diverse cultural, linguistic, religious, and regional identities, form the very essence of the Indian social fabric. Efforts to strengthen pluralities are essential for fostering a unified national identity that transcends divisive lines.

The coexistence and mutual respect among various social identities are foundational to India's resilience and ability to navigate the intricate dynamics of a multicultural society, contributing to the overarching goal of building a cohesive and inclusive nation.

c) Explain the issue relating to ethnicity and sub-ethnicity. (10 Marks)

Approach.

- **Define ethnicity and sub-ethnicity.**
- **Discuss the key features of ethnicity.**
- **Discuss the issues relating to ethnicity and sub-ethnicity.**
- **Conclude.**

Solution:

Ethnicity refers to a shared cultural heritage, including language, customs, religion, and historical experiences, that distinguishes a particular group within a larger society. It often contributes to a collective sense of identity and belonging.

Sub-ethnicity, on the other hand, involves the further subdivision of an ethnic group into smaller, more localized units based on specific regional, linguistic, or caste distinctions. The study of ethnicity and sub-ethnicity is crucial in sociology to understand the intricate layers of identity and social dynamics within diverse societies, particularly in nations like India with a rich tapestry of cultures and communities.

Ethnicity encompasses a set of shared cultural traits, including language, religion, customs, and a sense of common history, that differentiates one social group from another. Central to the notion of ethnicity is the idea of self-identification and external categorization, where individuals identify with a particular ethnic group and are recognized as such by others. Ethnicity often influences social interactions, shaping relationships, and contributing to the formation of distinct social boundaries. Key features include the subjective nature of ethnic identity, its fluidity over time, and the potential for both integration and conflict within diverse societies. **Anthony D. Smith** and Fredrik Barth have contributed to the understanding of ethnicity, emphasizing its dynamic and contextual nature in the complex tapestry of human social organization.

The issues relating to ethnicity and sub-ethnicity.

1. **Identity Politics and Mobilization:** Identity politics, as analyzed by scholars like Rajni Kothari, can lead to the mobilization of ethnic and sub-ethnic groups for political gains, sometimes resulting in social divisions. Example: The demand for reservation and political representation based on sub-ethnic identities in certain regions.

2. **Conflict and Fragmentation:** Ethnic and sub-ethnic differences can escalate into conflicts, as highlighted by Veena Das's work on communal tensions, leading to social fragmentation. Example: Communal riots and clashes between sub-ethnic groups over resources or historical grievances.

3. **Discrimination and Marginalization:** Discrimination against certain ethnic or sub-ethnic groups, a concern examined by B.R. Ambedkar, can perpetuate social hierarchies and marginalization. Example: Instances of caste-based discrimination and untouchability practices persisting in some regions.

4. **Cultural Hegemony and Dominance:** The dominance of one ethnic or sub-ethnic group, as discussed by M.N. Srinivas, can lead to cultural hegemony, suppressing the distinct cultural expressions of other groups. Example: Imposition of a dominant culture on marginalized sub-ethnic communities.

5. **Economic Disparities:** Economic inequalities among different ethnic and sub-ethnic groups, a concern examined by scholars like Bina Agarwal, can exacerbate social tensions. **Example**: Disparities in access to resources and opportunities leading to economic inequities.

6. **Changing Demographics and Urbanization:** Urbanization and migration, as studied by **G.S. Ghurye,** can alter traditional ethnic and sub-ethnic dynamics, sometimes resulting in cultural conflicts. Example: Migration-induced clashes between different linguistic or regional groups in urban areas.

In conclusion, the issue of ethnicity and sub-ethnicity in Indian society is intricate and multifaceted, encompassing a myriad of challenges and opportunities. While these identities contribute to the rich cultural tapestry of the nation, they also pose challenges such as identity-based politics, conflicts, and social stratification. Sociological thinkers like M.N. Srinivas, B.R. Ambedkar, and Rajni Kothari have provided valuable insights into understanding these dynamics. Recognizing and addressing these issues is essential for fostering social cohesion, inclusivity, and equitable development. It requires nuanced policies that celebrate diversity while mitigating the potential pitfalls of ethnic and sub-ethnic divisions, thereby contributing to a more harmonious and integrated society.

Question 8.

What is cultural Revivalism? Give some examples from performing arts, language dissemination and arts crafts in recent times. (20 Marks)

Approach.

- **Define cultural Revivalism.**
- **Illustrate from performing arts, language dissemination and arts crafts in recent times.**
- **Challenges faced under cultural Revivalism**
- **Conclude**

Solution:

Cultural revivalism refers to a socio-cultural movement or phenomenon aimed at rejuvenating and revitalizing aspects of a particular culture, often in response to perceived threats or challenges to its continuity. This revivalist impulse involves a conscious effort to reclaim, promote, and celebrate traditional cultural practices, values, rituals, and art forms.

Cultural revivalism can emerge as a response to globalization, modernization, or periods of cultural suppression, seeking to assert and preserve a distinct cultural identity. It may manifest in various forms, such as the revival of traditional arts, promotion of indigenous languages, or the revitalization of religious practices.

Performing Arts:

- **Theater and Folk Performances:** Initiatives to revive traditional theater forms like Yakshagana in Karnataka, spearheaded by cultural organizations, align with the revivalist spirit, preserving and promoting indigenous performing arts. Scholars like G.S. Ghurye have emphasized the significance of folk traditions in understanding the cultural essence of a society.

- **Classical Dance Forms:** Efforts to rejuvenate classical dance forms like Odissi or Kathak have gained momentum, fostering a renewed interest in these art forms among younger generations. **Rukmini Devi Arundale's** contribution to reviving Bharatanatyam exemplifies the role of individuals in cultural rejuvenation.

- **Contemporary Fusion Performances:** Fusion performances blending traditional and contemporary elements, such as the collaboration between classical musicians and modern composers, showcase a dynamic approach to cultural revivalism. **Veena Das's** work on the adaptability of cultural forms in the face of societal changes provides insights into the evolving nature of performing arts.

- **Street Plays and Community Performances:** Grassroots-level Street plays and community performances often focus on highlighting traditional narratives, using theater as a tool for cultural awareness and preservation. **E.K. Hunt's** theories on symbolic interactionism can be applied to understand the role of such performances in shaping cultural meanings at the community level.

Language Dissemination:

- **Promotion of Indigenous Languages:** Language revitalization movements, like the promotion of Sanskrit in educational institutions or the resurgence of regional languages, align with cultural revivalism.

  B.R. Ambedkar's advocacy for the use of native languages to empower marginalized communities highlights the sociopolitical dimensions of language dissemination.

- **Digital Platforms and Vernacular Content:** Online platforms actively promoting vernacular content and regional languages contribute to the resurgence of linguistic diversity in media. **Benedict Anderson's** ideas on imagined communities shed light on how language plays a crucial role in shaping collective identities.

- **Literary Movements:** Literary movements that revisit and reinterpret classical texts in native languages, such as the contemporary reimagining of ancient epics, contribute to cultural revivalism. **A.K. Ramanujan's** insights into the dynamic nature of oral traditions and their impact on literature offer perspectives on the evolution of language in cultural contexts.

- **Language-Based Cultural Festivals:** Festivals celebrating linguistic diversity, like literary fests focusing on regional languages, serve as platforms for language dissemination and cultural exchange. **Homi K. Bhabha's** theories on hybridity and cultural mimicry provide frameworks for understanding how languages undergo transformation in multicultural societies.

Arts and Crafts:

- **Handicraft Revival Movements:** Movements to revive traditional handicrafts, such as the promotion of handloom textiles or indigenous pottery, contribute to the preservation of cultural heritage. **M.N. Srinivas's** concept of 'Sanskritization' can be applied to understand how certain crafts become symbols of cultural prestige.

- **Artisan Cooperatives:** Cooperatives and NGOs supporting artisan communities, like Dastkar or Kala Raksha, aim to revive and sustain traditional crafts, providing economic empowerment. **Emile Durkheim's** theories on the division of labor and social solidarity can be invoked to analyze the role of artisan communities in the social fabric.

- **Contemporary Art with Traditional Motifs:** Contemporary artists incorporating traditional motifs and techniques into their work contribute to the fusion of modern and traditional artistic expressions. **Pierre Bourdieu's** ideas on cultural capital and taste can provide insights into the changing perceptions of traditional arts in contemporary society.

- **Craft Tourism Initiatives:** Initiatives promoting craft tourism, where travelers engage with local artisans and traditional crafts, foster cultural exchange and economic sustainability. **Arjun Appadurai's** work on the global flow of cultural commodities helps contextualize how traditional crafts become part of the global market and cultural exchange.

Challenges:

- **Conservatism and Resistance to Change:** Cultural revivalism often encounters resistance from conservative elements within society, unwilling to embrace changes or reinterpretations of traditional practices. **M.N. Srinivas's** concept of 'Sanskritization' highlights how entrenched norms can resist alterations, impacting the acceptance of revived cultural elements.

- **Caste and Hierarchical Structures:** The revival of certain cultural practices may inadvertently reinforce caste-based hierarchies, perpetuating social inequalities and limiting inclusivity. **B.R. Ambedkar's** critiques of caste-based practices underscore the need for cultural revivalism to navigate issues of social justice and equality.

- **Commercialization and Appropriation:** The commercialization of cultural elements, often in the form of mass-produced artifacts or entertainment, can dilute their authenticity and commodify traditions. **Arjun Appadurai's** theory on the commodification of culture provides insights into the challenges of balancing authenticity with market demands.

- **Conflict Between Tradition and Modernity:** Negotiating the tension between traditional values and modern sensibilities poses a challenge, especially when cultural revivalism seeks to adapt to contemporary contexts. **Anthony Giddens's** theory of structuration helps analyze how individuals navigate the interplay between tradition and modernity in cultural practices.

- **Gender Bias and Patriarchal Norms:** Many traditional cultural practices carry inherent gender biases, and efforts at revival may inadvertently reinforce patriarchal norms. Feminist scholars like Gayatri Chakravorty Spivak offer critical perspectives on challenging gender inequalities embedded in cultural practices.

- **Regionalism and Ethnocentrism:** Cultural revivalism may sometimes lead to the promotion of regional or ethnocentric identities, potentially contributing to inter-community tensions. **Emile Durkheim's** theories on social solidarity and the potential for cultural symbols to reinforce group boundaries are relevant in understanding these challenges.

Cultural revivalism refers to the intentional effort to revive and reinterpret traditional cultural practices, often in response to external influences or historical changes. In recent times, this phenomenon has manifested across various domains, illustrating a dynamic interplay between tradition and modernity. In the performing arts, the revival of classical dance forms like Bharatanatyam and Kathak has gained momentum, preserved ancient narratives while adapting to contemporary sensibilities. Language dissemination initiatives, such as the resurgence of regional languages through

b) What, according to you are the two fundamental axis of social discrimination in Indian society? Are they changing? (20 Marks)

Approach

- **Define social discrimination.**

- **Explain the Changing Dynamics of social discrimination in Indian society.**

- **Highlight challenges that indicate persisting discrimination.**

- **Conclude.**

Solution:

Social discrimination is a pervasive sociological concept that denotes the unjust and differential treatment of individuals or groups within a society based on various attributes such as race, caste, gender, religion, or socio-economic status. It involves the systematic denial of rights, opportunities, and resources to certain sections of the population, perpetuating inequality and reinforcing power imbalances.

Changing Dynamics of social discrimination in Indian society.

1. **Economic Transformation and Occupational Mobility:** Economic liberalization has led to shifts in occupational structures, impacting traditional hierarchies. Sociologist M.N. Srinivas's concept of "Sanskritization" can be applied to understand how economic changes influence social mobility.

2. **Educational Empowerment and Attitudinal Shifts:** Increased access to education has challenged traditional discriminatory practices. B.R. Ambedkar's emphasis on education as a tool for social empowerment is relevant, as seen in the rise of movements advocating for Dalit rights.

3. **Technological Advancements and Social Media Influence:** Technology, especially social media, has provided a platform to challenge discriminatory norms and amplify marginalized voices. This aligns with the ideas of contemporary thinkers like Arundhati Roy, who emphasize the role of media in social change.

4. **Legal Reforms and Affirmative Action:** Legislative measures, such as reservations, aim to address historical injustices. B.R. Ambedkar's vision for social justice through legal means remains pertinent, seen in the implementation of affirmative action policies.

5. **Urbanization and Changing Social Spaces:** Urbanization has altered social structures and created more inclusive spaces. Sociologist Louis Dumont's perspective on urbanization impacting social hierarchies can be applied to understand the changing dynamics in urban settings.

6. **Intersectionality and Multiple Identities:** Contemporary discourse emphasizes the intersectionality of identities, recognizing the complexity of discrimination based on factors like caste, gender, and religion. This aligns with the ideas of intersectional feminist scholars like Kimberlé Crenshaw.

Challenges

1. **Caste-Based Discrimination:** Despite legal interventions and affirmative action, deep-rooted caste prejudices persist. Example: The continued practice of untouchability in certain rural areas illustrates the persistent challenges associated with caste discrimination.

B.R. Ambedkar's writings on caste hierarchies remain relevant in understanding these challenges.

2. **Gender Inequality:** Gender-based discrimination and violence persist, reflecting deeply ingrained patriarchal norms. Example: Instances of dowry-related violence and unequal access to opportunities highlight ongoing gender disparities. Feminist scholars like Kamla Bhasin shed light on the challenges women face in challenging traditional gender roles.

3. **Economic Disparities:** Economic inequality contributes to social stratification and hinders upward mobility. Example: The concentration of wealth in certain communities, coupled with limited access to resources for marginalized groups, reflects enduring economic disparities. The insights of economist and sociologist Amartya Sen can be applied to analyze these challenges.

4. **Religious Discrimination:** Inter-religious tensions and discrimination persist, impacting social cohesion. Example: Incidents of communal violence and religious discrimination indicate the challenges in fostering religious harmony. Sociologist Ashis Nandy's work on religious identity sheds light on the complexities of these challenges.

5. **Marginalization of Tribal Communities:** Tribal communities continue to face marginalization and dispossession. Example: Displacement due to development projects and the exploitation of tribal resources highlight persistent challenges. Sociologist G.S. Ghurye's insights on tribal communities provide a framework for understanding these issues.

6. **Lack of Inclusive Policies:** The inadequate implementation of inclusive policies hampers the eradication of discrimination. Example: Despite legal provisions and policies, the lack of effective implementation perpetuates discrimination. The work of legal scholar Upendra Baxi can be referenced to analyze the gaps in policy execution.

In conclusion, the two fundamental axes of social discrimination in Indian society, traditionally rooted in caste and gender, continue to exert a profound influence. While concerted efforts through legal reforms, educational initiatives, and social movements have challenged these axes, their deep-seated nature renders them resistant to rapid transformation. The evolving socio-cultural landscape indicates gradual shifts, but persistent disparities and discriminatory practices suggest that a comprehensive sociological approach is imperative to dismantle these ingrained axes and foster a more inclusive and egalitarian society.

c) Why have we started using another category of tribes called the Particularly Vulnerable Groups (PVTGs) Why are they so called? (10 Marks)

Approach.

- **Definition of Particularly Vulnerable Groups (PVTGs).**
- **Discuss why the term "Particularly Vulnerable" is used.**
- **Discuss why we started using another category of tribes called the Particularly Vulnerable Groups (PVTGs).**
- **Assess the effectiveness of policies and measures taken for the upliftment of PVTGs.**
- **Conclude.**

Solution:

Particularly Vulnerable Groups (PVTGs) refer to a distinct category within Scheduled Tribes (STs) in India, identified on specific criteria indicative of their extreme vulnerability. They are characterized by factors such as pre-agricultural levels of technology, stagnant or declining populations, low literacy rates, and subsistence-based economies, PVTGs face unique challenges that necessitate targeted interventions.

The designation "Particularly Vulnerable" for Scheduled Tribes (STs) in India is aptly employed to highlight the unique challenges and precarious circumstances faced by certain tribal communities. This nomenclature acknowledges the distinctive vulnerabilities that stem from factors such as their isolation, low literacy rates, subsistence-based economies, and minimal exposure to modern technological advancements.

Recognition of Distinct Vulnerability: The introduction of the Particularly Vulnerable Groups (PVTGs) category emerged from the recognition that some Scheduled Tribes (STs) faced more acute socio-economic challenges, requiring focused attention.

We started using another category of tribes called the Particularly Vulnerable Groups (PVTGs).

1. **Customized Developmental Interventions**: **B.R. Ambedkar and M.N. Srinivas** emphasized the need for tailored strategies to address the unique vulnerabilities of certain tribal communities, inspiring the creation of the PVTG category.

2. **Preservation of Indigenous Cultures: G.S. Ghurye and Verrier Elwin** advocated for the preservation of indigenous cultures, contributing to the formation of the PVTG category to safeguard the distinct ways of life of these tribes.

3. **Stagnation in Population and Technology**: The identification of PVTGs is based on criteria such as stagnant or declining populations and pre-agricultural levels of technology, as highlighted by sociological theories on tribal development.

4. **Socio-Economic Marginalization**: PVTGs often experience heightened levels of socio-economic marginalization, drawing attention to the need for affirmative action and inclusive policies, aligning with the perspectives of sociologists like Andre Beteille.

5. **Policy Adjustments for Inclusive Growth:** Policy adjustments like the "Vanbandhu Kalyan Yojana," reflecting a broader shift in recognizing and addressing the unique challenges faced by PVTGs for more inclusive and equitable growth.

Effectiveness of policies and measures taken for the upliftment of PVTGs:

1. **Legislation** - Forest Rights Act (FRA): The FRA, influenced by sociological thinkers like B.R. Ambedkar, recognizes the historical injustices faced by tribal communities, including PVTGs, regarding land and forest resources. Its implementation is a critical step toward securing their socio-economic rights.

2. **Role of Beteille's Inclusive Governance Model**: **Andre Beteille's** ideas on inclusive governance are reflected in policies that involve PVTGs in decision-making processes. Bodies like the National Commission for Scheduled Tribes provide a platform for representation and ensure their concerns are considered at the policy level.

3. **Amartya Sen's Capability Approach in Education**: Drawing from Amartya Sen's capability approach, policies focusing on education for PVTGs aim to enhance their capabilities. Initiatives such as scholarships, residential schools, and vocational training align with Sen's emphasis on expanding individuals' substantive freedoms.

4. **Community Development Programs -** Verrier Elwin's Influence: The implementation of community development programs for PVTGs, inspired by anthropologist Verrier Elwin, seeks to empower these communities to manage and conserve their natural resources. This aligns with Elwin's advocacy for tribal autonomy and sustainable development.

5. **Diversity and Inclusion Initiatives:** Policies guided by the principles of diversity and inclusion, influenced by thinkers like Mahatma Gandhi, aim to address the unique socio-economic challenges faced by PVTGs. Inclusive development schemes focus on bridging gaps and ensuring equitable opportunities.

6. **Monitoring and Evaluation Mechanisms** - Accountability: Sociological principles emphasizing accountability, as seen in the works of various scholars, underpin monitoring and evaluation mechanisms. Regular assessments of policy effectiveness help identify challenges and refine strategies for the continuous upliftment of PVTGs.

In conclusion, the categorization of tribes as Particularly Vulnerable Groups (PVTGs) signifies a paradigm shift in acknowledging and addressing the unique vulnerabilities faced by certain tribal communities in India. The nomenclature underscores their distinct socio-economic and cultural challenges, necessitating targeted interventions for their upliftment.

The adoption of the PVTG category is a proactive step towards tailored policy measures, influenced by sociological insights, aimed at ensuring the holistic development and protection of these vulnerable tribal communities.

Mains 2018 - Paper 1

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Section - A

Question 1. Answer the following questions in about 150 words each:

(a) The focal point of sociology rests on interaction. How do you distinguish it from common sense? (10 Marks)

Answer:

Social interaction is a dynamic sequence of social actions between individuals (or groups) who modify their actions and reactions due to actions by their interaction partners.

- Dawson and Gettyes – Social Interaction is a process by which men interpenetrate the minds of each other".

- Merrill, "Social interaction is the general process whereby two or more persons are in a meaningful contact, as a result of which their behavior is modified however slightly."

- Corkiness. "Social interaction is such a process which influences the overt behavior or state of mind of the individuals."

Unlike matter, man has consciousness – thoughts, feelings, meanings, intentions and an awareness of being. Because of this, his actions are meaningful; he defines situations and gives meaning to his actions and those of others. As a result, he does not merely react to external stimuli, he does not simply behave, he acts.

Phenomenologists, Symbolic Interactionists and Weberian approach – all focus on understanding these meanings to make sense of the social reality. It is these meanings which are constantly formed, reformed during an interaction and influence all the social processes, structure, social groups and functions. These interactions form the basis of the whole social order. Hence, they act as the gate of knowledge in sociology and are rightly the focal point of sociology.

The interactions can exist at following levels-

- Between individual and individual

- Between individual and group

- Between group and group

- Between individuals and culture

Further society's interaction with its environment is also a crucial factor in determining social order.

For example-depending upon the advancement on technology, societies can be categorized as - industrial, Pre-industrial, post-industrial societies.

Common Sense:

Common sense is the routine knowledge that we have of our everyday world and activities

Alfred schutz- organized 'typified' stocks of taken-for-granted knowledge, upon which our activities are based, and which, in the 'natural attitude', we do not question.

It is the collectively shared knowledge on the basis of which we evaluate others, self and situations. It is not objective, scrutinized or universally valid. It is particular and localized and highly variable across time and space.

Distinguishing factors

For the positivists, the beginning of a social science of society was a self-conscious break from the common sense perception of reality. But it was argued that by anti-positivists that central aim of sociology is to understand and elaborate on people's conception of the social world, which is based on shared meanings or common-sense knowledge. While the meanings may be based on common sense, it DOES NOT mean that sociological knowledge is the same as common sense.

Its relation with sociology and its focus on interaction can be seen with the following lens.

Approach of both is different

- While common sense relies on perceptions formed on basis of superficial resemblances. Sociology follows a rational enquiry with a scientific spirit and givers importance to underlying causality. Example- Researcher has to leave his bias and determine the causes of poverty – subculture theory and crime – labeling theory but common sense calls poverty – will of God and crime – result of poverty respectively (Merton's deviance theory explores why absence of means is not the only criteria leading to deviance).

- While common sense is taken for granted knowledge, assumptive but sociology is sceptical. It is open to scrutiny, debate and discussion. Symbolic interactionists like Mead explain with concept of self – I and ME where he enquires what makes individual act the way he does. Common sense- follows a simple belief that individual acts the way he wants to.

- Common sense is often vague, oversimplified but sociology aims to be specific and proves its assertions. It has a body of concepts, methods and data, no matter how loosely held together, for which common sense of even the most acute and well-informed kind cannot be a substitute. Example-Weber explains which three criteria of stratification: power, prestige, wealth. Common sense- some are more blessed than others.

- Common sense is paradoxical and contradictory, sociology is self – corrective, verified e.g. "absence make the heart grow fonder" when "out of sight, out of mind"? The results of a social research may be applicable to a particular context but are highly valid and reliable as compare to common sense knowledge.

- Common sense is prescriptive. Sociology is value- neutral. Common sense expects individual and social forces to act in a certain manner. Sociology studies what is, not what ought to be? Though Reflexive sociology widens the scope of the subject.

- Common sense is particular and localized, Sociological knowledge aims to be general if not universal.

  Andre Beteille- Educated, middleclass Bengalis, like other educated or uneducated people anywhere, tacitly assume that their common sense is common sense as such or the common sense of mankind. An important contribution of sociology has been to show that common sense is in fact highly variable, subject to the constraints of time and place as well as other, more specifically social constraints.

Relevance in domain of study:

Weberian interpretative sociology which brought the focus on social actions saw individual as an active being who interprets the situations and driving knowledge from history and culture, acts giving rise to a social pattern and further structure. His methods are inspired by works of Wilhelm Dilthey and George Simmel who focus on different factors guiding behavior. So the meanings given by actors are not confined with common sense.

Symbolic interactionism states that society makes self and self makes society. The individual learns to communicate with the use of significant symbols. The flow of information from society to self may have common sense as a major part of it. But the individual is seen as an active agent rather than simple acting on given norms. The meanings are continuously reconstructed during an interaction.

For ethnomethodologists, commonsense (or, as it is frequently termed, 'tacit') knowledge is a constant achievement, in which people draw on implicit rules of 'how to carry on', which produce a sense of organization and coherence the social interactions have to be interpreted in terms of common sense meaning. An effort is made to understand and record meanings but also to enquire how these meanings were generated in the first place which is out of the scope of common-sense knowledge.

Conclusion

Anthon Giddens-Sociological investigation often becomes common sense. Example- Marriage is a risky business.

Thus, sociology has to steer an uneasy course between two equally unfruitful alternatives; submergence in the common sense of the scholar's own environment, and absorption in a narrow and self-satisfied technical virtuosity unconnected with the substance of social enquiry. Nothing will be gained by abandoning cither common sense or the cultivation of technical skills. Just as common sense is full of snares and pitfalls for the unwary sociologist, so too technical virtuosity becomes a distraction when pursued as an end in itself.

(b) Distinguish between fact and value in Weber's Protestant Ethic ad Spirit of Capitalism. (10 Marks)

Approach

- Briefly talk about his work on PE&SC.

- Define Facts and discuss its role in Weber's analysis.

- Define Value and discuss its role in Weber's analysis.

- Compare and contrast between facts and values.

- Conclude appropriately.

Solution

Max Weber's book, "The Protestant Ethic and the Spirit of Capitalism," explores how religious beliefs, specifically Protestantism, are connected to the rise of capitalism. To understand Weber's analysis, it's important to distinguish between facts and values in his work.

Facts:

Facts are objective and observable data that can be measured and verified. In his analysis, Weber uses various factual elements to support his arguments:

1. He looks at **historical events** and circumstances that influenced the emergence of Protestantism and its impact on the economy.

2. Weber examines **economic patterns**, social structures, and things like **capital** and resources. He considers the conditions and systems that accompanied the Protestant Ethic and the growth of capitalism.

3. Weber also conducts research, collecting and analyzing factual data. He creates **Ideal Types**, which are conceptual ideas based on observed facts, to explain his theories.

Values:

Values, on the other hand, are subjective judgments, beliefs, or principles that influence how people behave. In Weber's analysis:

1. He explores the beliefs and **values held by Protestants**, which he calls the **Protestant Ethic**. These include ideas like working hard, saving money, and having a sense of purpose. These values influenced how people acted and contributed to the development of capitalism.

2. Weber provides his **own understanding of these values**. He looks at how they shaped economic behavior and led to the "spirit of capitalism." He emphasizes the importance of Protestant values in promoting a strong work ethic and the accumulation of wealth.

3. Weber focuses more on certain religious values, like those of Protestants, and gives **less importance to values in other traditions**, like the Catholic idea of a calling. His **personal judgment and prioritization** of values influence his analysis of the Protestant Ethic and its connection to capitalism.

The distinction between facts and values in Weber's work can be summarized as follows:

1. Facts are objective and can be proven, while values are subjective and reflect personal beliefs.

535

2. Facts provide evidence for Weber's arguments, allowing him to study historical events, material factors, and conduct research.

3. Values shape the cultural, psychological, and ethical aspects of Weber's analysis. They involve personal judgments and moral beliefs, particularly in relation to the Protestant Ethic and its impact on capitalism.

Distinguishing between facts and values in Weber's "The Protestant Ethic and the Spirit of Capitalism" is crucial for a comprehensive understanding of his work. Facts provide the empirical foundation for his analysis, while values play a significant role in shaping the cultural and moral dimensions of the Protestant Ethic.

(c) Do you think 'I' and 'Me' are central terms in Mead's work? (10 Marks)

Answer: -

George Herbert Mead was an American philosopher, sociologist, and psychologist, primarily affiliated with the University of Chicago, where he was one of several distinguished pragmatists. He is regarded as one of the founders of social psychology and the American sociological tradition in general.

The two most important roots of Mead's work, and of symbolic interactionism in general, are the philosophy of pragmatism and social behaviorism.

One of his most influential ideas was the emergence of mind and self from the communication process between organisms, discussed in the book, Mind, Self and Society, also known as social behaviorism. For Mead, mind arises out of the social act of communication.

The "I" part is the part of you that's out there, acting, being spontaneous, doing things in the world. It's the subject of action. It's what you would probably commonly think of as yourself. The "me" is an object. It's the aggregated combined image of yourself that has been given to you from interacting with society. When society reflects a self-image back on you, this external object, this conceptual object, this image of yourself is the "me."

Mead calls these two aspects (or facets) of the self the 'I' and the 'me' – the 'I' is that phase of the self that remembers while the 'me' is the remembered self-image.

From this very simple and intuitive beginning, Mead developed a sophisticated account of the inner workings of the human mind.

In short, for Mead, the 'I' is a source of novelty and creativity, indispensable for the assertion of individuality, while the 'me' refers to the set of organized social attitudes within one's self.

The rigid distinction between inner, subjective life and external, objective reality is thus ruled out by Mead; on the contrary, he conceives of the self as a process through which social experiences are permanently being incorporated into the self (through the 'me') and reconstructed by the 'I'. Selves are thus natural, evolving social products.

IMPORTANT POINTS

- First, some argue that it effectively eliminates all biological influences on the development of the self, when it is clear from biology and neuroscience that there is a biological basis to the human self. However, this criticism appears not to recognize that Mead's notion of the 'I' represents the 'unsocialized infant'.

- Second, Mead's theory seems to rely on the 'I' and the 'me' working cooperatively to ensure the smooth functioning of the self. But critics argue that this downplays the internal tensions and conflicts that people experience deeply and which Freud and Chodorow's theories seem better able to explain

- Mead also has little to say about the effects of unbalanced power relationships on the socialization of children.

- Finally, and again unlike Freud, Mead's explanation has no room for the unconscious mind as a motive force in human behaviour and consequently lacks the concept of 'repression', which has proved essential to psychoanalytic practice.

- Did not take into account micro level realities like need, motive.

Conclusion

Mead's work was very important for the development of sociology.

- His was the first genuinely sociological theory of self-formation and development, which insisted that if we are properly to understand ourselves, then we must start with the social process of human interaction.

- In this way he showed that the self is not an innate part of our biology nor does it emerge simply with the developing human brain.

- What Mead demonstrated is that the study of the individual's self cannot be divorced from the study of society - and that requires a sociological perspective.

Although Freud's approach to the human psyche has perhaps overshadowed Mead's during the twentieth century at least in relation to **psychological** practice and the treatment of mental disorders, symbolic interactionism continues to produce insightful findings from a perspective rooted in Mead's sociological theories.

And in this sense, Mead's ideas still have much to offer new generations of sociological researchers

(d) What is the difference between natural and social inequality. Give examples from caste and class dimensions. (10 Marks)

Approach

- Briefly highlight the significance of distinguishing the natural inequality from social inequality.

- Provide difference between natural and social inequality.

- Discuss caste and class dimensions.

- Conclude appropriately

Solution

Distinguishing between natural and social inequality is important to understand the origins and dynamics of different forms of inequality. It helps identify areas where societal structures contribute to unfair advantages or disadvantages, enabling us to work towards a more inclusive and equitable society.

Some of the differences between them are as follows:

	Natural Inequality	Social Inequality
Definition	Natural inequality is characterized by differences that exist inherently among individuals, such as physical abilities or talents.	Social inequality refers to disparities in society that result from social structures, norms, and institutions
Types	Types of Natural inequalities includes - 1. Biological Inequalities: Differences in physical attributes, genetic traits, and cognitive abilities among individuals. 2. Environmental Inequalities: Disparities in access to resources and living conditions due to geographical factors and habitat differences. 3. Age-related Inequalities: Varied needs, vulnerabilities based on different stages of life. 4. Disability Inequalities: Differences in physical, sensory, cognitive, or intellectual abilities leading to disparities in access and inclusion. 5. etc	Types of Social inequalities includes - 1. Economic: Disparities in income, wealth, and opportunities. 2. Gender: Discrimination and unequal treatment based on gender. 3. Racial, Caste and Ethnic: Systemic discrimination and disparities based on race or ethnicity. 4. Social Class: Hierarchical divisions based on socioeconomic status. 5. etc
Role of Society	Limited role in natural inequalities, which are not subject to significant social influence.	Society plays a critical role in perpetuating and shaping social

539

		inequalities through norms, customs, and institutions.
Mobility	Natural inequalities may limit upward mobility.	Social inequalities often restrict social mobility and opportunities for individuals.

Caste Dimension:

The assignment of caste based on birth is a social construct that is **not inherently tied to biological or natural factors**. This **social categorization creates a hierarchical structure** where certain castes are considered superior and others inferior. The hierarchical nature of the caste system is perpetuated through social norms, beliefs, and practices that dictate the roles, privileges, and disadvantages associated with each caste. Individuals born into lower castes often face discrimination, restricted access to resources, and limited opportunities for education, employment, and social mobility.

Class Dimension:

In the context of social class inequalities, **natural factors can have some influence**, although social factors play a significant role as well. Geographical location, for example, can impact economic conditions, with certain regions having more resources and opportunities compared to others. Age can also limit opportunities, such as younger individuals having limited work experience or older individuals facing age discrimination in employment.

However, class-based **inequalities are primarily influenced by social factors**. Wealth distribution plays a crucial role, as individuals from higher socioeconomic classes tend to have greater access to resources, financial stability, and opportunities. Educational access is often unequal, with individuals from lower socioeconomic backgrounds facing barriers to quality education, perpetuating the cycle of inequality. Employment opportunities can also be influenced by social networks, social capital, and discrimination based on socioeconomic status.

(e) What are the new forms of family in developed societies? Discuss. (10 Marks)

Approach

- Explain family in its traditional sense.

- Discuss the new forms of family in developed societies.

- Discuss major reasons for development of new forms of family in developed societies.

- Conclude appropriately

Solution

Family is traditionally defined as a social institution that consists of individuals who are related by blood, marriage, or adoption and who share a common residence. It encompasses a set of social relationships and roles characterized by emotional bonds, mutual support, and interdependence.

In contemporary developed societies, the concept of family has undergone significant transformations. Traditional notions of family have expanded to include a diverse range of family structures.

Some of the new forms of families include -

1. **Nuclear Families:** Industrialization and urbanization have led to a shift from extended or joint families to nuclear families. As individuals migrate to urban areas for employment opportunities, they often form smaller family units consisting of parents and their dependent children.

2. **Symmetrical Family:** Modernization has contributed to a more egalitarian family structure known as the symmetrical family. In this type of family, both spouses share household responsibilities and contribute to the economic well-being of the family.

3. **Transnational Family:** Global migration has resulted in the formation of transnational families. These families are characterized by members living in different countries or regions due to work or educational opportunities, creating new dynamics and challenges for family relationships.

4. **Rise of Cohabitation:** Urbanization, individualisation and anonymity has led to an increase in cohabitation, where couples live together in a committed relationship without formal marriage.

   This trend is influenced by changing attitudes towards marriage, increased focus on personal autonomy, and the desire to test compatibility before formalizing a long-term commitment.

5. **Single-Parent Family**: These families are headed by one parent, either due to divorce, separation, or the choice to raise a child independently. The increase in single-parent families can be attributed to factors such as changing social norms, greater gender equality, and improved support systems for single parents.

6. **Same-Sex Families:** Developed societies have made strides in legalizing same-sex marriage and extending adoption and parenting rights to LGBTQ+ individuals and couples. Legalization of same-sex marriage and increased societal support have allowed same-sex couples to form committed partnerships and raise children.

541

7. **Foster Families:** Foster care involves providing a temporary home and care for children who cannot live with their biological parents due to various reasons, such as abuse, neglect, or parental incapacity. Foster families are trained and licensed to provide a nurturing and supportive environment for these children until they can be reunited with their biological families or find a permanent placement through adoption or guardianship.

8. **Filliocentric Family:** It has shifted the focus of the family from being centred around the authority of the husband and father (patriarchy) to being centred around the welfare and needs of the children (fillocentrism).

Major Reasons:

These new forms of family reflect changing social dynamics and the evolving needs and preferences of individuals in modern society. Some of the major reasons for the formation of new forms of families in developed societies includes changing social norms, legal and policy changes, increased individual autonomy, higher divorce and separation rates, advances in reproductive technologies, social and economic factors, and increased awareness and visibility.

Understanding and recognizing these diverse structures is vital for inclusive policies, support systems, and the well-being of individuals and families in modern society.

Question 2.

(a) Is non-positivistic methodology scientific? Illustrate. (20 Marks)

Approach

- Briefly mention the central difference between Positivistic and Non-Positivistic methodology.

- Explain of Non-Positivistic Methodology.

- Explain the relationship between Non-Positivistic Methodology and Scientific Criteria.

- Discuss the Issue of Objectivity and Subjectivity in Non-Positivistic Methodology.

- Mention the challenges or limitations of Non-Positivist Methodologies.

- Conclude appropriately

Solution

The issue of whether non-positivistic methodology can be regarded as scientific has sparked considerable discussion within the field of sociology. Positivism, with its emphasis on scientific methods and objective laws, has been contrasted with non-positivism, which presents itself as an alternative perspective acknowledging the intricate nature of social phenomena and the importance of subjective interpretation.

Non-Positivistic Methodology:

Non-positivistic methodology presents a **critique to the positivist notion of society** as a fixed system and individuals as passive actors within it. In contrast, non-positivists acknowledge individuals as an independent thinker capable of impacting society. Their **focus lies in examining internal dynamics**, including emotions, motivations, and an individual's subjective understanding of the social reality. For instance,

1. **Ethnomethodology** explores the everyday methods and strategies used by individuals, along with their narratives, to understand social behaviors.

2. **Phenomenology** delves into the subjective experiences and meanings that individuals attribute to social phenomena.

3. **Symbolic interactionism** highlights the influence of symbols, meanings, and social interactions on shaping individual behavior and the broader social reality.

Relationship between Non-Positivistic Methodology and Scientific Criteria:

Non-positivistic approaches frequently deviate from conventional scientific criteria, placing greater **emphasis on qualitative methods** rather than adhering to the positivist inclination towards quantitative research. Although earlier non-positivists such as Weber and Mead incorporated scientific methods, subsequent scholars like Alfred Schutz and Garfinkel challenged their application. This shift reflects an acknowledgment that the intricacies of social life cannot always be adequately grasped through standardized scientific methodologies.

Non-positivist methodologies also prioritize comprehension of social reality over the prediction of events or the formulation of universal theories. While Weber and Mead recognized the presence of cause-and-effect relationships, Schutz dismissed this possibility, favoring an interpretive approach to understanding social phenomena.

By centering on individual experiences and interpretations, non-positivistic methodologies seek to capture the multifaceted richness and complexity of social life.

Issue of Objectivity Vs Subjectivity:

Non-positivist methodologies acknowledge the **unattainability of complete objectivity** and embrace the inclusion of subjectivity in research. They acknowledge that researchers cannot be entirely neutral observers but rather active participants who bring their own biases and perspectives. For instance, human perceptions are influenced by emotions, common sense, and stereotypes, which are shaped by subjective notions rather than concrete data or empirical observation. By recognizing the role of subjectivity, non-positivist methodologies strive to offer a more nuanced comprehension of social phenomena

Limitations of Non-Positivist Methodologies:

Non-positivist methodologies encounter a **challenge when it comes to navigating the delicate balance between objectivity and subjectivity**. Even esteemed scholars such as Weber and Mead recognized the significance of objectivity and the need for rigorous research methods. Furthermore, **non-positivist methodologies lack a unified methodological framework**, leading to a wide range of research approaches. In fact, some non-positivists even emphasize the utilization of quantitative methods, further complicating the notion of a distinct non-positivist methodology.

Moreover, non-positivist methods heavily **rely on the capabilities and interpretations of individual researchers**, resulting in varying explanations for the same phenomenon. This reliance on personal interpretation poses a **challenge in attaining consistency and reliability** in research findings. Additionally, there is a potential risk of non-positivists overlooking the independent existence of social phenomena, as they tend to place greater emphasis on the role of the individual and subjective experiences, potentially neglecting the broader structural factors that shape society.

Despite deviating from traditional scientific criteria, non-positive methodology aims to understand social reality and generate insights. Therefore, it is essential to recognize the strengths and limitations of non-positivistic methodologies and embrace diverse approaches.

(b) Explain Durkheim's basic arguments on suicide. Can you analyse high suicide rates of contemporary Indian society with Durkheim's theory? (20 Marks)

Structure:

- Explain important tenets of Durkheim's Theory of suicide
- Exemplify
- Relate them with contemporary issues in India
- Criticism

Emile Durkheim's Theory of suicide

Emile Durkheim defines suicide as:

"Suicide is any case of death, caused by directly or indirectly, from positive

or negative act of the victim himself, which he knows will produce this result."

Positive - act of commission (going to market to buy poison)

Negative - act of omission (refusing to take medicine)

His methodology:

- Durkheim used statistical data to study the theory of Suicide.
- Durkheim was more focussed on studying the suicide rates among different groups rather than just studying individuals.
- Durkheim conducted statistical analysis on various populations and cohorts divided by various social factors (religious affiliation, marriage status, socioeconomic status, etc.).
- He compared the suicide rates between these populations in order to determine the health of that population.
- And this empirical inquiry led Durkheim to develop a four-part typology of
- suicidal social forces:

Egoistic, Altruistic, Anomic, and Fatalistic.

1. The types of suicide as a result of integration- both high and low.

- Egoistic suicide- low integration with the society.
    - Which means rate of suicide is indirectly proportional to social solidarity. Common characteristic was unity.
    - For example - In India rate of suicide of men is twice than female. Rate of the suicide of protestants were more than Catholics everywhere in Europe.
- Altruistic Suicide- High integration with the society.
    - When social integration is too high the individual is forced to commit suicide for betterment or sake of all.
    - Life is seen as hindrance to the goal of society.
    - For example- Sati, LTTE warriors, terrorists.

2. Types of suicide due to over or under regulation.

- Anomic suicide- Low Regulations within the society.

  - Suicide because the assumed expectations are not met.
  - Examples: Sudden changes, sudden enrichment, sudden poverty (i.e. from rich to poor) in the society cause suicide.
  - Fatalistic suicide- within the society.
  - In the words of Durkheim: "Persons with futures pitilessly blocked and passions violently choked by oppressive discipline", in such conditions people commit suicide blaming the fate.
  - Example: Slaves in the past.

Important observations by Durkheim:

- Within social structure there are emerging social currents which are known as suicidogenic forces.

- Constancy of suicide rate shows it is a social fact.

- Durkheim established suicide to be a social phenomenon and not an individual one.

- His study demonstrates that what is thought to be a highly individual act is actually socially patterned and has social, not only psychological, causes.

- An example includes his discussion of the impact of marriage on the suicide rate of males: Marriage provides a level of social regulation, integrating the individual into the family institution, therefore resulting in lower suicide rates in this population.

Suicides and India

According to the World Health Organization's (WHO) 2019-report:

- India has the highest suicide rate in the South-East Asian region with one person dying every 40 seconds from suÄäRGiiKÄ6SGG7cides per people.

Analysing High suicide rates in contemporary India in relation to Durkheim's theory

Durkheim's theory of suicide could be seen as valid in contemporary Indian society as the cases of suicides have been very high from the last two decades.

Farmer Suicides:

Using Durkheimian analysis, there could be several reasons for farmer suicides in India:

- According to government it could be considered as anomic suicide. Farmers failing to follow the norms of expenditures that are within the reach of their incomes and instead following the tide of consumerism as well as going for agrarian practices that are risky and untenable according to the geographical forces of the region.

- It might be stagnation in agricultural income and failure of loan repayment.

- According to farmers it will be considered egoistic suicides as they feel they're left alone by the society highlighting lesser integration in the society.

- According to the farming community it could be considered as altruistic suicide for highlighting the plight of the farming community.

- It can also be considered as fatalistic suicide upholding the fact that loan has to be paid and that there is no escape from the loan payment.

Ramchandra Guha uses Durkheim's ideas in context of India and writes:

- Role of Industrialisation: In industrializing societies in particular, the rate of suicide tends to rise. And as India is industrializing, the causes are various: the dissolution of social bonds as individuals move away from their family and community; the faster pace of life; and the growth of overweening ambition. This leads to lower integration with the society (egoistic suicides).

- **Role of Anomic rise in Incomes:** A rapid rise in incomes has led to a still more rapid rise in desires causing the rapid rise of anomic suicides as the young want a great deal more success than did their parents; and they want it more quickly.

- **Role of Media**: The ambitions are stoked by the press, which gives disproportionate coverage to men and women who are young and yet famous and rich — or rather, famous because they are rich.

- **Role of Parents:** Prejudice among Indian families against education in the humanities. Kids are told that science related subjects are the only worthwhile subjects. With rise of working women, now women too are mandated to join an engineering college.

   The mere denial of admission makes the future seem bleak (fatalistic suicide) and is then provocation enough to end their lives.

Criticism of the theory

Gibbs and Martin (1964) argued that Durkheim's concept of social integration is too vague and unclear and he did not properly define the concept of integration.

Alex Inkeles (1959) and Johnson (1965) criticized that Durkheim only anticipated explaining the factors behind suicide sociologically where he focused on suicide as a variation among social environments rather than individual actions.

J M Atkinson questions the data collected for the research by Durkheim.

Breault criticised that theory of suicide actually has not been empirically supported given the lack of psychological variables included in sociological research on suicide rates.

According to Buechner: As a shift from traditional society to modern society there are multiple types of suicides available at this time. There can be escapist suicide, aggressive suicide, oblative suicide, ludic suicide.

According to "Suggestibility" can be a suicide as well. Leaders followed by followers.

Conclusion

The social and psychological costs of failure have never been higher, either.

In pre-modern India, the bonds of family and community provided succour in times of distress. This was true in the city as well as the country.

Middle class families always had room for failures: for the boy who could not pass his exams, yet was treated with affection, and even indulgence, by those around him.

And while rural indebtedness has been endemic in Indian history, prior to the last two decades one did not hear of farmers killing themselves on that account alone.

Though Durkheim's study seems partial, it covers the social aspects of suicide not a complete form of suicide.

Durkheim's analysis of suicide shows the manner in which the social as opposed to the psychological and biological can be emphasized, and how it results in some useful ways of analysing the actions of individuals.

Suicide rates as expressions of social currents are social facts that affect societies and individuals within those societies.

(c) Evaluate if social stratification is functional for society. (10 Marks)

Approach

- Introduce answer by defining social stratification
- Provide Functional Benefits of Social Stratification.
- Provide critique and dysfunctions of Social Stratification
- Conclude appropriately

Solution

Social stratification refers to the division of society into different hierarchical layers based on various social factors such as wealth, occupation, and social status.

Functional Benefits of Social Stratification:

Functionalists, such as **Talcott Parsons**, posit that **stratification systems emerge from shared values** that contribute to societal order, stability, and cooperation. They assert that some form of stratification is indispensable and justified, as it serves as a mechanism for **resolving conflicts** between various hierarchical groups. According to the functionalist perspective, value consensus is crucial, and stratification plays a vital role in **maintaining social equilibrium**.

Similarly, functionalists like **Kingsley Davis and Wilbert E. Moore** argue that social stratification fulfills fundamental functional prerequisites of society. They contend that individuals possess inherent abilities and talents, and different positions within society vary in terms of their functional significance for society's survival and functioning. Davis and Moore suggest that **stratification enables effective allocation of roles** by matching the most capable individuals with positions that hold functional importance. Consequently, stratification incentivizes individuals through the provision of substantial rewards, motivating them to fulfill their roles proficiently.

Critiques of Social Stratification:

Critics raise objections to the functionalist perspective and draw attention to the drawbacks associated with social stratification. **Marxist viewpoints**, for instance, perceive social stratification as a tool for exploitation, wherein the **upper stratum exploits and exerts power over the lower strata**. **Melvin Tumin** critiques Davis and Moore's functional theory by asserting that positions should not be inherently deemed more important than others. He argues that disparities in **pay and prestige might stem from power differentials rather than functional significance**. Tumin also challenges the notion that only a limited number of individuals possess talent, suggesting that talent may be more widespread than previously assumed.

Tumin further contends that social **stratification can impede motivation** and hinder the recruitment of talented individuals. Those in highly rewarded positions often utilize their power to restrict access to their services, thereby augmenting their rewards and obstructing social mobility.

Tumin concludes that, by its very nature, stratification cannot adequately fulfill the functions assigned to it by Davis and Moore unless there is equal access to training and recruitment opportunities for all potentially talented individuals.

Dysfunctions of stratification:

Michael Young's critique of meritocracy reveals the dysfunctions within stratification systems. Young emphasizes that a meritocratic system can result in demoralization among individuals at the bottom who are deemed inferior.

The **privileged ruling minority, benefiting from their merit-based advantages, may govern with arrogance, ultimately contributing to social conflict**. This highlights the potential overall dysfunctions of stratification systems based on effective role allocation.

Studies conducted in Western industrial societies suggest that individuals in higher social strata frequently owe their position not only to their personal merits or abilities but also to their social background. This challenges the functionalist assertion that stratification systems primarily based on economic disparities are unavoidable. However, despite these criticisms and challenges, functionalists maintain that empirical evidence supports the notion that stratification systems are indeed inevitable.

Question 3.

(a) Does collapse of functionalism and bankruptcy of Marxism coincide with the rupture of modernity? Discuss. 20 marks

Approach

- Briefly talk about the sociological shift taking place in the second half of 20th century.

- Discuss the collapse of functionalism.

- Discuss the bankruptcy of Marxism.

- Discuss the rise of Neo-Marxism.

- Discuss the rupture of Modernity.

- Conclude appropriately.

Solution

The collapse of functionalism and the bankruptcy of Marxism during the latter half of the 20th century marked significant turning points in sociological thought. These transformations occurred alongside the shifting dynamics of capitalism, the emergence of postmodern modernity, and the growing challenges to established sociological frameworks.

The collapse of Functionalism:

Functionalism, initially proposed by Emile Durkheim, emphasized the importance of understanding the function of social facts. However, the later work of Talcott Parsons introduced complexity and rigidity to the functionalist framework. Parsons' revisions, such as the concept of social systems, raised questions about the coherence and applicability of functionalism. Additionally, the socio-cultural landscape of the 1960s, characterized by political movements and the rise of critical theory, challenged the conservative and consensual nature of functionalism.

The bankruptcy of Marxism:

The bankruptcy of Marxism can be attributed to several factors. The decolonization process in the 1950s and 1960s left many countries with the choice between the American model of capitalism and the Soviet model of socialism. The limitations and deficiencies of the USSR's socialist development and policy-making, along with a lack of economic stability in nations leaning towards socialistic welfarism, favored the rise of capitalism. The emergence of neo-Marxism, which addressed the shortcomings of orthodox dialectical materialism, also played a role in the perceived bankruptcy of Marxism.

Neo-Marxism:

Neo-Marxism, represented by the Frankfurt School, offered critical perspectives on capitalism while incorporating ideas from Weber, Kant, Hegel, and Simmel. This intellectual movement, which gained prominence in the 1960s and 1970s, contributed to the decline of traditional Marxism. Figures like Jurgen Habermas and critical theory became influential, leading to the perception of Marxism's bankruptcy. However, it is important to note that Marxism still resonates in the critique of capitalism and persists as a relevant perspective.

Rupture of Modernity:

Modernity, often associated with the industrial revolution and the Enlightenment, represented a break from tradition. The bombing of Hiroshima in 1945 challenged sociologists' attachment to industrial capital modernity, while subsequent events like the feminist movement, gay rights movement, and anti-globalization movement questioned and reacted against the existing modernity. Some argue that modernity ended in the second half of the 20th century, giving rise to postmodernism and a rupture in the dominant societal framework.

Thus, the collapse of functionalism and the bankruptcy of Marxism during the 1960s and 1970s coincide with the rupture of modernity, leading to the birth of postmodernism. These events were interconnected and reflected the changing socio-cultural landscape and the challenges faced by established sociological frameworks. However, it is important to acknowledge that coincidence does not imply causality. While these developments occurred simultaneously, they were influenced by various complex factors.

(b) Define patriarchy. How does patriarchy manifest in interpersonal relations? (20 Marks)

Approach

- Define patriarchy

- Explain how patriarchy manifest itself in interpersonal relations at home.

- Explain how patriarchy manifest itself in interpersonal relations at work place.

- Explain how patriarchy manifest itself in interpersonal relations in public places

- Conclude appropriately.

Solution

Patriarchy is a societal framework where men have dominant control and power in various spheres of life such as the family, economy, and governance.

Women, on the other hand, are considered inferior to men and are often subjected to discrimination and unequal treatment. Patriarchy is associated with gender stereotypes, the perpetuation of traditional gender roles, and the normalization of male supremacy and authority over women.

Manifestations of Patriarchy in Interpersonal Relations:

Patriarchy manifests in interpersonal relationships through various ways, influencing power dynamics, social norms, and expectations. Here are some ways in which patriarchy can impact interpersonal relationships

At Home:

1. **Gendered expectations and roles:** Patriarchy reinforces traditional gender roles and expectations, prescribing specific behaviors, attitudes, and responsibilities for men and women. This includes expectations around caregiving, emotional labor, and domestic duties.

2. **Division of labor at home:** Patriarchy influences the division of labor within households, with women primarily responsible for household chores and men expected to work outside the home.

3. **Control over women's bodies:** Patriarchy exerts control over women's bodies through practices such as reproductive control, restrictive dress codes, and regulations on mobility. Women's autonomy and agency may be limited, and decisions about their bodies and reproductive health may be controlled by others.

4. **Socialization:** Patriarchy influences the socialization process, instilling specific gender norms and expectations from early childhood. Boys and girls are socialized differently, leading to the internalization of patriarchal values and reinforcing gender inequality.

5. **Intimate partner power dynamics:** Patriarchy often manifests in power imbalances within intimate relationships, where men may exert control and dominance over women. This can involve decision-making authority, financial control, and the expectation of unquestioned obedience.

6. **Employment priority:** Within families, husbands' employment is prioritized over women's employment. Even when women are employed, their domestic responsibilities remain largely unchanged, resulting in a double burden of work.

At Work Place:

1. **Clustering of women in certain occupations:** Women tend to be concentrated in occupations stereotypically associated with femininity (Pink collared jobs). For instance, nursing is predominantly perceived as a female occupation in India.

2. **Unequal distribution within occupations:** Women often occupy lower-status positions within prestigious professions, while men have more opportunities in secondary and service sectors.

3. **Wage discrimination:** Women experience wage disparities, earning lower salaries than men. Female laborers, particularly in the informal sector, may receive wages below the minimum wage. Additionally, women may be reluctant to pursue promotions that require relocation away from their families.

4. **Unemployment among highly educated women:** Despite higher education and professional training, a significant number of highly educated women in India remain unemployed due to societal and family pressures.

5. **Glass ceiling and workplace discrimination:** Women face obstacles in reaching top positions within organizations, known as the "glass ceiling." Discrimination during promotions often leads to women being confined to lower-status clerical and primary school jobs.

At Public Places:

1. **Objectification and sexualization:** Patriarchy objectifies and sexualizes women, reducing them to their physical appearance and sexual desirability. This can lead to the commodification of women's bodies, contributing to harmful beauty standards, objectification in media and advertising, and the perpetuation of harmful gender stereotypes.

2. **Violence against women:** Patriarchy perpetuates a culture of violence against women, including domestic violence, sexual harassment, and assault. Women may experience violence both within their intimate relationships and in public spaces, leading to fear, trauma, and limited freedom of movement.

3. **Triple stratification:** Certain groups, such as Dalit women, experience triple stratification based on gender, class, and caste, leading to multiple layers of discrimination and marginalization.

Thus, patriarchy is a pervasive social system that reinforces male dominance and discrimination against women in interpersonal relationships, influencing power dynamics, gender roles, and societal norms. Overcoming patriarchy requires dismantling these ingrained structures and promoting equality and respect among all individuals.

(c) What is the difference between anomie in Merton and Durkheim? Explain. 10 marks

Approach

- Define anomie in general

- Explain Durkheim's Concept of Anomie.

- Explain Merton's Concept of Anomie.

- Provide difference between anomie in Merton and Durkheim.

- Conclude appropriately.

Solution

Anomie is a concept of societal normlessness or moral deregulation, which has been examined by both Merton and Durkheim. While both theorists contribute to the understanding of anomie, they offer distinct perspectives on its causes and implications.

Durkheim's Concept of Anomie:
Anomie is a concept in sociology **first introduced by Emile Durkheim, referring to a state of normlessness or a lack of moral guidance** in a society. It occurs when the social norms and values of a society are weakened or disintegrated, resulting in individuals feeling disconnected and disoriented. Anomie can lead to feelings of meaninglessness, purposelessness, and a lack of direction in life, which can **manifest in various forms of deviant behavior,** such as crime, drug use, and suicide.

Merton's Concept of Anomie:
Robert K. Merton built upon Durkheim's concept of anomie, stating that it is a property of the social system rather than an individual's state of mind. Merton argued that **anomie arises from the structural conditions of modern societies**, not individual pathology. He highlighted the role of opportunity structure, where individuals resort to illegitimate means, like crime, when unable to achieve goals through legitimate means, resulting in social regulation breakdown and a sense of normlessness or anomie.

The difference between anomie in Merton and Durkheim view can be summarise as below:

Aspect	Merton	Durkheim
Definition of Anomie	Disjuncture between culturally accepted goals and socially approved means	Normlessness or moral deregulation resulting from rapid social change and weakening of collective conscience
Focus	Individual response to societal structure and pursuit of cultural goals	Breakdown of social cohesion and shared moral values
Cause of Anomie	Limited access to legitimate means to achieve culturally accepted goals	Rapid social change and weakening of collective conscience
Emphasis	Structural and individual	Moral and collective aspects

	aspects	
Relationship to Deviance	Strain between aspirations and limited opportunities leading to deviant behavior	Impact on individual behavior due to normlessness and lack of moral guidance.
Main Theory	Strain theory of Deviance	Theory of social integration
Influence	Influential in American sociological theory	Influential in classical sociological theory

By examining the difference between Merton and Durkheim's perspectives on anomie, we gain a comprehensive understanding of the concept. These perspectives contribute valuable insights into the complex nature of anomie and its implications for deviant behavior.

Question 4.

(a) According to Marx, how are human beings alienated from their human potential and what does he suggest to change this? (20 Marks)

Approach

- Define Alienation.

- Briefly talk about the four dimensions of alienation in capitalism.

- Discuss the alienation from Human Potential.

- Discuss the factors that leads to alienation from Human Potential.

- Discuss Marx's Suggestions to Overcome Alienation.

- Conclude appropriately.

Solution

Alienation, as defined by Karl Marx, is a social and economic condition in which a person is estranged or separated from the product of their own labor. According to Marx, this alienation arises from the fact that workers are forced to sell their labor power to capitalists in exchange for wages, and therefore have no control over the means of production or the fruits of their labor. Workers are thus separated from the things they produce, as well as from the process of production itself, and are reduced to being mere cogs in a machine.

Marx identifies four main dimensions of alienation within a capitalist system:

Firstly, there is **alienation from the process of production**, where individual workers lack control and autonomy, becoming mere operators of machines. Secondly, there is **alienation from the product**, as workers have no influence over the quantity, quality, or nature of what they produce. The products belong to the capitalist class, and workers must purchase them from the market, reinforcing their sense of alienation. Thirdly, capitalism fosters **alienation from fellow workers** through a competitive work environment that limits interaction and hinders the formation of meaningful social connections among workers. However, the worst form of alienation that Marx points at is the **alienation from oneself and one's potential.**

Alienation from Human Potential:

In a capitalist system, individuals experience alienation from themselves and their true potential. Work becomes a means of survival rather than a fulfilling pursuit. Individuals lose control over their own thoughts, ideas, and creativity, as they are constrained by the demands and conditions imposed by the capitalist mode of production.

Factors Responsible:

In a capitalist society, individuals often find themselves disconnected from their true selves and the realization of their full potential due to various factors.

1. **Work as a Compulsion:** Under capitalism, work is often perceived as a means of survival rather than a fulfilling pursuit driven by personal passion or interest. Individuals are compelled to engage in labor solely to earn a wage and meet their basic needs. This compulsion strips away the freedom and choice in pursuing work aligned with their true interests and talents.

2. **Loss of Control:** Capitalist modes of production place workers in a position where they have limited control over the work they perform. They are subjected to predetermined tasks and routines, dictated by the profit-driven goals of the capitalist owners. This loss of control over one's work prevents individuals from fully expressing their skills, creativity, and unique potential.

3. **Objectification:** In capitalist societies, workers are often treated as mere "human resources" or factors of production. They become commodified entities, valued solely for their labor power. This objectification reduces individuals to replaceable components within the production process, diminishing their sense of dignity, self-worth, and personal identity.

4. **Fragmentation of Life:** Capitalist societies often compartmentalize individuals' lives, dividing work from personal and social spheres. The rigid division between work and leisure time restricts individuals' ability to integrate their authentic selves and personal aspirations with their occupational roles. This compartmentalization further exacerbates the sense of alienation from oneself and hinders the holistic development of human potential.

Marx's Suggestions to Overcome Alienation:

Marx proposes fundamental changes to address the issue of alienation and unlock human potential:

1. **Overhauling the Production Process:** Marx envisions a society where the production process is restructured to empower workers. By granting workers control and decision-making power over the means of production, alienation from the process can be eliminated.

2. **Transformation of Relations of Production:** Marx argues for the establishment of a communist society, where the means of production are collectively owned. This would enable workers to participate actively in the production process and eliminate alienation from the product.

3. **Enhanced Social Interactions:** Marx suggests promoting solidarity and cooperation among workers to counter the isolation and alienation from fellow workers. By fostering a sense of community and collaboration, individuals can regain social connections and overcome alienation.

Marx's ideas on alienation have faced criticism and sparked debates, with some questioning the practicality of his proposed solutions like communism. Despite the debates, Marx's analysis of alienation has significantly contributed to understanding the complexities of human existence within capitalist systems.

(b) Schooling does not ensure upward mobility of all members of this society. Discuss with reference in class societies. (20 Marks)

Approach

- Define schooling and upward mobility, and discuss the prevailing understanding of their relationship.

- Explain how schooling does not ensure upward mobility in class societies.

- Provide an alternate view as to how schooling does ensure upward mobility.

- Conclude appropriately.

Solution

Schooling is a **formal system of education** that is typically associated with classrooms, teachers, and a structured curriculum. It is **commonly believed** that education, including schooling, is a **pathway to upward mobility**, allowing individuals to improve their social status and opportunities.

Upward mobility refers to the ability of individuals to move from a lower social position to a higher one, often associated with improved socioeconomic circumstances and increased social standing.

In class societies, social class plays a pivotal role in determining opportunities for upward mobility. Individuals from lower social classes face numerous barriers that hinder their access to quality education. **Economic disparities create unequal resource distribution,** resulting in underfunded schools and limited educational opportunities for disadvantaged communities. As a consequence, individuals from lower social classes often lack the necessary resources and support to succeed academically. Educational systems can perpetuate inequality through structural barriers. Inadequate resources, such as outdated infrastructure and limited educational materials, disproportionately affect schools in lower socioeconomic areas.

According to sociologists like **Paul Willis and Pierre Bourdieu, education also contributes to** the **reproduction of cultural capita**l. Cultural capital refers to the knowledge, skills, and cultural competencies valued in society. In class societies, individuals from higher social classes are more likely to possess cultural capital, which gives them an advantage in educational attainment and social mobility. On the other hand, **working-class children often receive an education that reinforces their working-class status**, limiting their upward mobility.

Discrimination based on factors such as caste, race, gender, or socioeconomic status can hinder upward mobility in education. Marginalized groups often face systemic biases, which manifest in unequal treatment within educational settings. Prejudices and stereotypes can influence teacher expectations, student opportunities, and educational outcomes, perpetuating social inequality.

Althusser, in his work "Ideology and Ideological State Apparatus" (1972), presents an alternative Marxist perspective on education. He views **education as the primary "ideological state apparatus"** utilized by ruling classes to advance their own ideas and interests. This appropriation of education reinforces the dominant ideology, hindering genuine social change and perpetuating the reproduction of the labor force. Similarly, **Bowles and Gintis**, in their book "Schooling in Capitalist America" (1976), describe **education as a "giant myth-making machine"** with a "hidden curriculum" that serves the interests of dominant groups.

Ivan Illich, in "Deschooling Society" (1971), argues that education has a concealed curriculum that promotes existing social relations.

According to Illich, pupil often confuse teaching with learning, advancement with education, and a diploma with competence. He further contends that schools stifle creativity and devalue individuals by fostering dependency on the capitalist system. Schools, according to Illich, encourage "passive consumption," which entails an uncritical acceptance of the existing social order. To address these issues, he **proposes the concept of "deschooling society."**

However, the **supporter of education** as a medium of change argue that education is a key driver of social mobility in modern society. It equips individuals with **knowledge, skills, and credentials t**hat enhance their employability and economic advancement. Education also creates social networks and opportunities, empowering individuals, **broadening horizons, and promoting health**. It breaks intergenerational cycles of disadvantage and fosters social change. Examples like the **Meiji Restoration in Japan** and the **transformation of Chinese society** highlight the transformative power of education.

Thus, education remains a significant source of social mobility in contemporary society. However, it is essential to address structural barriers and systemic inequalities within education to ensure that it truly becomes a vehicle for upward mobility for all individuals. By addressing these challenges, education can fulfil its potential as a catalyst for social mobility, contributing to a more equitable and inclusive society.

(c) Discuss the challenges thrown by religious revivalism to a secular nation-state. (10 Marks)

- Define both the terms (Religious Revivalism, Nation-State).

- Causes of Religious Revivalism.

- Challenges by Religious Revivalism.

- Conclusion.

Religious Revivalism

- Religious revivalism is a term applied to mass movements which are based upon periodic religious revivals which seek to restore commitment and attachment to the group with a regular, observable feature of religious traditions.

- Example: Shudhi movement in pre-independence India. Nation State

- When a group of people are permanently settled on a definite territory and have a government of their own, free from any kind of external control (can use the word Sovereignty), they constitute a state and it has sovereign power upon its people.

Causes of Religious Revivalism –

- New insecurities and alienation that arise out of migration and urbanisation in a globalised world are driving more people to religion as a way of establishing their identities and validating their experiences.

- There are also economic and social insecurities that arise out of the tension of losing a job or being alone in a multicultural environment.

- Recent events like the Covid Pandemic and the uncertainty that it unleashed in terms of survival also pushed many people back into the folds of the religion.

- The ever-evolving modern world and the rapid quest for a 'sense of belonging', and 'identity' gets accentuated when one feels marginalised in a given context.

- Thus, there is a revival of institutional religions across the world. In different parts of the world religion has become more visible, both in its institutional form and as an assertion of identity.

Challenges caused by Religious Revivalism –

- Strong nationalism or strong religionism: This is the case of fusion between strong nationalism and strong religionism, which creates a kind of indissoluble mesh of "religious nationalism" as can be seen in the rise of right wing parties across the world who are not shying away from the use of religion to gain the power.

- According to Michael Mann, Secularised societies faith lacks cultural authority and its appeal seems to fall flat in front of religious organisations which seem to have greater social power. In this context, it becomes tough for a secularly organised state to compete with an idea that has reference to the supernatural.

- Gilles Kepel talks about secularism in a way that if anything like Salman Rushdie Affair happens, sacred foundation for the organisation of society should be maintained even if there is a need to Change society to maintain secularism.

- In the absence of state's recognition of the problems of minorities (because they have reference to religion) feel that they are alienated from the society as there is no special policy made for them for their improvement and this leads to movements of minorities against the State.

- Bipin Chandra says secular interest of different religions is dissimilar and divergent from the followers of other religions, posing a great challenge for modern nation states to form a common minimum program.

- The policies in India, especially at state level, cannot be understood without the study of caste in that particular state. Thus, caste consciousness has become the very core of the Indian politics and it has become the greatest roadblock to the furtherance of secularism in our polity.

- Communal politicians have successfully used the economics of inequality, uneven development and underdevelopment to reinforce their stranglehold over the society.

Conclusion and Way Forward –

- Secularism provides a check on the tyranny of the majority that is natural part of any democratic society, and thus should be promoted on its merits.

- Jose Casanova believes that in contemporary societies of the world, religious beliefs and practices are not dying out but have increasingly re-entered public sphere. Therefore, it can be concluded that though religion no longer has a central position in the structure of modern society but it has not faded away and religion remains a significant force, though in new and unfamiliar forms.

- Michael Sandel believes that since modern nation states completely ignored the questions posed by the religious

Section - B

Question 5. Answer the following questions in about 150 words each:

(a) Is the theory of cultural lag valid in present times? Discuss. (10 Marks)

Approach

- Briefly define cultural lag.

- Explain the Cultural Lag Theory by William F. Ogburn

- Explain the relevance of the theory with contemporary examples.

- Mention the limitations of the theory.

- Conclude appropriately.

Solution

The theory of cultural lag examines the time disparity between technological advancements and corresponding adjustments in non-material culture. It suggests that this time lag can lead to social problems and conflicts.

Cultural lag Theory:

Cultural lag, as proposed by sociologist **William F. Ogburn**, emphasizes the **differing rates of change between material and non-material culture**. Material culture, which includes tangible inventions like technology, tends to progress rapidly due to agreed-upon efficiency standards. For example, advancements in automobile continually strive for higher speeds, greater capacity, and lower costs. In contrast, non-material culture, such as artistic styles or political systems, lacks universally accepted standards and experiences fluctuating changes. Governments, for instance, can take the form of dictatorships, oligarchies, republics, or democracies.

Relevance of the theory:

Cultural lag remains observable in contemporary society.

Technological advancements, globalization, and rapid societal changes have altered the pace of cultural change. While material culture continues to evolve swiftly, changes in non-material culture, such as government structures, family dynamics, education systems, and religious practices, have been comparatively slower. This discrepancy between the rates of change has perpetuated cultural lag. Examples of cultural lag persisting today include:

1. **Internet and digital technologies:** The rise of the internet and digital technologies brought about significant changes in communication and information sharing. However, the cultural lag theory is evident in the slow evolution of privacy laws and regulations to address the challenges posed by the digital age.

2. **Ethical guidelines for artificial intelligence (AI):** The rapid advancement of AI has outpaced the development of comprehensive frameworks to address concerns regarding bias, accountability, and privacy. This cultural lag raises important ethical questions and challenges in adapting to the implications of AI technology.

3. **Stem cell research and ethical considerations:** The adoption of new medical technologies, like stem cell research, raises ethical questions and challenges societal norms.

The absence of a broad social consensus on the appropriate applications of such technology can lead to social conflict and undermine social solidarity.

4. **Reproductive technologies:** The development of reproductive technologies, such as in-vitro fertilization (IVF) and surrogate motherhood, raised ethical questions and created a cultural lag. The rapid progress in medical advancements in assisted reproduction outpaced the establishment of comprehensive ethical guidelines and legal frameworks to address issues like consent, parentage, and the welfare of the child.

5. **Mental health support and resources:** Despite increased recognition of mental health's importance, cultural lag exists in providing comprehensive support and resources. Stigma, inadequate funding, and limited accessibility to mental health services contribute to a mismatch between understanding mental health issues and the availability of appropriate care systems.

Limitations of the theory:

Despite its significance, the theory of cultural lag has not been without criticism. Some sociologists and researchers argue that the theory **oversimplifies cultural change** by focusing primarily on the lag between material and non-material culture. They contend that **cultural change is a complex interplay of multiple factors**, including social, economic, and political dynamics. Moreover, cultural lag theory may reflect a **bias toward Western cultural perspectives** and fail to account for diverse cultural contexts.

While cultural lag may not comprehensively explain all aspects of cultural change, it still provides a useful framework for understanding the challenges arising from technological advancements and the resulting social adjustments. However, it is crucial to complement the theory of cultural lag with other sociological perspectives that offer alternative explanations and insights into cultural change.

(b) Are social movements primordial in means and progressive in agenda? Explain. (10 Marks)

Approach

- Briefly define Social Movement

- Explain what we mean by primordial means in social movement.

- Explain what we mean by progressive agenda in social movement.

- Explain the complex relationship between primordial means and progressive agenda in social movement.

- Conclude appropriately.

Solution

Social movements are collective attempts to bring about change and achieve common goals outside the established institutions of society. They have the potential to create significant impact and have been instrumental in various historical transformations.

Primordial Means:

Some social movements in history have relied on primordial means, which involve **utilizing traditional or pre-existing methods of organizing and mobilizing people**. These means often draw upon established cultural or historical identities.

Religious or nationalist movements have used primordial means to rally supporters based on shared beliefs and values. For example, **Gandhi emphasized traditional Indian values**, **culture, and symbols**, such as the spinning wheel (charkha), to mobilize the masses and foster a sense of national identity.

Progressive Agenda:

A progressive agenda refers to the pursuit of social change and reform to **address issues of inequality, injustice, and discrimination**. For example, **Herbert Blumer** viewed social movements as agents of social change driven by dissatisfaction with certain aspects of society. Many social movements throughout history, such as the **Civil Rights Movement in America** and **feminist movement**, have championed progressive causes and fought for equality and rights for marginalized groups. Their goals have been transformative, challenging existing power structures and advocating for a more inclusive society.

Primordial mean vs Progressive agenda:

Social movements encompass a wide range of means and agendas, making their nature complex and diverse. They **can employ both primordial and modern methods of organizing**, depending on the context and objectives of the movement. The **agenda of social movements can also vary**, with some advocating for progressive causes while others may have more conservative or reactionary aims. Moreover, social movements often evolve and adapt their means and agendas based on strategic considerations and societal dynamics.

Cultural context, political climate, and available resources all play crucial roles in shaping the means and agendas of social movements. For example, **John McCarthy in his Resource Mobilization Theory** argues that it is the availability of the 'necessary resources', which turns the 'chronic discontent' into 'effective mobilisations and social movements.'

And that only political dissatisfaction is not enough, to bring about social change.

While primordial means can tap into existing identities and mobilize support, modern means such as social media and digital organizing have also become influential in contemporary movements. **Balancing primordial means with progressive agendas** allows social movements to **leverage historical legacies while advocating for transformative change**. For example, Maori rights movement in New Zealand combines primordial means rooted in Maori culture, history, and identity with a progressive agenda for indigenous empowerment.

Social movements are complex phenomena that involve a combination of primordial means and progressive agendas. Their nature evolves in response to societal dynamics, strategic considerations, and available resources. By analyzing the characteristics, goals, and strategies of social movements, we gain a deeper understanding of their role in bringing about social change and new identity formation in a rapidly changing society.

(c) Does scientific method make Sociology a Science? Illustrate your answer with Durkheim's method. (10 Marks)

Approach

- Briefly introduce the concept of the scientific method.

- Explain the Durkheim's method in Sociology.

- Provide limitation of sociology in meeting criteria of science.

- Conclude appropriately.

Solution

The Scientific Method, in general, refers to any systematic, rational, and objective set of steps used to explore the truth, acquire new knowledge, investigate phenomena, or correct and integrate previous knowledge. Specifically, it involves a series of steps that begin with defining the research question, building a hypothesis, conducting experiments or tests, and so on.

Sociology meets these criteria as it examines society systematically, collects empirical data, and develops theories to explain social phenomena. This can be seen in the method adopted by Durkheim in his studies.

Durkheim's scientific method:

Emile Durkheim, influenced by thinkers like Auguste Comte and Herbert Spencer, aimed to establish sociology as a distinct scientific discipline. He sought to distance himself from metaphysical assumptions and grand theories of social development. Durkheim's method **incorporated elements of Comte's positivism and Spencer's functionalist analysis**, but with critical modifications.

Durkheim emphasized the **study of social facts and their objective existence** beyond individual consciousness. He **utilized quantitative data, statistics, and the organic analogy** to analyze how different parts of society function together. Durkheim's approach aimed to identify social forces and patterns that shape individuals' behaviors and beliefs.

By employing rigorous data collection methods and statistical analysis, Durkheim sought to **uncover causal relationships within society**. A notable example of Durkheim's scientific inquiry is his **study on suicide rates**.

Durkheim analyzed vast amounts of quantitative data from different societies, identifying patterns and correlations. His research revealed a significant finding: the suicide rate was influenced by the level of social integration. Durkheim's work demonstrated the application of the scientific method in sociology, contributing to the development of sociological theory and advancing our understanding of social phenomena.

Limitations:

However, critics argue that the **complexity of social phenomena** and the role of subjectivity pose challenges to the classification of sociology as a science. Besides **Karl Popper**, in his book 'The Logic of Scientific Enquiry,' argues that science and the scientific method face the **problem of demarcation**, i.e., distinguishing **what is scientific and what is not**, as subjectivity can be present at times. Additionally, due to its specific nature, conducting **"laboratory experiments"** in a controlled environment is **not feasible** in sociology.

Therefore, establishing cause and effect through controlled experimentation is not possible, and the **discovery of fixed universal laws becomes impractical**.

However, sociologists address these challenges by employing robust methodologies, such as mixed methods approach, triangulation, and reflexivity. They acknowledge the limitations and strive to minimize bias through rigorous data collection and analysis, peer review, and replication studies.

(d) Distinguish between qualitative techniques of data collection with suitable examples from Indian society. (10 Marks)

Structure

- Introduction

- Definition

- Difference

- Application in Indian society.

- Conclusion

Quantitative methods employ a systematic, scientific investigation of quantitative properties of a phenomenon in order to develop different types of theories and they generate a quantifiable image of reality. Qualitative Methods refers to examination, analysis and interpretation of observation for the purpose of discovering underlying meanings and patterns of relationship to gain better understanding of symbols, motives and meanings.

Definition-

- Qualitative research is used to gain an understanding of human behaviour, intentions, attitudes, experience, etc., based on the observation and the interpretation of the people. It is an unstructured and exploratory technique that deals with the highly complex phenomena which are not possible. This kind of research is usually done to understand the topic in-depth. It is carried out by taking the interview with the open-ended questions, observations which are described in words, and so on.

- Quantitative Research: Quantitative research method relies on the methods of natural sciences, that develops hard facts and numerical data. it establishes the cause-and-effect relationship between two variables using different statistical, computational, and statistical methods. As the results are accurately and precisely measured, this research method is also termed as "Empirical Research". This type of research is generally used to establish the generalised facts about the particular topic. This type of research is usually done by using surveys, experiments, and so on.

Difference between quantitative and qualitative methods

- In the quantitative research, the problem is specific and precise in the qualitative research, it is general and loosely structured.

- In the quantitative research, the hypotheses are formulated before the study; in the qualitative research, hypotheses are propounded either during the study or after the study.

- In the quantitative research, concepts are operationalized; in the qualitative research concepts are only sensitized.

- In the quantitative research, in designing research, the design is prescriptive; in the qualitative research, the design is not prescriptive.

- In the quantitative research, sampling is planned before data collection; in the qualitative research, it is planned during data collection.

- In the quantitative research, sampling is representative; in the qualitative research, it is not representative.
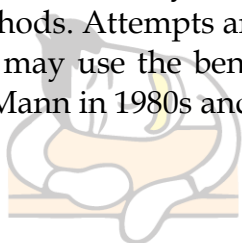
- In the quantitative research, all types of measurements/scales are employed; in the qualitative research, mostly nominal scales are used.

- In the quantitative research, for data collection, generally investigators are employed in big researches; in the qualitative research, the researchers analyse data single-handed.

- In the quantitative research, in processing data, usually inductive generalization is made; in the qualitative research, usually analytical generalizations are made.

- In reporting in the quantitative research the finding are highly integrated; in the latter, the findings are mostly not integrated.

Application in Indian society-

Caste- If we need to understand that whether the institution of caste has undergone any change or not, we need to have a qualitative analysis where apart from data collection of the various features as said by G.S. Ghurye we need to have an analytical bent of mind and also analyzing the latent behavior of individuals but while studying whether the reservation benefits have been met then only quantitative analysis is sufficient.

Marriage- To check whether the institution of marriage is still functional and adheres to its role as said by Malinowski that it legitimizes the children we need to have a qualitative analysis but for knowing about divorce rates quantitative analysis is sufficient.

Methods are the ways of conducting research. Data collection and analysis are twin objectives of any methods. Attempts are being made to reconcile the differences between two broad methods so that we may use the benefits of both and ignore the demerits. E.g.: Hybrids like Socio Logic by Michel Mann in 1980s and Triangulation Method by Norman Denzin.

(e) Is social mobility possible in closed systems of stratification? Illustrate from research work. (10 Marks)

Approach

- Briefly introduce the concept of the social mobility.

- Explain the what do we mean by closed systems of stratification

- Discuss Social mobility in closed systems.

- Illustrate your point with research work.

- Conclude appropriately.

Solution

Social mobility refers to the ability of individuals or groups to change their social position within a social hierarchy.

Closed systems of stratification:

Closed systems of stratification are societies in which an individual's social status is determined by **ascribed characteristics such as caste, race, or parental social status**. Examples of closed systems include the Indian caste system, where individuals are born into specific castes and have limited opportunities to move out of their assigned social position.

Social mobility in closed systems:

In closed systems of stratification, social mobility is generally constrained. Factors such as inherited **social status, limited access to resources, and rigid social norms contribute to the limited mobility** within these systems. Individuals born into lower social positions often face significant barriers in their attempts to move up the social ladder. The lack of opportunities for upward mobility is a characteristic feature of closed systems of stratification. But practically **no system can be closed enough not to provide Social Mobility** to its members because in any closed system some individual can ensure social mobility through their efforts.

Research work:

Closed systems like the Indian caste system have been extensively studied in terms of social mobility. Scholars such as **M. N. Srinivas have explored the concept of "Sanskritization,"** whereby individuals or groups can aspire to move up the caste hierarchy through emulation of higher castes' practices and values. Similarly, **Yogendra Singh's research on conversion** as a means of social mobility provide additional examples of individuals attempting to transcend their assigned social positions within closed systems.

Furthermore, closed systems like race also demonstrate the presence of social mobility. **William Julius Wilson's 1978 book "The Declining Significance of Race"** argued that economic class had gradually become more important than race in determining the life trajectory of African Americans. He argues that while race continues to have significant implications for individuals' life chances, other factors such as socioeconomic status and educational attainment also play crucial roles in determining social mobility within racial groups.

However, it is important to note that while these studies highlight specific cases of social mobility within closed systems, they do not undermine the overall pattern of restricted mobility. The examples mentioned above are exceptions rather than the norm, and they do not negate the inherent limitations imposed by closed systems of stratification.

Thus, closed systems of stratification though impose significant constraints on social mobility it also has some instances of social mobility. Hence understanding the dynamics of closed systems of stratification is essential for analyzing social mobility and its impact on individuals and society as a whole.

Question 6.

(a) Discuss the nature of social organization of work in capitalist society with reference to the Limits of the working day. 20 marks

Approach

- Introduce by explaining what we mean by social organization of work.

- Mention the characteristics of social organization of work in capitalist society.

- Explain the concept of Limits of the Working Day and how it helps us to understand social organization of work in capitalist society.

- Conclude appropriately.

Solution

Social organization reflects the normative structure at work place in form of stratified order in society, power relations, social mobility, and alienation and so on.

The social organization of work in capitalist society is characterized by mass production in factories, complex division of labor, emphasis on capital and pursuit of profit, production for exchange and maximizing profit, a competitive environment shaping economic actors, high levels of worker alienation, multiplicity of economic institutions, surplus production for the market and economies of scale, a money economy and commodification of labor, and other related factors. These characteristics of the social organization of work in capitalist society have a direct relation to the concept of the limits of the working day.

Limits of the Working Day:

Here, the limits of the working day refer to the **boundaries beyond which the working day cannot be extended**. These limits are determined by two key factors: the **need for surplus labor and the physical limits of labor.** Surplus labor is essential in capitalist production to generate profits. If the surplus labor were reduced to zero, capitalists would not be able to accumulate wealth. This need for surplus labor highlights the **exploitative nature of capitalist society**, as workers are compelled to work beyond the time necessary for their own subsistence. Besides, there are physical and human limitations on the length of the working day. **Workers have finite energy and endurance**, and they **require rest and leisure** for their well-being. Beyond a certain point, excessive and continuous work becomes detrimental to their physical and mental health. These physical limits impose restrictions on how long the working day can be extended. However, the pursuit of profit shapes the social organization of work in capitalist society. Capitalists control and organize the work process to maximize their profits. They set the working hours and conditions, often pushing for longer working days to increase surplus labor. This power imbalance between the capitalist class and the working class is a defining characteristic of capitalist social organization.

Recognizing and understanding these dynamics is essential for comprehending the nature of capitalist society and its impact on the lives of workers. By critically examining the social organization of work, we can strive for a more equitable and sustainable approach to labor and economic systems.

(b) Distinguish between family and household with reference to the concept of development of the household. (20 Marks)

Approach

- Define Family and Household.
- Explain the concept of development of the household.
- Distinguish between family and household.
- Conclude appropriately.

Solution

A family refers to a group of people consisting of two or more members who are connected through marriage, blood relations, or adoption and live together, either in the same house or in different houses. On the other hand, a household refers to a group of individuals who live in the same dwelling, such as a house, apartment, or annex.

Households can be classified into two types: family households, which consist of a family and may include additional non-family members, and non-family households, which consist of individuals who are not related to each other.

Development of household:

The concept of the development of the household refers to the **changes in the composition and structure of households over time**. Individuals go through different stages and transitions in their living arrangements. They may start in a family household with their parents, then move out to live independently or with friends. Eventually, they may form their own family household with a spouse and possibly children. In later stages of life, circumstances such as divorce or the departure of a spouse may lead to living in a single-person household. However, not everyone experiences all these stages, and some individuals may skip or repeat certain phases based on personal circumstances.

Further the **composition of households can be influenced by economic and social changes**. For example, in liberal societies, there may be an increase in unmarried couples living together without formal marriage. Higher divorce rates could result in more single-person households. Economic crises may lead to adult individuals returning to live with their parents. These changes highlight how living arrangements within households can shift due to various factors. Sociologist argue that due to various factors like **population growth, increasing longevity, greater pressure on land and housing, the average size of household has actually been increasing**.

Difference between family and household:

In order to study and analyze these social dynamics accurately it becomes important to understand the difference between family and household.

	Family	*Household*
Relationship:	In a family, all members are related to each other through **kinship ties**, such as parent-child, sibling, or spousal relationships.	In contrast, members of a household are **not necessarily related to each other**. They may be friends, roommates, or individuals sharing a living space without any familial connection.

573

Dwelling:	While members of a family **may live together** in the same dwelling, such as a house or apartment, they **can also live in separate dwellings**, such as in the case of adult children living on their own or elderly parents residing in assisted living facilities.	In contrast, members of a household **reside in the same dwelling**.
Duties and Responsibilities:	In a family, **members have certain obligations, duties, and responsibilities towards each other**, often based on social norms and cultural expectations. For example, parents are responsible for the well-being and upbringing of their children, and spouses have mutual obligations to support and care for each other.	In non-family households, such as shared housing or cohabiting arrangements, the **members do not necessarily have duties or responsibilities towards each other** beyond shared expenses or basic household chores.
Types:	Families encompass various types, including nuclear families (parents and their children), extended families (multiple generations living together), and single-parent families (one parent and their children).	On the other hand, households can be classified into two types: family households and non-family households. Furthermore, in his field study in Gujarat, **A. M. Shah classified households** into two groups: **simple and compound.**

To sum up, understanding the difference between families and households is crucial for sociological analysis. While families are characterized by kinship ties and shared responsibilities, households encompass a broader range of living arrangements, including both familial and non-familial

(c) Explain with examples, the explanatory and exploratory designs of social research. (10 Marks)

Approach

- Define Social Research.

- Explain Exploratory Design and give example.

- Explain Exploratory Design and give example.

- Mention some similarities & differences between the two.

- Conclude appropriately.

Solution

Social research is a **systematic investigation of social phenomena** aimed at gaining a deeper understanding of society. In this field, research designs are categorized into various types, and two significant approaches are explanatory and exploratory designs.

Exploratory Design:

Exploratory research is conducted when there is **limited existing knowledge** or **when a particular topic or issue is relatively unexplored**. Its purpose is to explore and generate insights rather than providing definitive explanations. **Qualitative methods** such as interviews, focus groups, and observations are **commonly employed** in exploratory research.

Example: Let's consider a study on the **impact of social media on mental health among teenagers**. In an exploratory design, the researcher may conduct focus group discussions with teenagers to explore their experiences, perceptions, and challenges related to social media use. Through these discussions, the researcher can identify emerging themes, such as cyberbullying, social comparison, or fear of missing out, which may contribute to mental health issues.

Explanatory Design:

Explanatory research **seeks to understand the causes and effects of social phenomena** by examining the relationships between variables. It aims to explain why certain phenomena occur and identify the factors that influence them. Explanatory research **often employs quantitative methods** such as surveys, experiments, or statistical analysis.

Example: For an explanatory design example, let's consider a s**tudy examining the relationship between income inequality and crime rates.** The researcher may gather quantitative data on income distribution and crime rates across different regions or countries. By using statistical analysis, such as regression models, the researcher can determine if there is a significant association between income inequality and crime rates. This research aims to explain whether income inequality has an impact on the occurrence of criminal activities.

Similarities and Differences:

While both exploratory and explanatory designs contribute to social research, they differ in their methods and objectives. They share the common ground of gathering empirical data and expanding knowledge in sociology. Exploratory research primarily focuses on exploration, generating insights, and understanding complex social phenomena. It utilizes qualitative methods, emphasizes open-ended questions, and often lacks a pre-determined hypothesis.

Exploratory research is valuable when investigating new or understudied topics, as it helps generate hypotheses and provides a foundation for future research.

On the other hand, explanatory research aims to provide explanations and understand the causal relationships between variables. It utilizes quantitative methods, emphasizes hypothesis testing, and employs statistical techniques to analyze data. Explanatory research is valuable for validating or refuting existing theories and providing evidence-based explanations for social phenomena.

Both explanatory and exploratory designs play important roles in social research. By employing these designs, researchers contribute to a better understanding of social phenomena and provide a foundation for policy decisions and social interventions.

Question - 7.

(a) How can Parsons' AGIL framework be used to analyse key problems in a society? Discuss. 20 marks

Approach

- Introduce with Parson's systemic view of society.

- Explain the AGIL Framework.

- Explain how Parsons' AGIL framework can be used to analyse key problems in a society.

- Provide some limitations of the GIL Framework.

- Conclude appropriately.

Solution

Parson's perspective on society views it as a system, and he emphasizes the essential needs that must be fulfilled for the system to function effectively. His AGIL framework offers a systematic approach to analyze social systems and comprehend their functional prerequisites. This framework identifies four fundamental needs of a social system: Adaptation, Goal Attainment, Integration, and Latency. By considering these key elements, we can gain a comprehensive understanding of how societies operate and analyse key problems in a society.

AGIL Framework:

The AGIL framework, proposed by Parsons, highlights the functional prerequisites that social systems must fulfill for their existence and maintenance.

1. **Adaptation:** This refers to the system's relationship with its external environment and the ability to meet physical needs. The economy performs the function of adaptation by controlling the environment, producing goods, and allocating resources.

2. **Goal Attainment:** This encompasses actions that define the goals of the system and mobilize resources to achieve them. The political system, such as the polity, plays a role in goal attainment by pursuing societal objectives and mobilizing actors and resources.

3. **Integration:** This relates to the coordination and mutual adjustment of different parts of the social system, primarily focusing on conflict resolution. The societal community, including systems like law or the judicial system, performs the function of integration by establishing control, inhibiting deviant tendencies, and maintaining coordination.

4. **Latency:** This function involves the maintenance of cultural values and norms within society. Systems such as education, family, and religion handle the latency function by transmitting culture to individuals and facilitating its internalization.

AGIL Framework used to analyze key problems:

The AGIL framework can be applied to analyze key problems in society by examining how these problems affect each functional subsystem:

AGIL Framework	Key problems in society
Adaptation	Helps us to analyze how the problem hinders the system's ability to adapt to changing conditions and meet physical needs. For example, the **environmental crisis and resource scarcity** can challenge the economy's ability to provide for the society's material requirements.
Goal Attainment	Helps us to explore how the problem impacts the system's ability to define and achieve its goals. For instance, **social inequality** may hinder the polity's goal of promoting equal opportunities and distributive justice.
Integration	Helps us to examine how the problem disrupts social integration and coordination among different parts of the system. **Social unrest and conflicts based on factors like class, ethnicity, or religion** can pose challenges to the societal community's function of maintaining coordination and social cohesion.
Latency	Helps us to investigate how the problem affects the transmission and internalization of cultural values and norms. For example, **cultural conflicts or rapid societal changes** may strain the latency systems' ability to ensure the continuity and stability of cultural patterns.

AGIL framework can also be used to understand various aspects of a singular major problem such as gender inequality in Indian society.

1. **Adaptation:** Gender inequality may restrict women's access to resources, limiting their economic contribution and hindering overall adaptation.

2. **Goal Attainment:** Gender biases and discrimination can impede the polity's goal of achieving gender equality and women's empowerment.

3. **Integration:** Gender-based conflicts and power imbalances may disrupt social integration and cohesion within families and communities.

4. **Latency:** Gender norms and stereotypes can perpetuate inequality and limit women's opportunities for personal and professional growth.

Limitations:

Some criticise Parsons' theory for being overly deterministic, implying that individuals have little agency and that social structure determines individual behaviour. Others criticised Parsons' theory for oversimplifying society, reducing it to a collection of interconnected subsystems governed by shared norms and values.

Parsons' theory has also been criticised for failing to fully account for the role of power, conflict, and inequality in shaping social relationships and institutions. Besides, the theory is criticised for its Eurocentric perspective, which focuses solely on Western societies and fails to take into account the diversity of cultures and social systems around the world.

Therefore, while the AGIL framework offers valuable insights, it should be used in conjunction with other sociological perspectives and approaches to gain a holistic understanding of societal challenges. By employing a multi-dimensional analysis, researchers and sociologists can effectively explore and address the complexities of key problems within society, contributing to the advancement of sociological knowledge and the potential for meaningful social change.

(b) What is labour commitment? Discuss it with reference to studies of manufacturing industry. (20 Marks)

Approach

- Introduce by defining labour commitment.

- Discuss the significance of labour commitment.

- Discuss the factors that influence labour commitment in manufacturing industry.

- Discuss the positive outcomes of labour commitment and the hinderance to it.

- Conclude appropriately.

Solution

Labour commitment is a crucial aspect of the functioning of an organization and **refers to the dedication and willingness of workers** towards their organization, tasks, fellow workers, labor laws, and society as a whole. It plays a significant role in the productivity and success of a firm.

Significance of Labour commitment

Labour commitment is **essential for generating value** within the economic system. **Karl Marx's analysis** of society based on class divisions **highlights the importance of labor in the creation of value**. Workers, represented by the wages or salaries they receive, contribute their efforts and skills to the production process, thereby creating economic value.

Recognizing and fostering labour commitment is crucial to prevent exploitation and **ensure the well-being of workers**. In a capitalist society, where profits increase with production and distribution, neglecting the commitment of laborers can lead to a decline in the quality of production. Understanding and addressing their commitment is necessary to avoid detrimental consequences.

Labour commitment serves to **integrate workers within the social fabric** and promote collective well-being. Effective coordination and cooperation among different departments and workers within an organization are vital for its success. By fostering a sense of **commitment among workers, firms can enhance their performance and maintain their reputation.**

Labour commitment in the manufacturing industry:

Labour commitment plays a crucial role in the manufacturing industry, impacting productivity and organizational success Labour **commitment in the manufacturing industry is influenced by various factors.**

These include organizational culture, job satisfaction, leadership styles, and the presence of supportive work environments.

For example, a positive and inclusive culture that values employee contributions, promotes teamwork, recognizes achievements, and provides a sense of belonging can foster higher levels of commitment. Also, when workers find their jobs fulfilling, experience a sense of accomplishment, have autonomy and control over their work, and receive recognition and rewards, they are more likely to demonstrate higher levels of commitment. Examining these factors helps identify strategies to enhance labour commitment within manufacturing organizations.

High levels of labour commitment yield several positive outcomes in manufacturing. These include increased productivity, reduced turnover rates, improved quality control, and enhanced overall organizational performance. Committed workers exhibit greater motivation, reliability, and a willingness to exceed job requirements.

However, **labour commitment** in the manufacturing industry can face **several hindrances.** Firstly, the **physically demanding nature** of many manufacturing tasks can lead to fatigue, injuries, and occupational health issues, affecting workers' ability to remain committed. Additionally, certain manufacturing jobs may involve **repetitive and monotonous tasks**, leading to boredom and reduced motivation among workers. The **limited opportunities for skill development** and career growth within the industry can also hinder workers' commitment, as they may feel stagnant and unfulfilled in their roles. Moreover, **occupational health and safety issues** pose a significant challenge, with inadequate safety measures, exposure to hazardous substances, and lack of proper training undermining workers' commitment. Addressing these hindrances is crucial to promote a more committed and engaged workforce in the manufacturing industry.

In conclusion, recognizing and fostering labour commitment is essential for the success of organizations, especially in the manufacturing industry. Understanding and addressing the factors influencing labour commitment can help organizations create a conducive work environment and promote the well-being of their workers.

(c) What, according to Pareto, are the basic characteristics of elites? Discuss (10 Marks)

Approach

- Introduce by explaining what pareto meant by the term Elite.

- Mention the types of Elites as per Pareto.

- Describe the basic characteristics of elite as per Pareto.

- Provide criticism of Pareto's Elite theory.

- Conclude appropriately.

Solution

Pareto believed that individuals are born with quite different abilities and acquire quite different skills and aptitudes. According to Pareto, **people are unequal physically,** as well as **intellectually and morally**. Some people are more gifted than others. Pareto says, those who are **most capable in any particular grouping are the elite**.

The term elite denote simply, "a class of the people who have the highest indices in their branch of activity." According to Pareto, "By elite, we mean the **small number of individuals** who, in each sphere of activity, have succeeded and have arrived at a higher echelon in the professional hierarchy." Examples are the successful businessmen, artists, successful writers, professors etc.

Pareto further divided the elite class into two categories:

1. A governing elite
2. A non-governing elite.

A governing elite comprising individual who directly or indirectly play some considerable part in government. A non-governing elite is comprising the rest of the individuals. Governing elites are directly and indirectly concerned with administration. They play highly important role and enjoy prestigious place in society. Non-Governing elites are not connected with administration but occupy such a place in society that they somehow influence the administration.

Pareto categorizes governing elites into lions and foxes. Lions achieve power through direct and forceful actions, while foxes' rule through cunning and manipulation. These personal qualities determine their positions within the elite.

Basic characteristics of elites:

1. **Manipulation of Political Power:** Elites possess the ability to manipulate political power, either overtly or covertly, to further their own interests.

2. **Establishment of Superiority:** Elites establish their superiority over others, distinguishing themselves as rulers from those who are ruled.

3. **Personal Qualities:** The personal qualities of the ruling elites remain consistent throughout time. These qualities separate them from the non-elites and contribute to their dominance.

4. **Lions:** One type of elite, known as "lions," possesses the ability to make direct and decisive decisions. They rule through the use of force.

5. **Foxes:** Another type of elite, referred to as "foxes," is characterized by their cunning, guile, diplomacy, manipulation, and skill in wheeling and dealing.

6. **Lack of Counterpart Qualities:** Each type of elite, lions and foxes, lacks the qualities possessed by its counterpart. These counterpart qualities are crucial for maintaining power in the long run.

7. **Decadence and Loss of Vigor:** All elites have a tendency to become decadent over time. They decay in quality and lose their vigor as they become complacent in their positions of power.

8. **Circulation of Elites:** The process of the "Circulation of Elites" is a distinct characteristic of the elite class. Lions and foxes replace each other within the elite, leading to upward and downward circulation among its members.

Limitations:

Critics argue that Pareto's view of history as a circulation of elites **oversimplifies the complexities of political systems**. His theory **lacks precise measurements for distinguishing superior qualities** of elites or assessing the process of elite decadence. He does suggest, however, that if elite is closed to recruitment from below it is likely to rapidly lose its vigor and vitality and have a short life. Yet, as **T. B. Bottomore notes, the Brahmins** – the elite stratum in the Indian caste system – were a **closed group which survived for many hundreds of years.**

Pareto's analysis of the basic characteristics of elites highlights the importance of personal qualities and internal organization in elite rule. While his theory has its limitations, understanding the dynamics between elites and the masses is essential for comprehending societal structures and political systems.

Question 8.

(a)"The sociological imagination enables us to grasp history and biography and the relationship between the two in a society." – C.W.Mills . Explain.

Structure:

- Define Sociological Imagination

- Exemplifying

- Understanding the relation between the individual (biography) and the context (history)

- Offer Criticism

- Conclude

Defining Sociological Imagination

- The term sociological imagination was coined by C.W. Mills. He defines sociological imagination as:

- "The ability to see the relationship between individual experiences and the larger society.

- This awareness enables us to understand the link between our personal experiences and the social context in which they occur.

- The sociological imagination helps us distinguish between personal trouble and social (or public) issues."

- Wright Mills rests his vision of the sociological imagination precisely in the unraveling of how the personal and public are related.

- A key element in the sociological imagination is the ability to view one's own Society as an outsider would, rather than from the limited perspective of personal experiences and cultural biases.

Examples

Sociological imagination allows us to go beyond personal experiences and observations to understand broader public issues.

- Unemployment, for example, is unquestionably a personal hardship for a man or woman without a job. However, C. Wright Mills pointed out that when unemployment is a social problem shared by millions of people, it is appropriate to question the way that a society is structured or organized.

- Similarly, Mills advocated use of the sociological imagination to view divorce not simply as the personal problem of a particular man and woman, but rather as a structural problem, since it is the outcome of many marriages.

Importance of Sociological Imagination

Mills said:-

- It enables its possessor to understand the larger historical scene in terms of its meaning for the inner life and the external career of a variety of individuals.

583

- It enables him to take into account how individuals, in the turbulence of their daily experiences, often become falsely conscious of their social positions.

- Within the turbulence, the framework of modern society is sought.

- Within that framework the psychologies of a variety of men and women are formulated.

- By such means the personal uneasiness of individuals is focused upon explicit troubles and the indifference of publics is transformed into involvement with public issues.

Understanding the relation between the individual (biography) and the context (history):

The sociological imagination enables us to grasp history and biography and the relations between the two within society.

- With it, Mills explains, that we are able to shift from an historical (or societal) to and individual point of view and back again.

- Sociological imagination helps us acquire an understanding of our society and at the same time satisfy our urge to know the meaning of our individual social lives.

- The relations between biography and history are the relations between what Mills called "troubles" and "issues".

  o Troubles are private; Issues are public.

  o Troubles are personal; Issues are general.

  o Troubles are local; Issues are wide-ranging.

- Mills suggest that troubles are located "within the character of the individual and within the range of his [or her] immediate relations with others" (that is, the individual's "milieu").

- Mills proposes that with sociological imagination we can see how troubles and issues are related, how troubles experienced privately can be can be connected to public issues located in the structure of society.

Critique:

- Mills is not the first one to suggest a relation between personal and public or between present and the past.

- Karl Marx, Weber, Durkheim have all used this methodology to highlight the importance of the historical context in understanding the situation of an individual in the present.

- Mills' ideas have an unusual focus on the development of research ideas, rather than the technicalities of how to collect and analyse data, making his methodological ideas hard to fit into the usual methodological discussions.

- John D. Brewer is pessimistic regarding how useful Mills is to the normative questions that arise when we try to do 'public sociology' as 'in late modernity there are no stark zero-sum answers.'

- From a political perspective, a sociological imagination is extremely limited as it attributes the causes of "individual troubles" to the structure of society. This exposes a self-reference paradox because it assumes that humans are the product and thus mere victims of circumstances, while at the same time demanding political action from exactly these "products".

- In the end, Mills' a model requires a deus ex machina, or, in the words of Mills, "a prophet that comes in from a desert" to change the scheme of things.

Concludingly

- Even as we move towards later stages of modernity, CW Mills helps us to be aware of the ideas of social structure.

- And the sociological imagination helps us to use them with sensibility.

(b) What are sects? Discuss their role in multi-religious societies with empirical examples. (10 Marks)

Structure:

- Define Sects
- Sects in diverse societies
- Some examp es
- Criticism
- Conclusion

Sects

They are religious groups that stand for those who dissent from an established doctrine.

Ray Wallis defined sects as that see themselves as uniquely legitimate. He says "people seek salvation in the sense-of-community " of ere by sects".

Max Weber says Sects are most likely to be formed within groups which are marginal in society and this marginalisation is justified through theodicy of disprivilege.

Sects in multi-religious or plural societies:

3 important perspectives:

- Peter Berger says that sects openly reject many of the norms and values of the society and the worldview offered by them.
- Therefore, their intentions with the larger society are against it.
- Stark-Bainbridge theory says that sects are formed as an offshoot of existing religion as a result of division or schism within that religion. They can be seen as a possible response to relative deprivation of a particular section in a diverse society.
- Troeltsch - In a plural society, sects are connected with lower classes or those who are opposed to state and society.

Role of Sects in a diverse society: -

1. A sect encompasses not the whole but a part of a society. Attaining identity easily, it tends to provide a sense of greater self-esteem to its members and, thus, it derives its relevance.

2. Sects arose mostly to uphold the value of radical individualism, the ideal of love and brotherhood and a conscious concern for the poor. E.g. Christianity.

3. Sects provoke very strong feelings in their followers and they feel like their life's mission is to ensure that all others follow the true path and punish those who try to deviate from the path. Thus, they discipline an individual in a society.

4. Sects do not become directly involved in politics. In fact, they are purposely apolitical, refusing to grant any divine legitimation to the political structure or to court favour from the secular authorities. Weber sees the sects' demand for a constitutional guarantee of freedom of conscience as one of their great contributions to plural, modern societies.

5. Sects tend to bring together peoples from various religious faiths. The main emphasis of many multi-faith groups is to place differences aside and recognize the commonalities that do exist. Sects provide a sense of identity to those who do not particularly agree to their religion's ideology.

6. Sects emerge as a contradiction, try to seek remedies, create counter- culture and alternate ideologies.

Example — Lutheranism, Calvinism, Buddhism, Jainism.

Various other examples: Muslim sects- Shias and Sunnis

Sikhs- The Nirankaris, Radha Soamis of

Beas and the Namdharis are some prominent sects.

Jains- - the Digarnbaras (sky clad) and Swetambaras (white clad)

Criticism

1. Reinhold Niebuhr- Sects could be short lived or could convert into dominant or full-fledged religion depending upon the prevailing social condition, providing the society another institutionalised religion.

2. If a large number of sects develop in response to major religions, it may lead to conflict and religious intolerance. Its extreme teachings and rejection of the wider society no longer fits the social situation of its membership.

3. Rowers Robinson in "Sociology of Religion in India" writes that in society where monism is close to heart, but pluralism becomes the rule of law, people driven by emotion will stay committed to their sect. Communal tensions, anti-conversion movements, in the country are the manifestation of glorified monism, challenging the state's commitment to pluralistic ideology.

4. Amartya Sen in "Secularism in India" considers that India's pluralism has always been a doctrine of state that mostly fails to internalise because of rural living and commitment to tradition.

Conclusion

Romila Thapar says secularising a society is deeply tied to the question of the kind of society that we want.

We should believe in harmonious coexistence and understanding among different religions and equal rights to every individual and religion to have a multi- religious nation state.

There will be sects so long as there are social classes with a pronounced consciousness of difference and likeness.

They will disappear when, and only when, the social homogeneity of our people shall extend not only to blood but to those subtler elements of likeness-thought, feeling, and volition, through community of interest and equality of opportunity.

Extra:

In the Indian scene, the crucial relationship lay in the connection between multiple religious sects and many castes.

The sect propagated belief, the caste often determined its social context. Status was measured through an inter-dependence of the two.

Sects of worshippers that came together differentiated by particular deities, as for example, the Vaishnava Bhagavatas and the Shaiva Pashupatas. From the seventh century onwards religious belief and worship was prevalent in the form of devotional sects, what we call the Bhakti sects.

Centres of the wealthy sects strengthened their identity when they also became the nucleus of education.

This added to their authority and they could induct the elite and contribute towards elite culture.

Frequently sects with large followings and authority began to function as castes in themselves, as for example, the Lingayat sect in Karnataka, and some would include the Varkaris of Maharashtra.

(c) In what way did Durkheim perceive religion as functional to society? (10 Marks)

Approach

- Introduce by explaining Durkheim's view on religion.

- Explain how Durkheim viewed religion as functional to society.

- Provide limitations/criticism of Durkheim's view on religion.

- Conclude appropriately.

Solution

Durkheim contended that religion originates not from mysterious or supernatural forces, but from society itself. An **object of worship** serves as a **symbolic representation** of the **shared sentiments and beliefs** held by society's members. The feelings of awe and reverence evoked by religious practices mirror those inspired by society as a whole. Consequently, when individuals engage in the **veneration of the sacred**, they are essentially **revering society and its belief systems**. Religion, therefore, encompasses a distinct differentiation between the sacred and the profane, with society serving as the very source of the sacred.

Emile Durkheim, perceived religion as functional to society and these can be seen as below.

1. According to Durkheim, **religion contributes to social integration** by fostering a sense of solidarity among its members. Participation in religious rituals and beliefs strengthens the moral bonds and reinforces a shared value system within the community.

2. Durkheim argued that **religion provides moral regulation and social control**. Religious teachings and moral codes establish rules and norms that guide behavior and maintain social order within a society.

3. Durkheim emphasized the significance of religious rituals in reinforcing social bonds. Through collective participation in rituals, **individuals experience a sense of belonging and identity** within their religious community.

4. Durkheim introduced the concept of **collective effervescence**, which refers to the heightened emotional and communal experience during religious gatherings. These collective rituals **generate a sense of unity and strengthen social cohesion**.

Limitations of Durkheim's Perspective:

1. Durkheim's explanation of religion was primarily based on the study of homogeneous aboriginal societies. It **may not fully apply to complex modern societies** with diverse subcultures and multiple belief systems.

2. In multi-ethnic and multi-religious societies, **religion can also contribute to social conflicts and disintegration**. Differences in religious beliefs can lead to destabilizing conflicts, as seen in various historical and contemporary examples.

3. Critics, such as **Karl Marx**, argue that **religion can have an ideological element** and often **justifies existing inequalities** of wealth and power within societies.

4. Contemporary society showcases the vitality of religion in various forms, such as the emergence of new religious movements. These groups often arise as responses to increasing modernization and rationalization, providing alternative spiritual and communal experiences.

5. **Religious fundamentalism**, characterized by militant adherence to religious beliefs, poses a significant **challenge to social order**. It can lead to divisions within religious communities and create schisms in wider society, often challenging the role of religion as envisioned by Durkheim.

While Durkheim's theories may have limitations in the context of modern and diverse societies, Durkheim's conceptualization of religion as a symbolic representation of society and its ability to generate collective experiences remains relevant in studying the dynamics of religion and its impact on social life.

Mains 2018 - Paper 2

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Section - A

Question 1. Write short answers with a sociological perspective of the following questions in about 150 words each.

(a) Write a note on G.S. Ghurye's Indological perspective of understanding Indian society. 10 marks

Approach

- Introduce with highlighting the role and contribution of Ghurye in Indian Sociology.

- Briefly explain Indological approach.

- Explain Ghurye's Indological approach in his studies.

- Provide criticism of Ghurye's Indological approach.

- Conclude appropriately.

Solution

G.S. Ghurye, often regarded as the **Father of Indian sociology**, employed an Indological approach to study Indian society and culture. Ghurye made significant contributions to the study of Indian society, including castes, tribes, family and kinship, religion, culture, and national unity and integration.

Indological Approach:

The Indological approach views **Indian society as distinct** and necessitates a departure from European sociological frameworks. Ghurye relied on **historical texts, religious manuscripts, and classical literature** to analyze social phenomena. This approach, also known as the **"textual view" or "book view,"** prioritizes cultural aspects over empirical structures of Indian society.

Ghurye's Contributions:

Ghurye employed an **attributional approach to understand the caste** system, **combining historical texts, fieldwork, and cultural perspectives**. He emphasized the role of endogamy, the practice of marrying within one's caste, as a crucial factor in maintaining caste hierarchy. Ghurye's analysis of tribes focused on their assimilation into Hindu castes and the potential impact of secessionist trends on political unity. Ghurye considered religion as central to Indian culture and behavior, **exploring the sociography of various sects and religious centers**.

Ghurye argued that cultural unity in India was primarily a result of Brahmanical endeavors, with major Hindu institutions eventually accepted by other communities.

Ghurye's **concerns about national unity** led him to analyze the challenges posed by various social groups. He identified Scheduled Castes, Scheduled Tribes, Backward Classes, Muslims, and linguistic minorities as potential sources of tension.

Criticisms and Limitations:

Ghurye's Indological perspective received criticism for his **Brahminical point of view on caste** and the concept of integration and assimilation regarding tribes. Critics pointed out that his **perspective predominantly focused on Hindu culture**, neglecting other religious and cultural groups in India.

Ghurye's identification of certain communities as threats to national unity, despite their participation in the Indian National Movement, drew criticism. The Indological approach was challenged for its reliance on religious texts as the sole source of cultural values, disregarding the lived experiences of diverse communities.

Overall, Ghurye's Indological approach has contributed to the study of Indian society and culture, but it is important to recognize its limitations and the need for a more inclusive and dynamic approach to sociology in India

(b) Give a critical analysis of Andre Beteille's study of Tanjore village. (10 Marks)

Approach

- Introduce by highlighting Beteille's work and his approach.
- Explain Beteille's findings and interpretations in his study.
- Provide criticism of Beteille's analysis and work.
- Conclude appropriately.

Solution

Andre Beteille's study of Tanjore village, as depicted in his works **"Sripuram: A Village in Tanjore District" (1962)** and "Caste, Class and Power: Changing Patterns of Stratification in a Tanjore Village" (1965), offers a **diffusive understanding of caste** by adopting an **interactional approach**.

Beteille's Analysis:

Beteille's study focuses on the village of Sripuram in Tanjore district, Tamil Nadu. I**nspired by the Weberian model** he explores the complex relationship between caste, wealth, and power, departing from traditional static perspectives on caste by **examining the changes that occurred during the British colonial period and afterward**. His analysis recognizes the influence of factors such as democracy, occupation, urbanization, and industrialization on the caste system. Beteille argues that Indian society is stratified not only based on caste but also on class and power. His analysis reveals that the **empirical reality of caste is different from the cultural ideal type of caste**.

Beteille's study reveals that **traditional Indian society upheld inequality** as the dominant value, resulting in a lack of awareness and protest against caste-based injustices. He argues that this traditional society was **characterized by harmonious inequality**.

However, in **contemporary Indian society**, there is **disharmony** due to the conflict between the value of equality and the persistence of the caste system.

The increasing emphasis on equality alongside the continuation of the caste system has created tensions within society. Individuals in positions of power and wealth are now protesting against their low ritual hierarchy, which is a significant departure from the traditional view of a harmonious society. Beteille's analysis sheds light on these dynamics and highlights the complexities of caste-based inequalities in the present context.

Criticism:

While Beteille's study offers valuable insights, it has faced criticism regarding its limited applicability. The **perspective** he presents seems to be **more applicable to South Indian societies**, where lower castes have experienced comparatively higher social mobility than in other regions of India. In contrast, lower castes in North India often continue to face powerlessness and social disadvantages. In **feudalistic rural societies**, where economic power holds sway over various aspects of life, Marxist analysis or the perspective of economic determinism may hold greater relevance. The **dominance of caste in society is often determined by rituals**, indicating that the three dimensions of Indian society, namely caste, class, and power, cannot be studied in isolation from each other. Some critics might argue that Beteille's study **did not adequately address the intersectionality** of caste with other social identities such as gender, religion, or ethnicity

Despites its limitations Andre Beteille's study of Tanjore village highlights the complexity of social stratification and underscores the importance of nuanced analysis in understanding the evolving dynamics of power and privilege.

c) Do you think Media is the fourth pillar of democracy? (10 Marks)

Structure

- Media
- Democracy and Role of media
- Limitations
- Conclusion

Media

- Mass media is a variety of means by which information reaches large numbers of people through things like television, radio, Newspapers, magazines, movies and the Internet.

- Shri M. Venkaiya Naidu said that "the strength of democracy depends upon the strength of each pillar and the way pillars complement each other."

- He is also of the view that, "Media has emerged as the fourth pillar because of its pervasive presence and unmistakable influence in shaping public opinion.

- The existence of a free and objective media committed to lend voice to the voiceless is the cornerstone of a healthy democracy."

- There are four pillars of the democracy the **legislature**, **executive**, **judiciary** and **media**. Media is called the fourth pillar due to important role of media in shaping public opinion.

- Media is the 4th pillar of democracy and has considerable influence in policy making and deciding agenda while implementation.

- But with the growth of technology and liberation journalism, the influence of media became an important part of development agenda of the government. Media is considered as the backbone of a democracy. Media makes us aware of various social, political and economical activities happening around the world.

- According to functionalist perspective media act as agents of socialisation and enforcer of social norms and conflict theorists say that it helps to propagate dominant ideology and can create divisions in the society with respect to religion, gender and caste.

Democracy and role of media

Media has undoubtedly become more active over the years.

- Media is something that reminds politicians about their unfulfilled promises. Their excessive coverage during elections helps people, especially illiterates, while electing the right person to the power.

- Television and radio have made a significant achievement ineducating rural illiterate masses in making them aware of all the events in their language.

- Media also exposes loopholes in the democratic system, which ultimately helps government in filling those loopholes and making the system more accountable, responsive and citizen friendly. A democracy without media is like a vehicle without wheels.

- The media reminds the society of their democratic rights and the media helps in maintaining checks and balances.

- Media acts as a chain between the government and citizens of the country and plays a pivotal role in ensuring justice and the benefits of the government policies reaching the weaker section of the society.

- In order to propagate and disseminate different government policies and initiatives, the media is relevant. And in spreading awareness about *Swach Bharat* and *beti bachao beti padhao* etc., media played an important role.

- Access to information is essential for a democratic society because it ensures that citizen make responsible, informed choices rather than acting out of ignorance or misinformation and information also serves a checking function. It is well known that media overlaps other functional areas of democracy and governance. For example, support for media may yield results in governance activities, particularly those related to decentralization, anti-corruption, and citizen participation in the policy process.

- Conducting free and fair elections through a transparent process requires media as it gives the candidates equal access and reports the relevant issues in a timely, objective manner.

- The ultimate goal of media is to serve the **public interest**. The public interest is defined as representing plurality of voices both through greater number of outlets and through this a diversity of views and voices is reflected within one outlet. If media is to have any meaningful role in democracy and governance, it must be free and independent from the control of government.

Criticism

- There is a need to regulate and reform the functioning of Indian media. Their regulation does not mean interference in normal coverage but yes coverage in sensitive matters should be regulated like in the cases of national security, Foreign Relations etc.

- Also, independent and statutory bodies should be formulated to oversee the functioning of the Indian media like the business model, source of funds, relation to foreign entities, political leanings, corporate leaning etc.

- There is a need to change this non reliable activity. For that press must have a solid policy on establishing ethical standards, examination ethical values, and improving ethical practices for the harmonious improvement of developing age of the society worldwide.

- Paid news should be prohibited as unlawful trade or trade with an unlawful purpose, through legislation and, a regulator should be created and it must be a judicial authority.

- Feminist perspective says media misrepresent dominant ideology and helps to sustain stereotypes with respect to gender.

Conclusion

- In today's digitally advanced world when information dissemination is a task of seconds, the role and responsibility of Indian media becomes manifold as they in their capacity can destroy or mend the evolving fabric of our democracy.

- Media should be unshackled and unrestrained to ensure a representative democracy. In addition to that the media themselves have to introspect and analyse whether they are doing their job in accordance with a noble intention that underpin the media industry.

- Media is like a watchdog in a democracy that keeps government active. From being just an informer it has become an integral part of our daily lives. With the passage of time it has become a more mature and more responsible entity. The present media revolution has helped people in making informed decisions and has led to beginning of a new Era of democracy. Community participation is a goal that media should strive for in a country like India where it is considered as a fourth pillar of democracy.

(d) Write a note on the changing roles of middle-class women in India. (10 Marks)

Structure

- Introduction
- Changing Roles
- Role Conflict
- Conclusion

Sociologists use the term "role" (as do others outside of the field) to describe a set of expected behaviours and obligations a person has, based on his or her position in life and relative to others.

Within sociology, role theory was developed by American sociologist Talcott Parsons through his work on social systems, along with German sociologist Ralf Dahrendorf, and by Erving Goffman, with his numerous studies and theories focused on how social life resembles theatrical performance.

According to Dahrendorf (1958) "roles define the specific rights and obligations that are entailed in a social position".

The roles that women are performing or are ascribed to her as the member of a family are her 'traditional roles'.

Besides this traditional role, women's employment has made them acquire a new set of roles. These roles we may call as her 'achieved roles'.

Precisely it may be said that an employed woman has to perform two sets of roles i.e. her Traditional roles and her Achieved roles.

Changing Roles

Women's increased career aspiration and their empowerment are realised through the language of 'power within' that is 'throughputs' through which they participate in the public as actors of transformation.

- In the context of India, and as a determinant of women's change in status, it is important to consider first the role of higher education and then, associated with this, renewed opportunities for women's participation in paid employment.

- One positive effect of women's broader-level political mobilisation is an increased awareness of role women play in politics and a stronger voice in the political sphere.

- Women also engage in public demonstrations, ranging from protests against atrocities against women and price rises, to boycott of dangerous products and campaigns surrounding environmental issues.

- Major changes have also taken place in India over the last two decades in the sphere of work and employment in both organised and unorganised sectors, with gendered implications.

- Within the last one and a half decades, middle and upper class women's career chances in India have improved to a great extent in middle ranking management, the higher legislative and decision-making bodies and also in teaching.

But their traditional roles continue:

- Women's role as caregiver persists even as women's professional responsibilities mount. It even increased during pandemic when most of the women worked from home.

- Besides their entrepreneurial role in cities, Indian women contribute significantly to agricultural activities, handicrafts, village art and crafts.

Women are now regularly performing duties that are traditionally assigned to males. The income of one man is no longer enough in the modern expensive culture, so fluctuations in the economy have made it necessary for a woman to obtain a career, in order to provide the essential funds to support and maintain the family.

The changed roles leading to attainment of higher education, skills and ensuing opportunities are leading to:

- Women in India entering into all kind of professions like engineering, medicine, politics, teaching etc. They are joining universities and colleges in large numbers.

- Indian women have achieved reputation as active politicians, efficient administrators and good jurists.

- They have contributed to scientific research and they have also served in armed forces.

- They have proved their worth as Ministers, Members of Parliament, Members of Legislative Assembly and Political Organizers.

The issue of work-life balance has become a significant issue for Indian women, as in the West.

The issues related with lack of freedom of women still persist:

- The stereotypical roles of man being the 'breadwinner' and woman the 'nurturer' are perpetuated. In the upper and upper middle classes, certain changes are observable. There is 'superficial emancipation' as women are choosing clothes that are in tune with the latest in the world of fashion. Still marriage and motherhood are considered to be the most important goals and all decisions have to be in consonance with these.

- In the upper middle class, parents lay emphasis on their daughters excelling in their studies just as they would wish their sons to. However, emphasis is not laid on higher education as that is taken to be a hindrance in getting good matrimonial matches. A harmonious marital relationship is seen to be dependent on women occupying a sub-ordinate status to men.

- In the lower middle class, also, women appear to have limited choices in the sphere of education. Education is considered important in order to enable them to be better wives and mothers. Significantly, most women are gainfully employed but they are compelled to join the work force to meet the economic needs of the family. Women are essentially expected to remain within the domains of their households and cater to the needs of their families.

The social, economic and political trends underpinning Indian women's role and status have been following broadly similar trajectories to those of the West, actual transformations on the ground have assumed a culturally nuanced 'selectivity'.

ROLE CONFLICT Leading to Stress in the System and Individuals

- In general, role conflict is a situation where an individual cannot properly enact two (or more) roles at the same time without facing problems. The word "properly", in this context has two meanings.

- The first is that the expectations associated with the role are successfully achieved. The second is that the enactment of the role provides the role's incumbent with happiness and fulfilment.

- Role conflict between work and family: - a situation where the roles that a woman has at work cannot be properly enacted because of the roles she has at home; - a situation where the roles that a woman has at home cannot be properly enacted because of the roles she has at work.

- Traditional Values- The first obstacle that women meet is that traditional values continue to shape the division of labour at home and women are still expected to fulfil traditional roles within the private sector. However, even if roles are slowly changing, women remain in charge of most of the childcare and household responsibilities.

- The huge difference is that nowadays women work and those household activities can be considered as an exhausting "second shift" (Friedman, 2000). Therefore, the fact that women still have very intensive and time-consuming family roles while they also have roles at work to fulfil seems to be one cause of role conflict.

- Guilt- women feel guilty if they spend time on their own leisure, because they feel more responsible for the welfare of their family. Therefore, when a particular task either at work or home may be pleasurable, guilt will occur and consequently both family and work roles will suffer.

Conclusion

- Multiple roles, pressure from both work and family are just a few things that women have to juggle to do what they need to do to survive in this society. In the end, what comes their way is more advice, to 'find the right balance' between their roles to live a peaceful life. While some are lucky enough to find that balance, while others succumb to the pressure.

(e) Discuss the growth of religious sects in India. (10 Marks)

Structure

- Explain sects

- Reason for growth of sects in India

- Contemporary scenario

- Criticism

- Conclusion

Defining Sects

- **Stark and Bainbridge** Sects are formed as an offshoot of existing religion as a result of division or schism within that religion. Sects can be seen as a possible **response to relative deprivation.**

- **Ray Wallis** defined sects as deviant groups that see themselves as uniquely legitimate.

- **Ray Wallis** People seek salvation in the sense-of-community offered by sects. For example, in early 1916 the Black Muslim sect provided a possible solution to the problem of poverty and unemployment in broken family.

- Max Weber- Sects are most likely to form within groups which are marginal in society and this marginalization is justified through "theodicy of disprivilege" where theodicy means a religious explanation (When marginalized stand up against religious explanations justifying their marginalization)

Reasons for the growth of sects in India

The Sect takes birth in protest and rebellion. Its relation with the political authority may or may not be smooth. If rebellious, the Sect may be prosecuted.

There are various reasons behind their rise in India:

- **Culture**- In our culture, „gurus‟ have always been given position of „middlemen‟, the ones who connect us to God.

- **Modernity**- Due to the rapidly changing society and a fast-paced life, stress levels in everyone‟s lives has increased tremendously. In this rapidly changing modern society, these Godmen make promises of „stability‟

- **Illiteracy**- A large number of people in our country is illiterate. And Illiteracy adds to the ease of persuasion and high level of illiteracy adds to the number of followers these Godmen have.

- **Caste Inequality**- Castes that are not treated equally dive into the world of Sects where they are promised equality. So, one of the causes is resentment against the social institutions. Here, a sect is an expression of social justice.

- **Poverty**- The poor in our country join sects as they are promised "free lunches" which not just includes food, but also, education, health and medicines, and even sports facilities.

- **Political Patronage-** Owing to vote bank politics. Sects survive as there is no political interference by to keep their vote bank safe.

599

- **Technology**- Challenging mainstream religion is becoming easier because of information and communication technology.

- **Failure of State**- When the state fails to provide its people with the basic necessities namely food, education and health, that vacuum is filled by Sects.

- **Changing family structure**- The rapidly changing family structure causes unprecedented stress levels. And people seek solace in sects.

- **Media**- With the presence of Godmen on various TV channels, media has given sects a consumerist perspective.

Contemporary scenario in India

- Geoffrey Parringer wrote in in "World Religions": "The Hindu sects rise like small islands, giving structural relief to the vast ocean of Hinduism."

- The sect as a sociological ideal type is to be understood as embodiment and expression of rejection of some significant aspect of secular life. It represents a protest against compromise with society and its values and the institutional development of church itself as an aspect of this accommodation.

Examples

Examples of sects or sub-sects which are a religious denomination:

- Vaishnavism and Shaivism sects in Hinduism.

- Ramakrishna Math or Ramakrishna Mission.

- Shia, Hanafi and Chishti sects in Mohammedan law. – Ananda Marg.

Examples of sects or sub-sects which are not a religious denomination:

- Aurobindo Society.

- Followers of Ayyappa

In contemporary times Arya Samaj, Dera Sacha Sauda etc. are the examples of increasing religious organisations. These religious organisations have been considered by various scholars as a manifestation of religious revivalism in contemporary times. These types of organisations have survived for a long because of homogeneity in a class of people. Sects can be short lived as well.

Criticism

- Reinhold Niebuhr- Sects could be short lived or could convert into dominant or full-fledged religion depending upon the prevailing social condition.

- Its extreme teachings and rejection of the wider society no longer fit the social situation of its membership. If a large number of sects develop in response to major religions it may lead to conflict and religious intolerance.

- There have also been cases of religious violence that are related to sects.

Conclusion

- A sect encompasses not the whole but a part of a society. Attaining identity easily, it tends to provide a sense of greater self-esteem to its members and, thus, it derives its relevance. The greater the rebellion, the greater the criticism, the more is the sect"s self-esteem and inner unity. Persecution of a rebellious sect enhances its self-esteem and inner unity.

- Sects will exist as long as there are social classes with the pronounced consciousness of differences and likeness. They will disappear when the social homogeneity of our people shall extend not only to blood but to those subtler elements of likeness - thought, feeling, and volition, through community of interest and equality of opportunity.

EXTRA

Rise of Sects

- **Sects** tend to arise during a period of rapid social change. In this situation traditional norms are disrupted and traditional universe of meaning is undermined. A sect takes birth in protest and rebellion. Its relation with political authority may or may not be smooth. If rebellious, the sect may be prosecuted.

- **Weber** says that the masses look upon the gurus as living saviours, magical helpers in need and objects of worship, not as rational religious teachers and that even when the intellectual content of the religious teaching is communicated to the masses it is other worldly.

  o Political and intellectual factors bearing upon the origin of sects – State of economic development has influenced on the development of the religious sects. Sects originate also in times of sudden change in the exercise of political power. So, as long as political conditions remain static, disturbances are not likely to occur. The sudden increase of the exercise of political prerogative may be due to a desire for uniformity of belief, thought and action consequent upon a growing national spirit.

  o Sects originated generally in the lower caste and class which have been shut out from any part in socialising process.

While their origin is due to a sense of injustice, so far as they are organised they may represent an effort to provide an agency for accomplishing the field necessity of socialization. These classes are not represented in the state as it exists, consequently, they organise themselves so as to be able to deal as classes with the upper classes. E.g. – In India, a section of population has been disprivileged and hence a lower status has been sanctioned. So, there has been a sense of discontentment and people believed in sects which provided them sense of belongingness and integration with the society.

- Religious sects will arise only when religion is the dominant interest. When political interests pre-dominate, political parties will spring up. Or, if cultural interest is dominant, schools of thoughts are formed. Movements of Sikhism, Jainism and bhakti movements have benefited from generalised religious tolerance and have played a full part in Indian public life.

- Another element entering into the rise of religious sect is the eccentric man. Leaders have ever been indispensable to the formation of parties and sects. The leader gives expression to the failed sense of wrong, injustice, and oppression which is his fellows" field but have not yet expressed.

- Ratzenhofer points out that "the sect only arises when intellectually influential individuals attain to a more or less definite answer to religious questions and elaborate formulas of faith which are enacted through rituals. The sect is a means of social union and of political purpose." E.g. – Kabir.

Question 2.

(a) Analyse A.R. Desai's views on India's path of development. (20 Marks)

Structure:

- Brief introduction about A.R. Desai approach

- Stages of development

    1. Pre-colonial

    2. Colonial

    3. Post-colonial

- Criticism of Desai's approach

- Significance of Desai's approach

A.R. Desai was the pioneer Marxist in Indian sociological tradition who introduced Marxist approach with empirical field studies. Influenced by Marx, he applied the historical dialectical approach Desai looked into the macro changes in Indian society like capitalism, nationalism, emergence of new classes and changes in class structure, peasant movements etc.

In his work *State and Society in India* and *India's Path of Development: A Marxist Approach*, he looked into the development of India from a pre-capitalist industrial economy to a capitalist economy. He looked into the political and economic changes in Indian society through history based on the modes of production.

He looked into three stages in Indian society namely; Pre-colonial stage, Colonial stage and Post-colonial stage.

Pre-colonial Stage

- He theorised the Pre-colonial Stage in India as one of villages, where each village had a simple living and dependency over the agricultural land where production was done for direct consumption.

- Despite the differences of castes, the villages were self-sufficient. Lower castes were mainly engaged to in manufacturing commodities and the buyers were mainly upper castes who were also the owner of the fertile land.

- According to him pre-colonial India was a feudal system, as all the rulers till British were mainly interested in controlling political power and hardly any attempt to evict indigenous people from the land.

Colonial Stage

- Further in the Colonial Stage, the new Zamindari system was introduced because of the absentee landlords, big and small landlords, tenants, peasants, moneylenders etc. which intensified the exploitation in rural India.

- The colonial government introduced different centralised laws, modern education, railway, modern industry that brought in many socio-economic changes in the urban areas in Indian society.

- He noted that the new gratifications to find the government jobs in colonial India that were

to be loyal to the colonial government led to the emergence of the new middle class in India.

- Colonial government then, played a huge role in the development and sustenance of new polarisation of class structure both in urban and rural India.

Post-Colonial Stage

- In the Post-Colonial Stage Desai reflected on the newly independent India and its development planning and the welfare public policies.

- He noted that the policies like Green Revolution gave rise to petty bourgeois in rural India. Moreover, he argued rural cooperatives; Panchayati raj institutions have offered legitimacy to traditional dominant caste hegemony over modern institutions.

- He analysed that state emerged as a supporter of the capitalists and not as the saviour of the exploited class as portrayed in the welfare policies.

- For him, the development was the development of the propertied class in India.

- Desai anticipated that the people's movement would lead to the coming of socialist age where the class struggles would no longer be the challenge in India.

Criticisms of Desai's views on India's path of Development

- M.N. Srinivas critically looked into Desai's views on the breakdown of Naxalite movement and added that it happened in West Bengal when communist party was in power, questioning the glorification of socialism.

- S.C Dubey in his work *Community Development* pointed out how community development programmes and policies led to deeper structural changed in rural India.

- M.S. Gore in his work *Public Policies and Social Development* argued that different public policies and developmental programmes have differential results in different parts of India, which questions the empirical grounds of Desai's concluding remarks.

- Desai's sociological aim remained essentially ideological and political, centred on arguments inside the mainstream communist movement and, in particular, the question of how to achieve a capitalist or socialist revolution.

- His work has also been critiqued for lacking a theoretical framework for assessing and examining the junction of class and caste, as well as its relationships with gender, ethnicity, and language.

Significance of Desai's Approach

- Yogendra Singh noted Desai's sociological view point as the basis of modern Indian sociological thought.

- He brought in the Marxist perspective to study the emerging classes in India and their intersectionality with the existing caste structure. He analysed the role of state as playing a responsible factor in perpetuating and sustaining the ruling class in India's path of Development throughout the three states of pre-colonial, colonial and post-colonial.

(b) Examine sociological dynamics of Champaran Peasant Movement in colonial India. (20 marks)

Approach

- Briefly talk about Champaran Movement and participation of Gandhi.

- Mention the cause of the Champaran Movement.

- Briefly talk about the course of movement.

- Explain the sociological dynamics of Champaran Peasant Movement

- Provide limitations of the Champaran Peasant Movement.

- Conclude appropriately.

Solution

The Champaran Peasant Movement in colonial India, which **took place from 1917-18,** holds significant sociological dynamics. Led by **prominent leaders** such as **Mahatma Gandhi, Rajendra Prasad, Brijkishore Prasad, and Muzharul Haq,** the movement aimed to create awareness among peasants against the oppressive European planters and landlords.

Causes:

The causes of the movement included **increased land rent**, **restrictions on cultivation (peasants were obliged to grow indigo),** forced crop allocation, poor wages, and dire living conditions, all of which contributed to the subjugation and suffering of the Champaran peasantry.

Course of the Movement:

The course of events leading to the movement involved the engagement of the intelligentsia, discussions at conferences and congress sessions, and the recommendation for an inquiry committee to assess the plight of the peasants. In May 1917, Gandhi wrote a letter expressing his concern for the freedom of the peasants from landlords and the government, seeking to improve their relations. The movement faced severe oppression, with the British government employing brutal methods, including torture and violence, to suppress the peasants' resistance. However, despite the hardships endured, the Champaran Peasant Movement achieved significant outcomes including the enactment of the Champaran Agrarian Act that abolished the forcible cultivation of indigo on the land of farmers

Sociological dynamics of Champaran Peasant Movement:

1. **Power Dynamics and Exploitation:** The Champaran Peasant Movement sheds light on the power dynamics between the European planters, landlords, and the peasantry. The European planters and landlords held economic and political power, exploiting the peasants through exorbitant land rent, forced cultivation of indigo, and meager wages.

2. **Role of Intelligential:** The movement witnessed the participation of notable leaders such as Gandhi, Rajendra Prasad, Brijkishore Prasad, and Muzharul Haq. Their presence provided strength and direction to the movement, as they actively engaged with the peasants, studied their grievances, and advocated for their rights. The intelligentsia played a crucial role in leading and organizing the movement.

3. **Role of Non-violence and Satyagraha:** The Champaran Peasant Movement also exemplifies the sociological significance of non-violence and satyagraha as methods of resistance. Mahatma Gandhi introduced these principles during the movement, emphasizing the power of peaceful protest and civil disobedience. The adoption of non-violent strategies allowed the peasantry to challenge oppressive systems while maintaining moral high ground and garnering support from various sections of society.

4. **Nationalism:** The movement had broader implications in terms of the development of nationalism. It created awareness among the peasantry about their rights, fostering a sense of unity and solidarity. The movement served as a catalyst for political consciousness and mobilization, contributing to the larger national movement for independence from colonial rule.

5. **Religious and Caste solidarity:** The agitators were united in their opposition to the European planters irrespective of caste, creed and religion. Muslims took an oath of loyalty on the Quran; the Hindus did so before their idols, cows and under the sacred peepal trees.

Limitations:

Some scholars expressed reservations about considering the Champaran movement as a success. They argued that the movement failed to effectively address the exploitation and discrimination endured by the peasants. According to **Ramesh Chandra Dutt,** the settlements reached between the government and the peasants did not adequately address the exploitation by landlords, and the agitation led by Mahatma Gandhi in Champaran did not confront the root causes of poverty and suffering, such as excessive rents and overwhelming debts. It is noteworthy that **both Gandhi and Rajendra Prasad did not explicitly address the issues related to the oppressive zamindari system**.

Despite limitations the Champaran Satyagraha holds immense significance as it marked Mahatma Gandhi's first experiment with non-violent resistance in India and set a precedent for future movements. By mobilizing the peasantry and challenging oppressive systems, it laid the foundation for the larger non-violent struggle for independence from colonial rule.

(c) How do the recommendations of Swaminathan Commissions (2004-2006) ensure food and nutrition security for the Indian masses? (10 Marks)

Structure

- Introduction
- Recommendations of Swaminathan commission
- How they ensure food and nutrition security
- Conclusion.

Introduction

- **The National Commission on Farmers** was constituted in 2004, by the government of India to address agricultural distress and to turnIndian agriculture into a sustainable venture. The commission was formed under the chairmanship of Professor M.S. Swaminathan.

The Swaminathan Commission identified certain causes for farm distress. These are:

- Unfinished agenda in land reform
- Quantity and quality of water
- Technology fatigue
- Access, adequacy and timeliness of institutional credit
- Opportunities for assured and remunerative marketing
- Adverse meteorological factors aggravating these problems

The commission concluded that farmers needed to have **assured access and control over basic resources** including land, water, bio- resources, credit and insurance, technology and knowledge management, and markets.

Important Recommendations of Swaminathan commission

- **Land Reforms –** To distribute ceiling surplus and waste landsand to prevent diversion of prime agricultural land and forest for non-agricultural purposes. Grazing rights and to ensure seasonal access of forest to tribals and pastoralists, and access to common property resources. National land use advisoryservice should be used to link land use decisions with ecological, meteorological and marketing factors.

- **Irrigation –** increasing water supply through rainwater harvesting and making recharge of the aquifer mandatory."Million wells recharge" program specifically targeted at private wells should be launched and substantial increase in investment in the irrigation sector.

- **Productivity –** As per unit area productivity of Indian agriculture is much lower than other major crop producing countries. A national network of advanced soil testing laboratories with facilities for detection of micronutrient deficiencies was recommended.

- **Credit and Insurance –** expanding outreach of the formal credit system and reducing the rate of interest for crop loans with the government support, establishing an agriculture risk fund to provide relief to farmers in aftermath of successive natural calamities and to cover all crops by crop insurance with the village and not block as the unit for assessment.

- **Farmer's suicides –** State level farmers" commission withrepresentation of farmers for ensuring dynamic government response to farmers" problems. Low risk and low cost technologies to provide maximum income to farmers to cope with the shock of crop failures, price stabilization fund in placeto protect the farmers from price fluctuations. Village knowledge centers to serve as guidance centers on all aspects of agricultural and non-farm livelihoods. Public awareness campaigns to make people identify early signs of suicide behavior.

- **Agricultural competitiveness –** Promotion of commodity-based farmers" organizations such as small cotton farmers" estates. This is will combine decentralized production with centralized government services for leveraging institutionalsupport and facilitating direct farmer-consumer linkage. State Agriculture Produce Marketing Committee Acts [APMC Acts] should work for the development of domestic and international markets for local produce and move towards a Single Indian Market.

- **Employment** - Despite structural change in the workforce,agriculture still provides the bulk of employment in the rural areas of India. Creating productive employment opportunitiesand improving the quality of employment in several sectors such that real wages rise through improved productivity. The "net take home income" of farmers should be comparable to those of civil servants. Emphasizing on relatively more labour-intensive sectors. Encouraging non-farm employment opportunities by developing sectors and sub-sectors.

How does it Ensure food and nutrition security for the Indianmasses?

The report recommends to:

- Implement a universal public distribution system. The NCF pointed out that the total subsidy required for this would be one per cent of the Gross Domestic Product.

- Reorganise the delivery of nutrition support programmes on a life-cycle basis with the participation of Panchayats and local bodies.

- Eliminate micronutrient deficiency induced hidden hunger through an integrated food cum fortification approach.

- Promote the establishment of Community Food and Water Banks operated by Women Self-help Groups (SHG), based on the principle „Store Grain and Water everywhere'.

- Help small and marginal farmers to improve the productivity, quality and profitability of farm enterprises and organize a Rural Non-Farm Livelihood Initiative.

- Formulate a National Food Guarantee Act continuing the useful features of the Food for Work and Employment Guarantee programmes. By increasing demand for foodgrains as a result of increased consumption by the poor, the economic conditions essential for further agricultural progress can be created.

Shortcomings of the Report

- In one point the report complains lack of farm mechanisationin India and it is important for global competitiveness. But in another point it stress increase labour utilization to reduce unemployment. It is a major contradiction.

- Growing urbanisation and losses in agriculture make itlucrative for a farmer to sell his land for a non-agricultural purpose, bringing him windfall gains and thereby reducing the pressure on agriculture.

NPF proposes to put restrictions on the use of agricultural land for non-agricultural purposes.

- It advocates to set up a corporation for livestock feed and fodder. But such corporations have been set up by the centreas well as several state governments for various purposes and none has done its job successfully and none has a clean record vis-à-vis corruption. Then why set up another corporation? Instead there is a need to make rearing of farm animals more remunerative by removing restrictions and allowing free trade.

- NPF talks about food security in this section but does not talk about leakages in the present public distribution system. Without plugging the holes in the present system, how canany security be provided to poor people?

- Swaminathan Commission‟s report fails to balance the price gap between the increase in the MSP and the cost of feeding the Indian population, which is highly middle- and lower class.

- Loan waivers which were earlier viewed as extraordinarymeasures only to be adopted in cases of extreme emergency have now become a norm. While it provides only a temporary relief to the farmers, it has ensured political benefits to the ruling parties. Farm loan waivers are posing a bigger burdenon the government exchequer compared to what higher pay for farm produce will incur.

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> This is a link for a video which has previously been discussed. Ittalks about Swaminathan report but from GS perspective.
>
> https://youtu.be/cpH_bhYI3U8

Question 3.

(a) What do you understand by discrete castes and muddled hierarchies? Substantiate your answer with suitable illustrations. (20 Marks)

STRUCTURE

- Discrete caste and mudlled hierarchies.

- Why hierarchies are mudlled in discrete caste

- Counter angle.

Conclusion

- Discrete castes in simplest terms means separate castes. As per textual view, Caste system consists of main 4 castes - Brahmin, Kshatriya, Vaishya, shudra and untouchable (a varna) are believed to be out of varna system.

- From this textual perspective it is clear that castes are discrete or separate from each other (separation because of inter caste marriage, food hierarchy, occupation etc.). Indologists like G.S Ghurye puts forward this view.

- As per textual view discrete castes results in clear hierarchies, some believe hierarchies are horizontal in nature (functionalist perspective), while other hold a view that hierarchies are vertical in nature (conflict perspective)

- But as per contextual view or field studies - Hierarchies are present but they are in DISODER or say they are in muddled form. Hierarchies in caste system is not crystal clear. (Hence caste is dynamic system)

WHY HIERARCHIES ARE MUDDLED EVEN IN PRESENCE OF DISCRETE CASTES -

- Castes -> sub - castes -> gotras - This increasing division simply led to muddled hierarchies at different level.

  o As per M.S. Srinivas, there are 4 varnas and 1000s of caste groups present in India, so India is to be study from the perspective of caste rather than varna.

- Sanskritization - (concept given by M.N. Srinivas) and de Sanskritization (concept given by D.N Majumdar) - shows how hierarchies are changing since ancient times the whole process resulted in muddled hierarchies.

  o ex - Yadav become vanshi kashtriyas, chauhans become rajputs etc.

- Dominant castes' idea of M.N. Srinivas also highlight same thing. it shows how one caste (which possess land, strength, jobs in administration, urban source of income, western education etc) breaks the rigidity of varna system.

  o ex jats in haryana and jatts in Punjab.

- State's sponsorship - it results in social, political and economic upliftment of lower castes.it led to changes in local caste hierarchies.

  o ex - reservation in educational institutes and jobs, article 17, MGNREGA etc.

- Westernization and modernization (urban area specific)-it led to same way of life, irrespective of caste.

  o ex - Boys of every caste are generally wearing jeans in college.

Inter caste marriages are common (even encouraged by law) so all this is leading to mixed up hierarchies.

- Occupations (urban area specific) - Firstly there is huge difference between deemed occupation and actual occupation. (Textual view vs contextual view)

Nowadays many new occupations are out in the market like artists, cab drivers, sportsperson etc, it means occupational hierarchies are changing and it results in muddled hierarchies in Indian society.

- caste-tribe continuum - given by ghurye, it shows how tribals' (backward Hindus as described by ghurye) entry into caste system changed the hierarchies as well as whole structure of caste system.

- Dalit and tribal elites' concept - also provided a new hierarchical structure to caste system.
  - ex- politicians, businessmen (from backward communities) are not backward in hierarchy anymore.

- • Class - caste nexus - nowadays class become major source of stratification. class - caste nexus results in muddled hierarchies.

- ex -A person from upper class but from lower caste - will hold top position in hierarchy in urban situation but a same person might lose his top position in rural setting.

DISCRETE CASTES AND CLEAR HIERARCHICAL SYSTEM IS ALSO VISIBLE: -

- Textual view - As per textual view castes system and its hierarchical structure is crystal clear. (As shown by early Indologists)

- In ancient times or may be in rural setting - where occupation mobility is very low, chances are high for a clear hierarchical system.

- Bottom of hierarchies - There might be muddled hierarchies inside caste system but majority of untouchables (Dalits) are still living the life as marginalised. this end of hierarchies is least impacted from all the above written developments (Sanskritization, dominant caste, class-caste nexus etc)
  - ex - still involved in occupations like manual scavenging, collecting garbage etc.

CONCLUSION:

As described by M.N.Srinivas, caste system is not static rather it is a dynamic system that's why one need dynamic and multiple approaches to study caste system in proper manner.

(b) Discuss development induced displacement in the context of tribal uprising in India. Substantiate your answer with any one detailed illustration from India. (20 Marks)

Approach

- Define development induced displacement.

- Mention the factor responsible for development induced displacement.

- Briefly talk about the impact of development induced displacement on tribals.

- Discuss relationship between development induced displacement and tribal uprising.

- Give an example of the development induced displacement and tribal uprising.

- Conclude appropriately.

Solution

Development-induced displacement refers to the **forced displacement of communities due to development projects**. As sociologist **Walter Fernandes** has documented, no fewer than **40% of those displaced by development projects are tribals**, although they constitute only 8% of the population.

Factors:

Development-induced displacement can be caused by various factors such as **construction of dams, highways, industrial projects, urbanization, mining activities, and tourism development**. These projects often require large areas of land, which can lead to the displacement of people who rely on that land for their livelihoods. Additionally, government policies and land acquisition laws can also contribute to development-induced displacement.

Impact of Development-Induced Displacement:

Development-induced displacement significantly impacts tribal communities, leading to the conversion of self-cultivators into **landless laborers**, **loss of common property resources**, **disruption of social networks,** reduced access to basic services, and psychological distress. This further marginalizes and excludes tribal communities from mainstream development, exacerbating their socio-economic vulnerability.

Development-Induced Displacement and Tribal Uprisings:

Tribal uprisings in India often emerge as a result of the injustices and grievances caused by development-induced displacement. Displaced **tribal communities**, facing the loss of their ancestral lands and resources, **mobilize to protect their rights**, **demand fair compensation, and seek justice**. Uprisings may involve protests, demonstrations, blockades, and legal battles, aimed at highlighting the adverse impacts of displacement and advocating for the rights of tribal communities.

The Narmada Bachao Andolan (NBA) Movement:

The NBA movement, one of the most significant social movements in India, **protested against the Sardar Sarovar Dam project on the Narmada River**. The dam construction led to the displacement of thousands of tribal communities from Gujarat, Madhya Pradesh, and Maharashtra.

The NBA movement, **spearheaded by Medha Patkar**, fought for the rights of displaced tribal communities, demanding proper rehabilitation, just compensation, and recognition of their rights over their ancestral lands. The movement utilized **various strategies, including non-violent protests, hunger strikes, and legal battles,** to raise awareness about the adverse impacts of displacement and to challenge the government's approach to development.

Despite having adequate laws like Forest Rights Act 2006, Land Acquisition Act 2013, Panchayats (Extension to Scheduled Areas) Act 1996 for empowering and providing rights to tribals; issues related to land conflict, rehabilitation and resettlement still persist. For example: Protest of Dongria kondh tribes against Bauxite mining in Niyamgiri hills, Odisha.

Development-induced displacement poses significant challenges to tribal communities in India, leading to social unrest and uprisings. Efforts should be made to ensure that development initiatives are carried out with proper consultation, consent, and fair compensation for the affected communities, promoting sustainable and inclusive development.

(c) Illustrate the importance of 'Kanyadan' and 'Kulabadhu' in changing institutions of marriage and family. (10 Marks)

Answer:

Family, as defined by Murdock, is a **'social group characterised by common residence, economic co-operation, and reproduction**. It includes adults of both sexes, at least two of whom maintain a socially approved sexual relationship, and one or more children, own or adopted, of the sexually cohabiting adults.'

Marriage is considered as an institution that is universal and defines human society. It saves the society from being promiscuous and random. Its definition and importance as a practical and logical set up to function as a seed of family is undeniable and is considered absolute, but the challenge lies in realizing the relevance of marriage in the current setting of Hindu society and culture and its undisputed continuance.

Hindu marriage, with its rituals and ceremonies of the vedic age, was relevant in the social circumstances of those times. Girls were married off before attaining puberty, and hence the ritual gained its name Kanyadan. The responsibility of a girl was completely transferred to the family she was married into and as the couple used to have many children, there was moral, social and economic balance within the families.

Similarly, the concept of Kulabadhu, which means the bride of the lineage has undergone a change after the institution of marriage and family changed with the evolution of nuclear families which have diluted its concept. This concept has ascribed some roles that a woman has to perform in conformity to the culture she has been born into. She is entitled to bear the burden of family honor. This leads to-

- Dual burden- She has to perform household activities despite working outside.

- Pink collarisation- As she has to carry the family honour, she can work only in select few sectors where her mobility can be controlled.

- Endogamy

But in modern times there has been a fundamental change in the institution of family and marriage such as

1. Principle of Egalitarianism- Women is being treated as an object or resource which is being shifted to the husband and this concept is rejected by today's women who are equal to men in all aspects.

2. Emergence of Neolocal families from earlier Patrilocal families-

3. Self-selection of spouse and increasing advent of love marriages

4. Secularization of marriages-increasing number of court marriages rather than being solemnized by the priest.

5. Individualism and achievement-oriented outlook of women.

6. Sexual division of labour and gender stereotyping of roles have taken a hit- You can see women in army and men doing care work.

7. Increased awareness about the coparcenary rights in women.

All these factors have led to decreasing relevance of kanyadan and kulbadhu in modern industrial world.

Recently an IAS officer refused to perform the ritual of kanyadan on her marriage for which she had to face backlash from many sections of the society. But it also has started the struggle for a new beginning where the women have started to stand for the oppression which though not manifest is present at latent level. Women are also talking about the concept of putradaan. In today's world where both men and women are working shoulder to shoulder, these rituals though cannot be totally done away with but still need some amendment.

Question 4.

(a) How has the New Economic Policy (1991) affected the lifestyle and life changed in new middle class in India. (20 Marks)

Approach

- Explain in brief New Economic Policy of 1991.

- Discuss economic changes in the life of New Middle Class.

- Discuss social changes in the life of New Middle Class.

- Discuss cultural changes in the life of New Middle Class.

- Discuss the negative impact of New Economic Policies.

- Conclude appropriately.

Solution

New Economic Policy of 1991 refers to economic **liberalisation** or **relaxation in the import tariffs**, **deregulation of markets** or opening the markets for private and foreign players, and **reduction of taxes** to expand the economic wings of the country. The policy implemented significant economic reforms and liberalization measures in India, aiming to boost economic growth, attract foreign investment, and integrate the country into the global economy. This policy had far-reaching effects on various segments of society, including the emerging new middle class.

This new middle class, which **comprised of professionals, entrepreneurs, and white-collar workers**, experienced notable changes in their lifestyle and life patterns as a result of the policy.

Economic Changes:

The New Economic Policy brought about **increased job opportunities, industrial growth**, and globalization, which had a direct **impact on the income levels** and financial well-being of the new middle class. Sectors like information technology, finance, and services expanded, resulting in **higher salaries and improved career prospects**. The policy also led to the **growth of a consumer-driven economy**, reshaping consumption patterns and **encouraging discretionary spending** among the new middle class.

Social Changes:

The new middle class experienced significant social transformations due to the New Economic Policy. The rise of a **consumerist culture** driven by media, advertising, and global influences played a central role. Western lifestyles, fashion, and trends gained prominence, influencing social norms and values. Sociologist **Jeffrey C. Alexander** highlighted the new middle class's ability to engage in the **consumption of globally recognized iconic objects** as a distinctive characteristic.

Cultural Changes:

Cultural values and identities within the new middle class underwent shifts as a result of the New Economic Policy. **Dipankar Gupta** suggests that the policy reforms have brought about shifts in their lifestyles, leading to a **growing desire for material possessions and a redefinition of** social status. The new middle class embraced elements of Western culture, including food, entertainment, and social practices, while also maintaining the significance of traditional values for many individuals.

Challenges:

While the New Economic Policy brought prosperity and opportunities, it also gave rise to **income disparities, social stratification, and the dilution of traditional values.** The pressure to maintain a certain lifestyle strained social relationships and resulted in **work-life imbalance**. **Ashish Nandy** emphasized that the policy's emphasis on competitiveness and achievement within the middle class promoted a **culture of material success**, which sometimes overshadowed traditional values and collective identities.

Overall, the New Economic Policy had a multifaceted impact on the new middle class, reflecting the interplay of economic, social, and cultural factors in shaping their lives.

b) Write a critical narrative on the concerns of religious minorities in India. (20 Marks)

Approach

- Introduce by defining Minorities in general and in Indian context.
- Discuss the concerns faced by religious minorities in India.
- Provide some measures taken to deal with the issues.
- Conclude appropriately.

Solution

The Sub-Commission on the Prevention of Discrimination and Protection of Minorities described a minority group as one that is numerically inferior to the rest of the population and in a non-dominant position. The Indian Constitution lacks clear criteria to define minority status. In 1992, the National Commission for Minorities Act allowed the government to decide minority status, which included Muslims, Christians, Sikhs, Buddhists, Parsis, and Jains.

Concerns faced by Religious Minorities:

While the Constitution of India recognizes the importance of minority rights and upholds secularism, religious minorities continue to face numerous challenges and obstacles.

1. **Identification and Recognition:** The definition and recognition of religious minority communities in India remain ambiguous. The Constitution recognizes two types of minorities based on language and religion, but the statistical criterion often becomes the determining factor, overlooking the nuanced experiences and identities of these communities.

2. **Marginalization and Discrimination:** Religious minorities, especially the Muslim community, face perceived marginalization and exclusion. They lag behind a great deal in human development parameter. They also face challenges of stereotyping and ghettoization and lack of representation in power.

3. **Lack of Social reform:** The alleged "appeasement" of fundamentalist fringes within the Muslim community has resulted in lack of social reform. This has created legal barriers, such as Muslim divorced women being barred from seeking maintenance and restrictions on Muslim parents' ability to adopt orphaned children.

4. **Stereotyping and Stigmatization:** Markers of Muslim identity, such as beards, burqas, or hijabs, often attract suspicion and derision in public spaces due to the cultivation of the image of "Muslim fundamentalist" in common consciousness. This leads to social prejudices and challenges in religious minorities' day-to-day lives.

5. **Communal Violence and Insecurity:** Religious minorities, particularly Muslims, frequently experience recurring insecurity due to devastating episodes of mass communal violence. The perpetrators often enjoy impunity, creating a culture of fear among Muslims, who live with the tragic certainty that violence may recur. This has led to the formation of poorly serviced segregated ghettos, as Muslims seek safety in numbers and face barriers in finding housing in mixed settlements.

6. **Educational and Economic Disparities:** The Sachar Committee Report highlights the deficits and deprivation faced by the Muslim community in various aspects of development. Muslims have lower school enrollments and higher dropout rates, particularly among boys, which cannot be attributed solely to religious conservatism. Muslims also face challenges in the employment market due to the decline of traditional occupations and limited

representation in sectors undergoing economic liberalization.

7. **Concerns of Other Religious Minorities:** While concerns may vary across different religious minority communities such as -

   a. **Christians:** Religious conversions have assumed a very sensitive form in India and missionaries are often alleged of forced conversions and are subjected to attack. Despite discrimination against the Dalit Christians, they do not have provision for reservation like the Buddhist or Sikh Dalits.

   b. **Sikhs:** The sex ratio among Sikhs is poor despite relatively high affluence of the community. The Khalistan movement has also led to tension in the community and increased the suspicion between the state and the community.

   c. **Parsis:** They are the most affluent minority community. However, the 2011 census found that the population of Parsis have declined by 18% to 57,264 in a decade, virtually reducing them to the status of urban tribes.

Jagganath Pathy has identified f**our dimensions of problems related to religious minorities**, which include subordination in terms of physical and economic power; deprivation in terms of material resources, employment, and education; inferiority where the majority culture is celebrated; and distinctiveness which is often visibly apparent.

Measures taken by State:

The state has taken several measures to deal with the problems of religious minorities in India, some of which include:

1. The Indian Constitution recognizes the right of religious and linguistic minorities to establish and administer educational institutions of their choice.

2. The National Commission for Minorities Act was enacted in 1992 to safeguard the interests of minorities and to empower them to promote their educational, social, and economic development.

3. Various schemes have been introduced to promote the welfare of minorities, such as the Prime Minister's 15-Point Programme for the Welfare of Minorities and the Multi-Sectoral Development Programme.

4. The government has also provided financial assistance to minority students for education through various scholarships and schemes.

5. Special courts have been set up to handle cases related to communal violence and other crimes against minorities.

6. The government has launched campaigns to promote communal harmony and national integration.

7. The government has also taken steps to protect the cultural heritage of minorities, such as by preserving and restoring their religious and historical monuments.

To sum-up, the problems faced by religious minorities in India are complex and multifaceted. While some measures have been taken by the state to address these issues, there is still much work to be done to ensure the protection and equal treatment of all citizens regardless of their religion. It is important for the government and society as a whole to work towards fostering a culture of inclusion and respect for diversity to create a truly harmonious and equitable society.

(c) Discuss the issues relating to the entitlement of transgender in Indian society. (10 Marks)

Approach

- Introduce with the paradox of equal rights in constitution versus issue of transgender entitlement in Indian society.

- Briefly give historical context of discrimination faced by transgender.

- Discuss the issues relating to the entitlement of transgender.

- Provide some measures taken by State to deal with the issues.

- Conclude appropriately.

Solution

India is widely recognized for its celebration of diversity, encompassing various cultures, creeds, and religions. However, **despite the country's legal framework treating all genders respectfully**, there remains a **deep-rooted taboo surrounding transgender individuals**. In Indian society, where gender plays a significant role in judgment, the entitlement of transgender individuals is far from secure, impeding their ability to live in peace and harmony.

Historical Context:

Transgender communities, such as **hijras, jogtas, jogappas, Sakhis, and Aradhis**, have **existed in India for centuries**. Unfortunately, these communities **face severe discrimination and sexual harassment** throughout the country on a daily basis. Despite their historical presence, dating back nearly 4,000 years, transgender individuals were adversely affected during British colonial rule. The **passage of the Criminal Tribes Act** in **1871 labeled them as criminals**, causing a shift in societal perception. Although the law was repealed in 1949, discrimination against transgender communities persisted.

Issues relating to the entitlement of transgender

Discrimination in Education and Workplace:

The majority of transgender individuals in India face discrimination in the educational system and the workplace. According to the **2011 censu**s, the transgender population was approximately 490,000, with only **46% being literate**—a significantly lower rate compared to the general population's literacy rate of 74%. **Despite being classified as a "disadvantaged group" under the Right to Education Act**, transgender individuals still struggle to access educational opportunities. This lack of education further hinders their ability to secure meaningful employment. Even those who manage to pursue education face discrimination and a lack of respect in the workplace.

Social Exclusion and Homelessness:

Transgender communities often experience social exclusion due to their limited educational and employment opportunities. Society views them as belonging to a lower class, leading to their marginalization. Consequently, transgender individuals suffer a blow to their self-esteem and self-confidence, often being **forced into undesirable jobs.**

Furthermore, many are disowned by their families or flee abusive relationships, resulting in homelessness and a **lack of a safe and secure living environment.**

Transphobia and Psychological Stress:

In comparison to heterosexual individuals, transgender individuals in India face a higher degree of harassment, discrimination, and intolerance from society. Due to **moral, religious, and societal beliefs, some individuals exhibit transphobia,** which manifests as attacks, negativity, and workplace harassment. Consequently, the transgender community experiences significant mental health-related issues, including feelings of loneliness, anxiety, and insecurity, primarily due to societal attitudes.

Right to Health:

Transgender individuals in India also face challenges in accessing adequate healthcare, which is a fundamental right. Many healthcare providers lack knowledge and understanding of transgender-specific healthcare needs, resulting in inadequate and often discriminatory treatment. This includes barriers to gender-affirming treatments, hormone therapy, and access to appropriate mental healthcare.

Lack of Legal Protection and Hate Crimes:

Transgender individuals in India do not possess the same level of legal protection as other communities. Consequently, they become easy targets for crimes they did not commit. Hate crimes and violence are unfortunately prevalent, with many transgender individuals falling victim to such acts. Additionally, many **police departments display insensitivity towards transgender complaints**, further exacerbating their vulnerability and reinforcing societal inefficiencies.

Recognition of Marriage:

In India, the legal framework surrounding transgender rights and marriage is complex. **Prior to 2014, transgender individuals did not have the legal recognition of their gender identity**, which posed significant barriers to marriage. The recognition of transgender persons' rights as affirmed by the Supreme Court of India in the **NALSA judgment in 2014 marked a significant step forward**. The court recognized transgender individuals as a third gender and affirmed their rights to self-identification. **Despite this** recognition, there are **still hurdles for transgender individuals seeking to marry**.

Efforts for Protection and Equality:

India has made some strides in protecting the rights of transgender individuals through the T**ransgender Persons (Protection of Rights) Act**. This act aims to prevent discrimination in healthcare, education, and employment. The Ministry of Social Justice and Empowerment has launched the **National Portal for Transgender Persons** that will help transgenders in digitally applying for a certificate and identity card from anywhere in the country. It has also launched **Garima Greh, a shelter home** for transgender persons.

The transgender community in India faces a multitude of challenges daily. While the laws offer some level of protection, it is the responsibility of every citizen to treat transgender equally and give them equal respect as any other gender.

Section B

Question 5. Write short answers, with a sociological perspective of the following questions in about 150 words each.

(a) Elaborate the concept of constitutional morality as given by B. R. Ambedkar. (10 Marks)

Structure

- Explain constitutional morality
- Evolution of Constitutional morality
- B.R. Ambedkar''s concept on Constitutional morality
- Conclusion

Constitutional morality

- The doctrine of constitutional morality means **adherence to noble principles enshrined in a constitution**, principle interpretation of the constitution in line with the ethos of constitutional democracy.

- It may also be defined as **adherence to core values of principles and philosophy of constitutional democracy** that extended to create egalitarian moral based society based on social, economic and political justice.

- It specifies norms for institution to survive and a behavioral expectation that will merely not just be the text but the soul and spirit of the constitution. It means **practical percolation of constitutional values in governance** and citizen entitlement requires a sensitive state apparatus.

- The doctrine of constitutional morality is a concept which **commands and empowers the judicial minds to interpret the constitution and its provisions** in a moral way, subject to the constitution and not to the public morality, in the recent development we get to see this from our judiciary.

The essence of constitutionalism which provides as rigid feature and serves as a moral compass in the interpretation and implementation of the constitution is the doctrine of constitutional morality.

Some of its elements are Rule of Law, Individual liberty, Right to Equality, Freedom of choice expression, Preamble, social justice, Due process of law.

Emergence

The doctrine is not new but in Indian context it is now evoked in many judgements recently. The concept of constitutional morality was first propounded by the **British Classicist named George** Grote in the 19th century in his book "**A History of Greece**." In Grote''s formulation, constitutional morality meant:

- That all citizens would respect and adhere to the constitution.
- No one would disobey authorities acting under the constitution.
- All citizens would have the unrestrained freedom to criticize public officials acting in the discharge of their constitutional duties.
- All Public officials would have to act within the confines of theconstitution.
- All the contenders for political power would respect the constitution and know that their rivals also respect the same.

B.R. Ambedkar's concept on Constitutional morality

- In Indian context, first the word *Constitutional Morality* was propounded by **Dr. B.R. Ambedkar** on 4 November 1948 in parliamentary debate to inculcate the morality in the constitution with its great importance and effectiveness. While addressing he quoted **Grote's** words that constitutional morality was not a "natural sentiment" and said that Indians "Have yet to learn it".

- According to **Ambedkar**, constitutional morality was not to be used by courts to invalidate legislation or government action. He simply used Grote's idea as a persuasive or rhetorical device to justify why seemingly mundane details about the administration of the government had been in Constitution of India.

- In **Ambedkar's** view, constitutional morality means

- *an effective coordination between conflicting interest of different people and the administrative cooperation to solve those issues or conflicts amicably or in friendly way as far as possible.*

- The doctrine defines the nature of relationship between the State, the people as well as political actors wherein every stakeholder is committed to Constitutionalism in public life. In fact, constitutional morality translates to greater obligation on the part of State authorities to conduct themselves in accordance with the Constitution, instead of behaving like feudal overlords.

- **Pratap Bhanu Mehta writes** For Ambedkar, without fraternity, "equality and liberty would be no deeper than coats of paint. " Nowhere does Ambedkar make the argument that the Constitution is about distribution of power among different castes. Caste embodies a principle of social separation, and is, to use his phrase, "anti-national". It ensures that the relationship between groups is perpetually competitive. A constitutional morality, by contrast, requires both these features **– abstraction and agreement or cooperation**. It requires the presumption that we are equal. However, that equality is possible only when for constitutional purposes our caste identities do not matter. Constitutional morality requires the sense that despite all differences we are part of a common deliberative enterprise.

Conclusion

- Dynamism of constitutional morality has to be understood in proper perspective. It expects the constitutional authorities to behave in accordance with constitution, similarly if there is any kind of practice which is not in conformity then holistic application of doctrine can be used, not in a narrower manner and it does not mean that every public policy is decided on the ground of this doctrine. It is absolutely within the constitutional paradigm, it's not an uncharted plan.

- The Constitution which embodies the will of the people is not the end in itself, rather a means to achieve justice - social, economic and political as has been envisaged in the Preamble.

- **Pratap Bhanu Mehta says** the Constitution was made possible by a constitutional morality that was liberal at its core. Not liberal in the eviscerated ideological sense, but in the deeper virtues from which it sprang: an ability to combine individuality with mutual regard, intellectualism with a democratic sensibility, conviction with a sense of fallibility, deliberation with decision, ambition with a commitment to institutions, and hope for a future with due regard for the past and present.

(b) Construct a sociological narrative on the increasing trend of child abuse in India. (10 Marks)

Approach

- Introduce by mentioning various forms of child abuse prevalent in India.

- Discuss various factors that leads to child abuse.

- Discuss the impact of child abuse.

- Briefly mention efforts taken by State to deal with the issue.

- Conclude appropriately.

Solution

Child abuse poses a significant and increasing issue in India. It manifests in various forms, such as physical abuse, sexual abuse, online abuse, emotional abuse, neglect, child marriage, child labor, and child trafficking. It is worth noting that girls are particularly vulnerable to experiencing these forms of abuse.

There are many factors which makes child abuse so prevalent in India. Some of them are as below:

Societal Context:

- **Poverty**: Children from impoverished families may be forced into child labor, subjected to neglect or exploitation due to their family's financial struggles.

- **Gender Inequality:** Girls in some parts of India may face higher rates of child marriage, dowry-related abuse, or restrictions on education and opportunities compared to boys.

- **Caste Discrimination:** Children from marginalized castes may experience abuse or discrimination due to deeply entrenched social hierarchies and prejudices.

Structural Factors:

- **Limited Resources:** Child welfare agencies in certain regions of India may lack sufficient funding and staff to effectively respond to and prevent child abuse cases.

- **Systemic Issues:** Inadequate coordination between institutions, such as schools, police, and child protection services, can hinder timely intervention and support for abused children.

Socioeconomic Factors:

- **High Unemployment:** Families grappling with unemployment and financial stress may exhibit increased tension, which can contribute to higher instances of child abuse.

- **Lack of Education:** Limited access to education in certain communities can perpetuate cycles of ignorance and illiteracy, making it harder to address child abuse effectively.

- **Income Inequality:** Economic disparities can create vulnerable conditions for children, as they may lack access to proper healthcare, nutrition, and education.

Cultural Factors:

- **Gender Roles:** Traditional gender roles and norms may result in unequal treatment of children based on their gender, with girls facing higher risks of abuse or discrimination.

- **Harmful Cultural Beliefs:** Certain cultural beliefs or practices, such as corporal punishment or accepting child labor as a norm, can contribute to the perpetuation of child abuse.

Other Factors:

- **Family Dysfunction:** Dysfunctional family dynamics, such as substance abuse, domestic violence, or parental mental health issues, can create an environment where children are at a higher risk of abuse.

- **Access to Technology and Online Abuse**: The increasing use of technology and social media exposes children to the risk of online abuse, such as cyberbullying, online grooming, or dissemination of explicit content.

- **Substance Abuse:** Substance abuse within families can contribute to neglect, as parents may prioritize their addiction over the well-being of their children, leading to a higher risk of abuse.

Impact of child abuse:

Child abuse has severe consequences for individuals, families, and society. It causes **physical** and **psychological trauma**, **hindering children's well-being and development.** Abuse can be passed down through generations, perpetuating the cycle. Child abuse also imposes **social and economic costs,** including increased **healthcare expenses** and strain on social services.

Measures taken:

The Indian government has taken several measures to prevent child abuse and protect children's rights. These include enacting laws like the **POCSO Act**, establishing child helpline services, creating the **National Commission for Protection of Child Rights (NCPCR)**, implementing the **Integrated Child Protection Scheme (ICPS)**, conducting awareness campaigns, integrating child protection programs in schools, etc. These efforts aim to create a safe environment for children, raise awareness about child rights, and provide support and rehabilitation for affected children.

Tackling child abuse requires a comprehensive approach that considers legal, structural, socioeconomic, and cultural factors. Collaboration, and efforts to bring about social change are necessary to address the increasing trend of child abuse and ensure the safety and well-being of children in Indian society.

(c) Explain the dynamics of neo-farmers' movement in contemporary India. (10 Marks)

Structure –

- Explain the neo farmers movements.

- Dynamics of these movements.

- Conclusion.

Introduction.

According to **AR Desai**, movements prior to independence were predominantly peasant movements and in post-independence era they could be termed as farmers movement.

While peasants movements were limited to seeking basic minimum livelihood, farmers movement demanded much more.

Shift from peasant movements to farmer movements also marks shift to capitalist mode of production.

Background of Farmers Movements

In the present society, euphoria of independence and optimism with welfare state has died down and piecemeal reforms in agriculture sector including unsatisfactory land reforms and unequal benefit distribution within the farmer community in green revolution created discontent.

This discontent found its earliest expressions in form of naxal movements and other similar movements like peoples war group in Andhra.

All these movements found support from the middle class inteligentsia and few political cadres who sympathised with the Peasants due to lack of political initiative in dealing with agrarian distress.

However, the movements often turn violent and people resorted to guerrilla attacks, parallel courts, burning of records etc. Reactive measures in form of schemes like TRYSEM, IRDP were launched by government.

These violent movements though unsuccessful were instrumental in changing governments stance towards development in the region.

Apart from these peasants movements, there were also many farmers movements which fall under the category of new farmers movement. They were driven by their self interest and wanted to extract maximum benefit.

There was also another stream of movement led by middle-class intelligentsia and spirited social workers. Narmada Bachao Andolan led by **Medha Patk**ar is one of the most important examples of such movements.

Dynamics of Contemporary Farmers Movements

Careful consideration of the issues, concerns, values and modes of action of the farmers' movement often has led many scholars to characterise it as a new social movement.

- In globalised and capital mode of production interest of farmers and peasants are often at crossroad as often capital list farmers have peasants and labourers in subordinate and exploitative relationship.

- Further, rising income divide among them has created larger class divide.

- **Dhanagare** considers neo farmer movements as class movements and the sensually a capitalist movement.

- **Paul Brass** on the other hand put them into category of new social movements that are charged against state and addresses other issues including gender and environmental issues.

- **Gail Omvedt** sees them as a reaction to the state market collusion exploitation and includes all types of farmers and not just effluent farmers.

- Farmers in many states are protesting against **three recent legislations** passed by the Parliament. The controversy revolves around:

  1. Farmers' Produce Trade and Commerce (Promotion and Facilitation) Bill, 2020′

  2. Farmers (Empowerment and Protection) Agreement of Price Assurance and Farm Services Bill, 2020′ and

  3. Essential Commodities (Amendment) Bill 2020.

- The farmer unions believe that the laws will open the sale and marketing of agricultural products outside the notified Agricultural Produce Market Committee (APMC) mandis for farmers and the laws will allow inter-state trade and encourage hike electronic trading of agricultural produce.

- The new laws prevent the state governments from collecting a market fee, cess, or levy for trade outside the APMC markets; this has led the farmers to believe the laws will "gradually lead to the deterioration and ultimately end the mandi system" thus "leaving farmers at the mercy of corporates".

- Further, the farmers believe that the laws will end their existing relationship with agricultural small-scale businessmen (commission agents who act as middlemen by providing financial loans, ensuring timely procurement, and promising adequate prices for their crop).

- Additionally, protesting farmers believe dismantling the APMC mandis will encourage abolishing the purchase of their crops at the Minimum Support Price (MSP).

Conclusion

Success of Green Revolution made agriculture a commercial profitable activity for a section of rich farmers. They had their own agendas to retain agriculture as a profitable activities so they had specific demands and want concessions from state.

They were mainly from dominant caste and had their own self-interest like-rise in MSP, free electricity, water, subsidised fertilisers and so on. While earlier farmers movements were led by Communist leadership, they now formed their own organisation like Bharti Kisan union led by Mahendra Singh Tikait in northern India, Shetkari Sanghatan Led by Sharad Joshi group in Maharashtra etc. Leadership was provided from within and often membership was from the dominant caste like Jats of Haryana and Yadavs of western UP.

Apart from physical mobilisation, these organisation and associations act as pressure groups. Rising cases of pan India farm loan waiver along with the demand for higher MSP's or a result of demand by these organisation. Thus, Neo farmer movements have expanded their scope by being inclusive of farmers demands on both local and global issues with the main focus on mobilisation and class stratification.

(d) Assess the role of the State in promoting education of girl child. (10 Marks)

Approach

- Introduce by mentioning significance of education.

- Discuss issues with education of girl child in India.

- Discuss the role of **the State in promoting education of girl child**

- Mention the impact and the challenges faced.

- Conclude appropriately.

Solution

Education is crucial for economic opportunities, social mobility, health, and sustainable development. It empowers individuals, improves job prospects, breaks social barriers, promotes well-being, and addresses societal challenges. In summary, **education is essential for personal, societal, and economic progress**. However, education of girl child has always been a point of discussion in India.

Issues with education of girl child:

The average female literacy rate throughout the world is 79.9%, while for men it is 89.2%. India lingers behind at **62.3% for women as compared to 80% for men**. Many girls in India are **married at a young age** and **drop out of school** after they complete their primary education due to societal pressures or **early pregnancies**. **Child labor** and **lack of feminine hygiene products** keep girls from coming to school, and contribute to the literacy rates and continuous lack of education. As girls remain uneducated, it is more difficult to enter the workforce, and consequently women find themselves in difficult financial situations. As mothers in India remain uneducated, they negatively impact the education of their children thus the **educational disparities become a cyclical, intergenerational issue**.

Sate's Role:

To deal with such issues State's role become paramount. The role of State in promoting girls' education can be seen as below:

1. **Legislative Framework:** The Indian state has implemented several laws and policies to promote girls' education. **The Right to Education Act (2009)** ensures free and compulsory education for all children, including girls. Additionally, the **Beti Bachao, Beti Padhao** (Save the Girl Child, Educate the Girl Child) campaign aims to address gender bias, promote the value of the girl child, and improve access to education for girls.

2. **Access to Education:** Efforts have been made to improve access to education for girls. The Indian state has focused on establishing schools in remote areas, providing transportation facilities, and constructing girls' hostels to ensure their safety and convenience. Schemes like the **Kasturba Gandhi Balika Vidyalaya (KGBV)** aim to empower girls from marginalized communities by providing them with quality education. Similarly, the **Sarva Shiksha Abhiyan (SSA)** and the **Samagra Shiksha Abhiyan (SSA)** focus on ensuring inclusive education, including for girls.

3. **Retention:** To enhance girls' retention in schools, various measures have been taken. Scholarships, such as the **National Scheme of Incentive to Girls for Secondary Education**,

provide financial assistance to encourage girls to complete their education.

Additionally, **mid-day meal programs**, s**anitary napkin distribution**, and awareness campaigns on menstrual hygiene help in reducing dropout rates among girls.

4. **Quality of Education**: **Teacher training programs**, curriculum reforms to address gender bias, and **promoting girls' participation** in science, technology, engineering, and mathematics **(STEM) fields** through initiatives like **Atal Innovation Mission** contribute to the quality of education for girls.

5. **Social and Cultural Factors:** The Indian state plays a crucial role in challenging social and cultural norms that hinder girls' education. Through **awareness campaigns, community mobilization,** and targeted interventions, it aims to eradicate practices such as early marriage, child labor, gender stereotypes, and discrimination based on social and cultural norms. Programs like the **Saakshar Bharat Mission** focus on women's literacy and adult education, enabling mothers to support their daughters' education.

Impact:

The Indian state's efforts, including the implementation of specific schemes, have yielded significant results. Scholarships and financial incentives have motivated girls to continue their education. The Beti Bachao, Beti Padhao campaign has raised awareness about the importance of girls' education.

Challenges:

However, challenges persist, including **regional disparities**, inadequate infrastructure, **social barriers**, and **economic constraints**.

Sustained efforts are required to address remaining challenges, ensure equal access, retention, and quality education for all girls in India. Collaboration between the government, civil society organizations, communities, and individuals is essential to create an enabling environment where every girl can realize her right to education and fulfill her potential.

(e) Elaborate the 'Me Too' Movement and its impact in India. (10 Marks)

Approach

- Introduce by giving some background on Me Too movement.
- Briefly discuss how it panned out in India.
- Discuss the impact of the movement on Indian Society.
- Briefly mention some criticism of the movement
- Conclude appropriately.

Solution

The "Me Too" movement is a **social campaign against sexual abuse and harassment**. It **started in 2006 when activist Tarana Burke used the phrase on social media**. The purpose is to empower survivors by showing the widespread nature of the problem and creating solidarity

In India, the #MeToo movement gained traction when individuals began sharing their experiences of sexual harassment and abuse. It brought to light numerous **stories involving powerful figures** in the country. The movement spread rapidly on social media, raising awareness about the prevalent issue of sexual harassment, commonly known as "eve-teasing. Survivors began sharing their personal experiences of harassment and assault using **hashtags such as #MeToo and #TimesUp on platforms like Twitter and Facebook**. These testimonies, often accompanied by powerful narratives, had a profound impact on raising awareness and highlighting the magnitude of the issue.

Impact in India:

The Me-Too movement had major impact on Indian society and it can be seen in the following ways:

1. **Open discussion on sexual harassment:** The movement encouraged people to talk openly about sexual harassment and assault, which made others feel empowered to share their own experiences. This created a supportive community that encouraged victims to seek justice.

2. **Challenging victim-blaming culture:** The movement challenged the idea that victims are to blame for what happened to them. Instead, it focused on holding the perpetrators accountable. It also drew attention to the unequal power dynamics and gender inequality present in different areas of society.

3. **Including different voices:** The "Me Too" movement in India recognized that sexual harassment affects people from different backgrounds. It highlighted that it can happen to anyone, regardless of their gender, caste, class, or religion. It gave a platform for marginalized individuals to share their stories and be heard.

4. **Questioning power structures:** The movement questioned the traditional power structures that favor men. It made us rethink societal norms and unequal power dynamics that contribute to gender-based oppression. It showed that sexual harassment is not just individual incidents but a result of wider gender inequality.

5. **Challenging toxic masculinity:** The "Me Too" movement sparked conversations about masculinity and challenged harmful ideas about what it means to be a man. It encouraged men to reflect on their behavior and roles in promoting gender equality and respect.

6. **Support and solidarity among women:** The movement created a sense of support and solidarity among women. Survivors realized they were not alone and found strength in sharing their stories. This support helped more women come forward, seek justice, and support one another.

7. **Media attention:** The "Me Too" movement had a big impact on media coverage and public discussions about sexual harassment. It showed how widespread the issue is and pushed the media to prioritize stories of survivors. These discussions helped educate the public and challenge societal attitudes.

8. **Changing socialization and education:** The movement emphasized the need to change how we raise and educate children to address the root causes of sexual harassment. It highlighted the importance of teaching consent, healthy relationships, and gender equality from an early age.

9. **Addressing toxic workplace culture:** The movement sparked conversations about workplace culture and the need for accountability. It led organizations to review their policies and practices for addressing sexual harassment. Employers became more proactive in creating safe and respectful work environments.

10. **Community involvement:** The movement saw grassroots activism and community engagement. People came together to support survivors and push for change. This showed the importance of communities working together to address social issues and promote gender justice.

11. **Legal and policy changes:** The "Me Too" movement influenced legal and policy reforms. It played a role in strengthening laws against sexual harassment, such as the 2013 Act on Workplace Harassment of Women. Organizations were encouraged to implement policies to address harassment and protect employees.

12. **Long-lasting cultural change:** From a sociological perspective, the "Me Too" movement has the potential to bring about long-term cultural change. By challenging deep-rooted norms and power structures, it paves the way for a more equitable and respectful society for everyone.

However, the **#MeToo movement has also been criticized** for reasons such as a **lack of due process**, the potential for **false accusations**, over reliance on social media trials, inadequate attention to diverse experiences such as those from marginalised sections of society, **limited impact on legal reforms**, and the **need for better support mechanisms** for survivors. These criticisms reflect the complex nature of the movement and the challenges it faces in achieving its goals.

Despite these challenges, the movement has laid the groundwork for long-lasting cultural change. It still continues to evolve and continues to play a crucial role in raising awareness, promoting accountability, and striving for a more equitable and respectful society.

Question 6.

(a) How do you relate the growth of development of metropolis and its impact on the mental and social life of people in India. (20 Marks)

Approach

- Introduce with significance of development of metropolis in India.

- Discuss various factors that leads to growth of metropolises in India.

- Discuss the impact of growth of development of metropolis on mental well-being.

- Discuss the impact of growth of development of metropolis on social life.

- Conclude with some actionable solution.

Solution

Cities are called the engines of growth as they **contribute significantly to the GDP** of developing country like India. The rapid growth of cities in India has had a big impact on people's lives. As more and more people move to urban areas and industries flourish, it's important to understand how this affects people's mental and social well-being.

Growth of metropolises in India:

Cities in India are growing rapidly for different reasons. When people move to cities, it brings lots of people, resources, and opportunities together, which changes how society works. People also move from rural areas to cities for better jobs and living conditions, which affects how communities and relationship's function. Industries developing in cities also contribute to their growth, as businesses are drawn to these economic centers and the city's physical infrastructure changes. Cities like Mumbai, Delhi, and Bangalore are seeing a big increase in population and improvements in infrastructure.

Impact on mental well-being:

The growth of metropolises in India has a significant impact on the mental well-being of individuals. Such as

1. **Increased stress and pressure:** The rapid growth of metropolises often leads to a fast-paced and demanding lifestyle, causing individuals to experience higher levels of stress, anxiety, and pressure.

2. **Feelings of isolation and loneliness:** The impersonal nature of city living and the disruption of social networks due to migration can result in feelings of isolation and loneliness, which can adversely affect mental well-being.

3. **Disconnection from support systems:** Moving from rural areas to cities can separate individuals from their established social support systems and kinship ties, leading to a lack of social support and a sense of disconnection.

4. **Higher risk of mental health disorders:** The combination of urban stressors, social isolation, and environmental factors can increase the risk of mental health disorders and psychological distress among the urban population.

5. **High suicide rates:** According to **Durkheim's theory**, when individuals experience a **lack of social integration and regulation**, they are more prone to feelings of despair and detachment, which can **ultimately lead to higher suicide rates**.

The growth of metropolises in India can exacerbate these factors, creating an environment where individuals may be more vulnerable to suicidal ideation and acts.

Impact on social life:

The growth of metropolises in India also has a significant impact on the social life of individuals. Such as

1. **Changing social norms and practices:** City life challenges the strict adherence to traditional caste norms. In metropolises, people are more likely to interact with individuals from diverse castes and backgrounds, leading to a **relaxation of caste-based norms**. This shift can alter commensal (eating together), marital, social, and occupational relations, as people become more open to cross-caste interactions and relationships.

2. **Transformation of social and political participation: Rajni Kothari highlights** that **metropolis growth results in a more sophisticated system of social and political participation**. Instead of primarily relying on particularistic loyalties (based on caste, kinship, etc.), urban dwellers develop crosscutting allegiances that transcend traditional boundaries. This shift leads to a more diverse and inclusive social and political landscape.

3. **Importance of class over caste ties: Andre Beteille notes** that among the urban elite, **class ties become more significant than caste ties**. As people in metropolises become more westernized and exposed to modern influences, socioeconomic class becomes a defining factor in social relations, overshadowing the influence of caste affiliations.

4. **Disruption of family structure and relationships:** Urbanization not only affects the structure of the family but also intra and inter-family relations. The migration of individuals from rural to urban areas disrupts community bonds and necessitates the formation of new relationships in the city. It can be challenging for migrants to replace old relationships and find satisfactory means of maintaining connections with those left behind.

5. **Influence on family values:** The urban environment and lifestyle can impact family values and dynamics. With the **rise of nuclear families** and increasing economic pressures, there may be a **shift in intergenerational relationships** and the roles and responsibilities within the family. Traditional family structures and hierarchies may give way to more **individualistic and egalitarian values.**

6. **Changing gender roles:** Metropolis growth can provide new **opportunities and avenues for women,** leading to shifting gender roles and increased empowerment. Women in urban areas may have greater access to education, employment, and participation in public life, challenging traditional gender norms and contributing to societal transformation.

7. **Social mobility and upward mobility**: Metropolises offer chances for people to move up in society and improve their financial situation. This can make individuals feel accomplished, satisfied, and respected, which has a positive impact on their mental and social well-being.

Thus, the growth and development of big cities in India really affect how people feel and interact with each other. To make sure that people living in these cities are happy and healthy, it's important to recognize the problems that come with city life and find ways to solve them. This can be done by creating good rules and plans, providing support to those who need it, and offering services to take care of people's mental health.

(b) Has Green Revolution led to the formation of new power elite in rural India? Elaborate your answer. (20 Marks)

Approach

- Explain briefly what green revolution is.

- Define the concept of Power Elite.

- Discuss the formation of new power elites due to green revolution.

- Explain how the traditional elites still hold power in rural India.

- Conclude appropriately.

Solution

Green Revolution was a government **programme of agricultural modernization**. It was based on providing High Yielding Variety or hybrid seeds, along with pesticides, fertilizers and other inputs to farmers. The Green Revolution was aimed to increase food production, reduce poverty, alleviate hunger, and improve the overall standard of living in rural areas.

The Green Revolution in India resulted in **increased crop production, self-sufficiency in food, improved farmers' income, stimulated industrial growth, and created job** opportunities in rural areas. However, the Green Revolution also led to the formation of new power elite in rural India.

Power Elite:

A power elite refers to a **small group of individuals or institutions who hold significant power and influence over society**. They often control key resources, decision-making processes, and access to opportunities. In the context of rural India, the power elite traditionally comprised large landowners, landlords, influential politicians, and bureaucrats who dominated the social, economic, and political spheres.

Some of the new power elites that were formed by the process of green revolution are -

Agribusiness Corporations:

The involvement of agribusiness corporations in supplying seeds, fertilizers, and other inputs created new avenues of influence and control over the agricultural sector. These corporations often had strong ties with policymakers and could shape agricultural policies and practices to benefit their interests.

Contract farmers:

Contract farmers have become a new power elite in rural India as a result of the Green Revolution. They possess market access, resources, and technological expertise, which grant them economic influence, control over agricultural practices, and strong negotiating power, establishing their prominence in the agricultural sector.

Bullock capitalists:

The Green Revolution introduced modern agricultural technologies, such as high-yielding varieties of crops and mechanization, which required financial investment and resources. The bullock capitalist class refers to **individuals or groups who were able to capitalize on these advancements and accumulate wealth and resources in the agricultural sector**. These bullock capitalists were typically large-scale farmers or landowners who had the financial means to invest in the new technologies and practices.

They were able to increase their agricultural productivity, generate surplus produce, and **engage in commercial agriculture on a larger scale**. This allowed them to reap significant economic benefits and establish themselves as influential players in the rural economy.
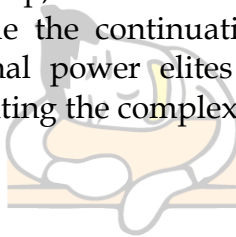
Middle Castes (OBC's):

The Green Revolution in rural India propelled the Other Backward Classes (OBCs) to become a power elite. OBCs with significant landholdings, such as the Yadavs, Kurmis, and Koeris, benefited from increased agricultural productivity and economic prosperity. They **acquired education, participated in government jobs, gained political power**, and claimed higher ritual status. The combination of land ownership, economic success, and **social mobility elevated the OBCs to a prominent position of influence** in rural India.

Persistence of Traditional Elite:

Despite the emergence of new power elites resulting from various factors such as the Green Revolution and changing socio-economic dynamics, traditional power elites continue to exist in rural India. Traditional power elites refer to **individuals or groups who hold influential positions** within the social, political, or economic structures of rural communities **based on factors such as caste, lineage, or land ownership**. These traditional power elites often derive their **influence from long-standing social hierarchies, inherited privileges, and traditional systems of authority**. They may hold positions of authority within local institutions, wield political influence, or possess significant land and resources that contribute to their power and influence.

To sum-up, the Green Revolution in rural India has led to the formation of new power elites alongside the continuation of traditional power elites. The interplay between these new and traditional power elites shapes the social, economic, and political dynamics in rural India, highlighting the complexity of power structures in the context of the Green Revolution.

(c) Write a note on Basic Services to Urban Poor (BSUP) and Integrated Housing and Slum Development (IHSD) programme provided for the urban poor. (10 Marks)

Approach

- Introduce with some recent data on urban poverty.

- Explain the Basic Services to Urban Poor (BSUP) programme.

- Explain the Integrated Housing and Slum Development (IHSD) programme.

- Discuss the benefits of the programme.

- Discuss the limitations of the programme.

- Conclude appropriately

Solution

About **27.6% of 377 million people living in urban India,** or 104 million people, have been **identified as poor**, according to preliminary figures of the **Socio-Economic and Caste Census (SECC)**. Thus, urban poverty is a serious problem, and it's crucial to address the needs of the poor people living in cities in order to create inclusive and sustainable urban development. The **Basic Services to Urban Poor (BSUP)** and **Integrated Housing and Slum Development (IHSD)** programs are initiatives that **aim to improve the living conditions of the urban poor.**

Basic Services to Urban Poor (BSUP):

The main goal of the BSUP program is to **ensure that people living in slums have access to essential amenities and services**. This program aims to improve the conditions of slums by upgrading them and providing better housing infrastructure. It also focuses on enhancing basic services such as water supply, sanitation, drainage, and waste management. In addition, the BSUP program aims to develop community facilities like schools, health centers, and community centers. This collaborative effort involves the participation of government agencies, local organizations, and non-governmental organizations to effectively implement the program and improve the lives of slum residents.

Integrated Housing and Slum Development (IHSD):

The primary objective of the IHSD program is to **offer comprehensive housing solutions for people living in slums**. This approach aims to improve the living conditions of slum dwellers without displacing them from their current homes. Alternatively, the program focuses on rehabilitating slum dwellers by relocating them to new housing complexes with improved infrastructure and amenities. This ensures that they have access to basic services and facilities. The IHSD program strongly emphasizes community participation, encouraging slum residents to actively engage in the planning and decision-making processes.

Benefits:

The BSUP and IHSD programs bring about numerous advantages and positive outcomes. They greatly **enhance the living conditions** of the urban poor by **offering improved housing and essential services**. Access to clean water, sanitation facilities, and proper drainage systems not only reduces health risks but also promotes better hygiene practices. The establishment of community facilities **fosters social inclusion and empowers slum dwellers**.

Moreover, these programs **contribute to sustainable urban development** by mitigating environmental risks associated with slum settlements. The successful implementation of the BSUP and IHSD programs has led to notable improvements in living standards and an enhanced quality of life for residents of slum areas.

Criticisms:

Although the BSUP and IHSD programs have their advantages, they encounter various challenges. **Insufficient funding and limited resources** frequently hinder progress and restrict the reach of these programs to all slum areas. Acquiring land for redevelopment and addressing the apprehensions of slum dwellers regarding displacement and the potential loss of their means of livelihood can pose difficulties. Moreover, ensuring the long-term sustainability and maintenance of the infrastructure and housing provided by these **programs demands continuous efforts**. Critics argue that these programs should not solely focus on physical infrastructure development but also address the underlying causes of urban poverty and offer comprehensive solutions.

The BSUP and IHSD programs play a vital role in addressing the needs of the urban poor. Efforts should continue to address the challenges and criticisms associated with these programs, focusing on sustainable and inclusive urban development.

Question 7.

(a) Has caste system hindered democracy and adult franchise in India. Discuss. (20 Marks)

Approach

- Briefly mention the significance of caste in Indian society in general.
- Discuss the relationship between caste system and democracy in general.
- Discuss how caste-based politics impacts democracy.
- Discuss how caste system influences adult franchise.
- Discuss how caste-based politics help the marginalised section.
- Mention some efforts taken to address the impact of the caste system
- Conclude appropriately

Solution

The caste system has played a significant role in shaping social, cultural, and political structures in India. And according to **Andre Beteille** while the **caste system is slowly dwindling down** in various aspects of Indian society, **it remains prevalent due to the manipulations of politics and media during elections**.

Caste system and democracy:

The caste system has deeply influenced social and political hierarchies in India, posing challenges to democratic principles. The hierarchical nature of the **caste system perpetuates inequalities and hampers the ideals of equality, representation, and social justice**. Discrimination based on caste restricts opportunities for marginalized groups, preventing them from fully participating in democratic processes. Despite constitutional provisions guaranteeing equality, the influence of **caste-based discrimination has hindered the realization of a truly inclusive democracy**.

Caste-based politics:

One of the ways in which the caste system has hindered democracy is through caste-based politics. Political parties in India often rely on **caste-based mobilization** to secure electoral support. This **perpetuates the consciousness of caste** among voters, preventing it from diminishing over time. Caste-based political alliances and vote bank politics lead to the **prioritization of caste considerations over merit and competence in candidate selection** and governance. This undermines the democratic principles of equal representation and the ability of individuals to participate based on their qualifications rather than their caste identity.

Influence on adult franchise:

The caste system has also affected adult franchise in India. The **politicization of caste, as observed by MN Srinivas and Rajni Kothari,** has **made caste an integral aspect of Indian politics.** Caste influences candidate selection, voting patterns, leadership positions, and the distribution of ministerial portfolios. Marginalized castes may face barriers in freely exercising their voting rights due to intimidation, coercion, or manipulation by dominant castes.

The dominance of upper castes in politics can further marginalize and disempower disadvantaged groups, impacting their ability to participate effectively in the electoral process.

The persistent association between caste and voting behavior limits the ability of individuals to make choices based on political ideologies and policies, thereby hindering the full realization of adult franchise.

Caste based politics for marginalised section:

Some proponents argue that **caste-based politics and identity-based mobilization have provided marginalized communities with a platform to voice their concerns** and demand political representation. They contend that caste-based affirmative action policies, such as reservations in education and government jobs, have helped empower disadvantaged groups and bridge the gap between caste and democracy.

Efforts to address the impact of the caste system:

Recognizing the detrimental effects of the caste system on democracy and adult franchise, various initiatives have been undertaken to address caste-based discrimination in India. The Indian government has implemented **affirmative action policies**, such as **reservations in educational institutions and job opportunities, office of power** to promote inclusivity and social justice. Civil society organizations and social movements have also advocated for the rights of marginalized castes and worked towards dismantling the barriers created by the caste system in democratic processes. The **Supreme Court** also **ruled in 2017** that **seeking votes in the name of** religion, **caste**, race, community or language by a candidate, his agent or anyone with his consent **would be a corrupt electoral practice** rendering the person open to disqualification.

In conclusion, while the caste system in India has seen a gradual decline in certain aspects of society, it continues to hinder democracy and adult franchise. Overcoming the obstacles posed by the caste system is crucial for India's democratic development and the achievement of social justice.

(b) Elaborate various forms of Dalit assertions in contemporary India? Discuss. (20 Marks)

Approach

- Explain what do we mean by Dalit assertion.

- Discuss various forms of Dalit assertion movement.

- Give the positive impact of the movement.

- Provide the criticism or limitations of the movement.

- Provide a balanced conclusion.

Solution

Dalit assertion encompasses the collective endeavors and movements undertaken **by individuals belonging to the Dalit community**, which has historically occupied the lowest rung of the Indian caste system. These efforts are aimed at asserting their rights, confronting social prejudices, and advocating for equitable treatment and social justice.

Dalit assertion movement:

The assertion movements by Dalits can be **traced back to** the colonial period when social reformers such as **Jyotirao Phule and BR Ambedkar** began advocating for Dalit rights and challenging the caste system.

In contemporary India, Dalit assertions take various forms, representing the struggle for empowerment, justice, and equality. These forms of Dalit assertions encompass political movements, social activism, cultural movements, economic empowerment, women's movements, student movements, and conversion movements.

1. **Political movements** play a crucial role in representing Dalit interests and advocating for their rights. The **Bahujan Samaj Party (BSP)** led by Kanshi Ram and later Mayawati has emerged as a prominent political party, actively working towards the empowerment of Dalits and addressing their concerns.

2. **Social activism** is another significant aspect of Dalit assertions. The **Bhim Army**, founded by Chandrashekhar Azad, has been at the forefront of organizing protests and demonstrations against caste-based discrimination and violence. It serves as a grassroots organization dedicated to fighting for Dalit rights.

3. **Dalit cultural movements**, such as the **Kabir Kala Manch**, utilize various art forms like music, poetry, theatre, and visual arts to challenge social norms and address issues of caste-based discrimination. They use their artistic expressions to raise awareness about the struggles and aspirations of Dalits and other marginalized communities.

4. **Economic empowerment** is a key area of Dalit assertion. **The Dalit Indian Chamber of Commerce and Industry (DICCI)** works towards promoting Dalit entrepreneurship and economic empowerment. DICCI provides support, training, and resources to Dalit entrepreneurs, aiding them in establishing and expanding their businesses.

5. **Dalit women's movements**, represented by organizations like the **All India Dalit Mahila Adhikar Manch (AIDMAM)**, focus on addressing the specific issues faced by Dalit women. They strive to end discrimination, violence, and exploitation experienced by Dalit women while advocating for their rights and social justice.

6. In educational institutions, **Dalit student movements** like the **Ambedkar-Periyar Student Movement (APSM)** play a vital role in raising awareness about caste-based discrimination, social inequality, and marginalization. They organize protests, discussions, and events to promote social justice and challenge discriminatory practices.

7. Furthermore, there has been a surge in mass **conversion movements to Buddhism** among Dalits, reflecting their desire to assert a distinct identity separate from Hinduism. This movement, initially initiated by Dr. B.R. Ambedkar in the 1950s, signifies the quest for a more egalitarian and inclusive spiritual path.

Ghanshyam Shah classifies the Dalit movements into reformative and alternative movements. The former tries to reform the caste system to solve the problem of untouchability. The alternative movement attempts to create an alternative socio-cultural structure by conversion to some other religion or by acquiring education, economic status and political power. Both types of movements use political means to attain their objectives.

Impact of Dalit assertion movement:

The assertion by Dalits has significantly impacted their social, economic, and political status. Socially, it has led to a greater **sense of community identity and solidarity**, with Dalits being more vocal in asserting their rights. Scholars like **S.M. Michael** argued that **literature** has played a key role in **empowering Dalits** and **helping them assert their identity**. Economically, the assertion has led to greater access to education and employment opportunities, with affirmative action policies ensuring access to reserved seats in educational institutions and government jobs, improving their economic status. Politically, the assertion has led to greater representation in government and a greater say in the political process. The success of political parties such as the BSP has ensured that the interests of Dalits are represented at the highest levels of government. However, scholars like **Gail Omvedt argue that the Dalit assertion is not only about fighting for political rights but also creating a new cultural identity** that is free from the shackles of caste.

Limitations of the movement:

Despite its positive impacts, some scholars argue that the movement has **remained more confined to the political sphere** and has failed to sufficiently address the structural and cultural aspects of caste discrimination. It is also criticized for its **narrow focus on reservations and protective discrimination**, rather than addressing the root causes of caste oppression. Moreover, the **movement is often fragmented and lacks a unified voice**, which hinders its effectiveness. According to Gail Omvedt, although the "post-Ambedkar Dalit movement" challenged some of the most profound forms of oppression and exploitation faced by Dalits, it ultimately failed to pave the way for long-term social transformation and mobility. In his work, **Dipankar Gupta** also points out that the Dalit movement has struggled to achieve its goals in the face of **resistance from dominant castes** and the limited resources available to it.

In summary, the assertion movements of Dalits have significantly impacted their social, economic, and political status, leading to greater social integration, access to education and employment opportunities, and greater representation in government.

(c) With increase in education and economic development is Indian society becoming more secular. (10 Marks)

Approach

- Introduce by defining secularism and Indian version of secularism.

- Discuss how education leads to secularism.

- Discuss how economic development leads to secularism.

- Discuss rise of religious revivalism alongside educational and economic development.

- Give a balanced conclusion.

Solution

Secularism involves reducing the social importance of religion, separating it from the state and social life. In the **Indian model of secularism, multiple religions are acknowledged**, aiming for a non-discriminatory approach. India has been progressing towards secularism with policies free from religious influence, secular aspirations among people, and education promoting secular values. However, challenges have arisen along the way.

Education and Secularism:

Amartya Sen argues that the absence of education contributes to the lack of secularism. When individuals lack education, they are less likely to develop critical thinking skills and may be influenced by their primordial identities. This is particularly true for marginalized communities who face educational disparities and social segregation, which further perpetuates communal ideologies.

At the time of independence in 1947, the literacy rate in India was relatively low, ranging from 12% to 18% for the entire population. However, literacy rates varied across different regions and socioeconomic groups.

Since then, there has been a significant improvement in literacy rates. According to the latest available data from the **2011 census, the overall literacy rate in India stood at approximately 74%**. This demonstrates a considerable increase compared to the time of independence.

Education plays a vital role in **empowering individuals to critically evaluate religious teachings and question traditional norms**. As people gain knowledge and exposure to diverse perspectives through education, they become better equipped to think rationally and make informed decisions regarding their religious beliefs.

Economic development and Secularism:

Since Independence, India has also made significant progress in terms of economic development. **India has become one of the fastest-growing major economies in the world**. Such an **economic progress can diminish the dependence on religious institutions and customs**. As individuals experience greater economic empowerment, they may rely less on religious establishments for social assistance and welfare. Furthermore, **economic development can enhance social mobility, exposing individuals to a variety of cultures and belief systems**, thereby promoting the cultivation of secular attitudes.

Religious revivalism:

However, it is important to acknowledge that the correlation between education, economic development, and increased secularism is not always straightforward. **In the case of India**, a developing society with a significant rural and illiterate population, undergoing profound social transformations, **a paradoxical situation emerges where secularism coexists with religious revivalism**.

The forces of **modernization and globalization** have **led to increased alienation among individuals,** strengthening their religious beliefs and fueling religious revivalism. These transformative changes have also resulted in the breakdown of local communities and a shift towards nuclear family structures, further exacerbating the process of alienation. Consequently, people often find solace and meaning in their religious practices. The rise of **spiritual leaders, known as God men**, is also connected to these societal shifts.

Moreover, there is **political mobilization based on religious identity**, which occasionally sparks communal riots and fosters social tensions among different religious communities. Additionally, the process of modernization in India has been uneven, with certain religious communities facing deprivation and marginalization. The **Sachar Committee report** highlights the **educational challenges faced by Muslims** in India, as they are among the least educated religious communities. This educational disparity contributes to an increased religious consciousness within the community.

Furthermore, the **rise of cultural nationalism across the country** presents a challenge to secularism. Instances such as the killings of Christians in Kerala exemplify the complexities and tensions associated with maintaining a secular society.

Overall, the relationship between education, economic development, and secularism in India is intricate and multifaceted. While education and economic progress have the potential to foster secular attitudes, the ongoing socio-political transformations and disparities in society pose significant obstacles to achieving a fully secular society.

Question 8.

Approach

- Introduce answer with briefly discussing nature of migration in India.

- Discuss the issues relating to male migration.

- Discuss impact of male migration on birth rate.

- Discuss relationship between skewed sex ratio and male migration.

- Conclude with actionable solution to the problem of birth rate and skewed sex ratio.

Solution

In India, most of the **people who migrate are men**, and they usually do so because of **economic reasons.** However, the issue of male migration and how it affects the number of births and the balance between males and females is complicated and has many different aspects to consider.

Issue relating to male migration:

In India, people often migrate because of things like finding a job, getting married, seeking education, or feeling unsafe. Usually, it's the **men who make the decision** about migration because of old-fashioned beliefs that men should lead. But we need to understand that **migration affects the whole family, especially women**, in different ways. When men migrate, women often have to take on more responsibilities, like taking care of the family and earning money. This can challenge the traditional idea of how men and women should behave and change the power dynamics within families and communities. According to the **National Family Health Survey, in the last thirty years, the number of families led by women has almost doubled.**

When a family relies on remittance money sent back home by a family member who migrated, it can be tough if the migration gets interrupted or the money decreases. This can make it hard for the family to adjust to their new financial situation. The absence of a parent because of migration can also **affect a child's education**. It can be difficult to afford school fees, get support from a parent, or have a stable routine at home. Feelings of **loneliness, anxiety, and depression** are common among family members left behind. Additionally, because there are fewer men available to work in the original areas, the **wages for male workers there can go up.**

Impact on Birthrate:

When partners are separated because of migration, it can affect how many children they have and how their family works. If the man is away, the woman may decide to have children later or have fewer children, affecting overall birthrates.

Skewed Sex Ratio:

A skewed sex ratio happens when there are **more people of one gender compared to the other**. **In India, this is often seen as a lower number of females.** Sometimes, when men move to a new place, there can be more men than women in that area. This can happen if a lot of the migrants are men. However, it's important to know that there are **other things that can cause a skewed sex ratio too**.

Cultural preferences, practices where people choose to have boys instead of girls, and the way people think about gender can all affect the balance between males and females. These factors are

643

deep-rooted in how society thinks, and they can happen even without migration. When there is a skewed sex ratio, whether because of male migration or something else, it can have bigger effects on society. It can cause problems like more competition to find a partner, higher risks of human trafficking, and social unrest.

Addressing the issues related to male migration, birthrate, and sex ratio requires a comprehensive approach involving policy interventions. Promoting gender equality, enhancing reproductive health services, and addressing cultural biases are crucial steps in addressing the underlying factors contributing to skewed sex ratios. Policy measures should also focus on empowering women, ensuring their participation in decision-making processes, and providing support systems to mitigate the challenges faced by migrant women.

(b) Western patriarchy which surrenders feminine principles is the development project in India. Do you agree with this view? Why? (20 Marks)

Approach

- Provide a brief definition of patriarchy.

- Give arguments in support of the view that "Western patriarchy which surrenders feminine principles is the development project in India."

- Give arguments against the view.

- Give a balanced perspective.

- Conclude appropriately.

Solution

Patriarchy is a societal framework where **men have dominant control and power in various spheres** of life such as the family, economy, and governance. Women, on the other hand, are considered inferior to men and are often subjected to discrimination and unequal treatment. Patriarchy is associated with gender stereotypes, the perpetuation of traditional gender roles, and the normalization of male supremacy and authority over women.

From a sociological standpoint, there is merit in agreeing with the view that "Western patriarchy which surrenders feminine principles is the development project in India" to some extent. Western patriarchy, with its **historical roots in European colonialism**, has exerted significant influence on social structures and gender dynamics in various parts of the world, including India. The introduction of Western ideas and practices, often driven by colonial powers, has brought with it certain patriarchal norms and values that can be at odds with traditional gender roles and feminine principles. During the colonial period, **Western patriarchal values influenced laws related to homosexuality and adultery** in many colonized countries. Colonial powers often imposed their own moral and religious beliefs regarding sexuality and relationships, which were **rooted in Western norms and Judeo-Christian values**. The British colonial authorities, **influenced by Victorian ideals**, promoted a **narrow view of women's roles and capabilities**. The influence of Western patriarchy can be seen in multiple domains, including social, political, and economic spheres. Western development projects and ideologies, while aiming to bring progress and modernization, have often perpetuated patriarchal power dynamics that suppress feminine principles and reinforce gender inequalities. With the spread of **globalization and the dominance of Western media**, ideals of beauty, primarily centered around Eurocentric features, have become pervasive in Indian society. Moreover, the **objectification of women's bodies**, as propagated by Western media, has contributed to the **commodification of women** and the reinforcement of gender stereotypes.

However, it is important to note that the development project in India cannot be solely attributed to Western patriarchy. It is essential to recognize that **patriarchy is not exclusive to Western societies**. Patriarchal systems exist in various forms across different cultures and societies, including non-Western contexts. **Sylvia Walby** argues that **patriarchy is a pervasive** social system that **exists in different forms across societies**. Traditional cultural norms, religious beliefs, and social structures also contribute to the perpetuation of patriarchal values and the marginalization of feminine principles in India.

For example, **Uma Chakravarty** argues that **Brahminical tradition glorified obedient woman as 'Pativrata'** or loyal to husband and hence put a veil on gender discrimination. She calls it **Brahminical patriarchy**.

It is true that Western patriarchal norms have been propagated through colonization and globalization, impacting gender relations in India. However, it is essential to acknowledge that **Western societies have also undergone significant feminist movements** and progress towards gender equality. The development project in India should not be solely attributed to Western patriarchy but should be seen as a complex amalgamation of various cultural, historical, and socio-economic factors. Moreover, **it is important to avoid homogenizing Indian society** and recognize the existence of diverse experiences and perspectives within it. India has a rich cultural heritage and a history of strong women leaders who have challenged patriarchal norms. **Indigenous feminist movements in India have also contributed to shaping the development project**, advocating for gender equality, and reclaiming feminine principles in ways that resonate with local contexts and traditions.

Thus, while Western patriarchy has had an influence on gender dynamics and the development project in India, it is crucial to recognize the multifaceted nature of these influences and the agency of Indian society in shaping its own development path. By adopting a balanced perspective and acknowledging the complexity of the issue, it becomes possible to work towards promoting gender equality and empowering women within the Indian context.

Approach

- Introduce with the legal and judicial injunctions pertaining to Triple Talak

- Discuss the positive impacts of the ban on 'Triple Talak'.

- Discuss the negative impacts of the ban on 'Triple Talak'.

- Conclude with some actionable solutions to the negative impacts.

Solution

The ban on 'Triple Talak' stems from the Supreme Court's ruling in the **Shayara Bano case in 2017**, which declared the practice unconstitutional. **The Muslim Women (Protection of Rights on Marriage) Act, 2019**, provides a legal framework to address this issue. The ban aims to promote gender equality, protect the rights of Muslim women, and tackle the problem of arbitrary divorce.

Positive Impacts:

Some of the positive impacts of the ban on 'Triple Talak' can be seen as below:

1. **Gender Equality and Women's Empowerment:** The ban on 'Triple Talak' can be seen as a step towards promoting gender equality and empowering women within the Muslim community. It challenges the unequal power dynamics that exist in traditional divorce practices and emphasizes the importance of consent and communication in marriage.

2. **Legal Framework and Protection:** The ban provides a legal framework to address the issue of arbitrary divorce and protect the rights of Muslim women. It establishes a clear process for divorce and encourages the involvement of legal authorities in resolving marital disputes, ensuring that women have legal recourse and protection.

3. **Change in social attitudes:** The ban may lead to a shift in attitudes towards divorce within the Muslim community.

4. **Marriage stability:** The ban promotes the idea of reconciliation, negotiation, and mediation, which can potentially contribute to the stability of marriages.

5. **Social Stigma and Perceptions:** The ban may challenge negative perceptions and judgments towards divorced individuals, particularly women.

6. **Religious and Cultural practices:** The ban's impact on religious and cultural practices within the Muslim community may vary, with some perceiving it as an infringement on religious autonomy while others view it as a necessary step towards gender justice.

7. **Impact on Divorce Rates:** The ban on 'Triple Talak' has also had an impact on divorce rates among the Muslim community. **Abbas Naqvi,** Minister of Minority Affairs said in **July 2020** gave an estimate that there has been about **82% decline in triple talaq cases** since the law against the "social evil" was put in place.

Negative Impacts:

The ban on 'Triple Talak' may also have negative impacts that should be considered.

1. **Religious Autonomy and Freedom:** The ban may be perceived as a violation of the principle of religious freedom, potentially leading to tensions and conflicts within the Muslim community.

2. **Inadequate Legal and Social Support:** While the ban aims to protect the rights of Muslim women, there may be challenges in terms of providing adequate legal and social support to those affected by 'Triple Talak.'

3. **Coercive Consequences:** Some argue that the threat of imprisonment for husbands may result in fewer divorces being officially reported, leading to underreporting of marital issues and potential abuse within relationships.

4. **Potential Misuse or Harassment:** The penal provisions related to 'Triple Talak' could potentially be misused by individuals for personal gains or to settle scores, leading to false accusations and unjust consequences for individuals accused of 'Triple Talak.'

5. **Impracticality:** Concerns have been raised regarding the practicality of enforcing the law and ensuring the payment of maintenance allowances in cases where the husband is imprisoned.

The ban on 'Triple Talak' in India aims to promote gender equality, protect the rights of Muslim women, and provide a legal framework for divorce. However, it is important to address challenges such as ensuring support services, sensitizing the judicial system, and preventing misuse, while respecting religious autonomy and promoting awareness within the community.

Mains 2019 - Paper 1

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Section - A

Question 1. Answer the following question in about 150 Words each: 10x5=50

(a) Discuss the historical antecedents of the emergence of Sociology as a discipline. (10 Marks)

The emergence of sociology as a separate academic discipline can be traced back to a series of historical antecedents and intellectual developments. While sociology is a relatively modern discipline, its roots can be found in the Enlightenment period and various social, political, and economic transformations over the centuries. Here are some of the key historical antecedents that contributed to the emergence of sociology:

The Enlightenment- It is the view of many observers that the Enlightenment constitutes a critical development especially in the later development of sociology. The Enlightenment was a period of remarkable intellectual development and change in philosophical thought.

A number of ideas and beliefs, some of which were related to social life were overthrown and replaced during the Enlightenment. The most prominent thinkers associated with Enlightenment were the French philosophers Charles Montesquieu (1689 – 1755) and Jean Jacques Rousseau (1712 – 1778).

Influence of Natural Sciences- Herbert Spencer gave the concept of organismic analogy and drew parallel between social and organic world applying evolution to the social world.

French Revolution- The French Revolution brought about far reaching changes in not only French society but in societies throughout Europe. It changed the 'political structure' of European society and replaced the age of feudalism by heralding the 'arrival of democracy'. These significant themes included the transformation of property, the social disorder, caused by the change in the political structure and its impact on the economic structure.

Industrial Revolution- Industrial revolution led to change in the economy of society several social changes followed. As capitalism became more and more complex, new class of industrial workers, managers, capitalists emerged.

The industrial cities grew rapidly. In the industrial cities socio-economic disparities were very wide. City life in the industrial society became an altogether a different way of life. A new population earning their livelihood by working in the factories arose. In the early years this working-class lived-in poverty and squalor and were socially deprived but at the same time they were indispensable in the new industrial system.

This made them a powerful social force. The traditional emphasis on land lost its value while money or capital became important during the Industrial Revolution.

Conservatism- These profound changes moved both conservative and radical thinkers. The conservatives feared that such conditions would lead to 'chaos and disorder.' The radicals felt that this would lead to social transformation. Though the judgement of values differed, social thinkers of the time were agreed upon the epoch-making impact of the two Revolutions. Therefore, certain changes taking place in the eighteenth and nineteenth century in Europe bothered social thinkers. Sociology thus grew essentially as a product of the reflections of the great thinkers reflecting on society.

The emergence of sociology as a distinct discipline can be attributed to the interplay of intellectual ideas, material developments, and social changes that characterized the modern era. Key intellectual ideas, such as the Enlightenment, positivism, and Marxism, provided the theoretical foundations for the study of society, while material developments, such as industrialization and urbanization, created the social context in which sociology could develop. ogether, these factors contributed to the establishment of sociology as a discipline dedicated to the scientific study of human society and the pursuit of social progress.

(b) Davis and Moore made it clear that social stratification is a functional necessity and also an unconscious device. Discuss. (10 Marks)

Functionalist theory assumes that the various structures and processes in society exist because they serve important functions for society's stability and continuity. In line with this view, functionalist theorists in sociology assume that stratification exists because it also serves important functions for society. This explanation was developed more than 60 years ago by Kingsley Davis and Wilbert Moore (Davis & Moore, 1945) in the form of several logical assumptions that imply stratification is both necessary and inevitable.

Their assumptions would be as follows:

1. **Some jobs are more important than other jobs.** For example, the job of a brain surgeon is more important than the job of shoe-shining.

2. **Some jobs require more skills and knowledge than other jobs**. To stay with our example, it takes more skills and knowledge to do brain surgery than to shine shoes.

3. **Relatively few people have the ability to acquire the skills and knowledge that are needed to do these important, highly skilled jobs.** Most of us would be able to do a decent job of shining shoes, but very few of us would be able to become brain surgeons.

4. **To induce the people with the skills and knowledge to do the important, highly skilled jobs, society must promise those higher incomes or other rewards.** If this is true, some people automatically end up higher in society's ranking system than others, and stratification is thus necessary and inevitable.

A few years after Davis and Moore published their functionalist theory of stratification, other sociologists pointed out some serious problems in their argument: -

- First, it is difficult to compare the importance of many types of jobs. For example, which is more important, doing brain surgery or mining coal? Although you might be tempted to answer "brain surgery," if no coal were mined, much of our society could not function. In another example, which job is more important, attorney or professor?

- Second, the functionalist explanation implies that the most important jobs have the highest incomes and the least important jobs the lowest incomes, but many examples, including the ones just mentioned, counter this view. Elementary school teachers do a very important job in our society, but their salaries are much lower than those of sports agents, advertising executives, and many other people whose jobs are far less essential.

- Third, the functionalist view also implies that people move up the economic ladder based on their abilities, skills, knowledge, and, more generally, their merit. If this is true, another implication is that if they do not move up the ladder, they lack the necessary merit. This view ignores the fact that much of our stratification stems from lack of equal opportunity

- Because of their race, ethnicity, gender, and class standing at birth, some people have less opportunity than others to acquire the skills and training they need to fill the types of jobs addressed by the functionalist approach.

- Finally, the functionalist explanation might make sense up to a point, but it does not justify the extremes of wealth and poverty found around the globe.

The functional theory of stratification provided by Kingsley Davis and Wilbert Moore suggests that social inequalities are functional for society because they provide an incentive for the most talented individuals to occupy jobs that are essential to the orderly maintenance of a society. Critics of Davis and Moore's theory suggest that stratification actually undermines the stability within a society due to unequal access to opportunities, the disproportionate amount of power given to elites, and the institutionalization of social distance between diverse members of a society.

According to the functionalist view, stratification is a necessary and inevitable consequence of the need to use the promise of financial reward to induce talented people to pursue important jobs and careers.

(c) What is the Marxist concept of 'fetishism of commodities'? (10 Marks)

The Marxist concept of the "fetishism of commodities" is a key element of Karl Marx's analysis of capitalism, particularly as outlined in his seminal work, "Capital" This concept refers to the way in which commodities in a capitalist society appear to have inherent value and social significance, which is actually a result of the specific social and economic relations within the capitalist system.

A Marxist theory that explains how inanimate objects under capitalism, get alienated from the labour and production process and achieve fantastical powers. In modern society, this is further accentuated by the use of brand names over quality or use-value of the product.

The concept explains that a commodity has different values. In its physical state, an object has a purpose or utility which Marx describes as the use value. Since the production of an object requires the labour of producers, the value of the labour adds to the value of the object. Finally, when the object reaches the market, it has an exchange value which is the monetary value attached to the product. As long as an object is attached to its use-value, it remains an ordinary thing. But when it comes to the market as a commodity, it attains fantastical powers and mystical features.

Marx explains that the production and distribution of an object build or renew social relations — the relation between an employer who hires employees who work to create the object, the distributor who supplies raw materials for the production, the transport facility that takes raw materials to the factories and brings the finished product to the market and finally the relation between the consumer and the seller of the product.

Social relations under capitalism

Under capitalism, these social relations and the production process become invisible to the consumer as it is a private process. And though an object's potential is only realised when it is exchanged as a commodity in the market (a place where it becomes social), the interaction between individuals is replaced by the interaction between commodity and money, (which is also a product of sold labour) which is the universal equivalent for exchange. Thus, the commodity is devoid of any signs of labour put into its creation. This is unique to capitalism.

It also leads to alienation of labour as the labor is not able to associate himself with the product so created and also has no ownership over his own creation.

Marx therefore concludes that "Whatever we may think... of the different roles in which men confront each other in such a society, the social relations between individuals in the performance of their labour appear at all events as their own personal relations, and are not disguised as social relations between things, between the products of labour".

653

(d) Present a sociological review on the 'new middle class'. (10 Marks)

According to Max Weber those who possess skills that have a definite 'market value' (for example, doctors, engineers and other professionals) are rewarded better than the unskilled labourers. Thus, their "class situation" is different from that of the working class and in the Weberian framework, they constitute the middle classes.

Later sociologists have made a crucial distinction in the sociological literature between the "old" middle classes and "new" middle classes. The term "old" middle class is used in the sense in which Marx had used the term "petty-bourgeoisie" i.e., those who work with their own means of production such as traders, independent professionals and farmers. The term "new" middle class is broadly used to describe the skilled or white-collared workers/ salaried employees and the self-employed professionals.

A new middle class has emerged throughout the world, which is unique in the sense that it is marked by the individual's capacity to consume global iconic objects, renowned sociologist Jeffrey C. Alexander has said. The term 'new middle class' in India designates the socio-economic segment that emerged during the 1990s after liberalization, marked by swift economic expansion, globalization, and the ascendancy of the service industry. In a renowned analysis of India's middle class, B.B. Mishra proposed that a significant portion of this group was predominantly comprised of educated professionals, including government employees, lawyers, college educators, and physicians.

1. **Economic Transformation**: Members of the 'New Middle Class' are typically characterized by their educational attainment, professional occupations, and relatively higher income compared to the working class. These individuals are often engaged in professions such as IT, finance, education, healthcare, and various service-oriented industries.

2. **Consumerism:** Extending viewpoints of scholars such as Simmel and Campbell to present times, it can be stated that along with money making, consumption of goods has become an end in itself. Consumption pattern now decides class of people.

3. **Social identity**: The new middle class in India is characterized by a complex and fluid social identity, which is shaped by factors such as caste, religion, region, and language. While they may retain some traditional values and practices, they are also open to embracing modernity and experimenting with new ideas and lifestyles. This has led to the emergence of a hybrid culture, which combines elements of both tradition and modernity.

4. **Social Activism**: The new middle class is also characterized by a heightened sense of social responsibility and activism. They are more likely to participate in social movements and campaigns, such as the anti-corruption movement led by Anna Hazare and the protests against the Delhi gang-rape case in 2012. Changes have, however, occurred in the basic character of this class. While Pawan Varma, in his book The Great Indian Middle Class has initiated a significant debate on the declining social responsibility of the Indian middle class. It is in this context, that the idea of new middle class has been made popular in India.

5. **The new middle class** has left behind its dependence on austerity and state protection. The newness of the middle class rests on its embrace of social practices of taste and consumption and a new cultural standard Thus, the "newness" of middle class involves adoption of a new ideology rather than a shift in the social basis of India's middle class.

Criticism

The Critics of this new middle class have pointed out the negative effects that middle class consumerism holds in the terms of environmental degradation and growing indifference towards socioeconomic problems of the country. Although they enjoy a certain level of affluence, the 'New Middle Class' encounters a range of difficulties. These include income disparities, uncertainties regarding employment, and the stress associated with upholding a specific standard of living. Moreover, they may grapple with questions related to their identity and culture as they navigate the delicate balance between traditional values and contemporary aspirations.

The 'New Middle Class' represents a dynamic and evolving social group with significant sociological implications. Understanding its formation, characteristics, and impact on society is crucial for sociologists and policymakers.

(e) Explain the probability sampling strategies with examples. (10 Marks)

Probability sampling is a sampling technique in which every member of the population has a known, non-zero chance of being selected in the sample. This method ensures that the sample is representative of the population, allowing researchers to make generalizations about the population based on the sample.

Probability sampling is based on random selection of units from a population. In other words, the sampling process is not based on the discretion of the researcher but is carried out in such a way that the probability of every unit in the population of being included is the same.

For example, in the case of a lottery, every individual has equal chance of being selected.

Some of the characteristics of a probability sample are :

    I.   each unit in the population has some probability of being selected in the sample,

    II.   weights appropriate to the probabilities are used in the analysis of the sample and iii) the process of sampling is automatic in one or more steps of the selection of units in the sample.

Types of probability sampling

Simple or unrestricted random sampling

Simple random sampling is a method of selecting a sample from a finite population in such a way that every unit of the population is given an equal chance of being selected. The selection process is very random.

For example, you may use the lottery method to draw a random sample by using a set of 'n' tickets, with numbers '1 to n' if there are 'n' units in the population. After shuffling the tickets thoroughly, the sample of a required size, say x, is selected by picking the required x number of tickets. The units which have the serial numbers occurring on these tickets will be considered selected. The assumption underlying this method is that the tickets are shuffled so that the population can be regarded as arranged randomly

Systematic sampling

Systematic sampling provides a more even spread of the sample over the population list and leads to greater precision.

This method provides a sample as good as a simple random sample and is comparatively easier to draw. If a researcher is interested to study the average telephone bill of an area in his/her city, he/she may randomly select every fourth telephone holder from the telephone directory and find out their annual telephone bills.

Stratified Random Sampling

In some cases, the population to be sampled is not homogenous. Therefore, rather than selecting randomly from the entire population the main population is divided into a number of sub-populations called strata, each of which is homogeneous with respect to one or more characteristic(s). The sample elements are then selected from each stratum at random. Thus, all strata are represented in the sample. This approach to sampling is called stratified random sampling because the population is stratified into its sub-populations and the condition of random selection is included by the selection within the strata.

Cluster sampling

Cluster sampling is used when the population under study is infinite, where a list of units of population does not exist, when the geographic distribution of units is scattered, or when sampling of individual units is not convenient for several administrative reasons. It involves division of the population into clusters that serve as primary sampling units. A selection of the clusters is then made to form the sample. Thus, in cluster sampling, the samplingunit contains clusters instead of individual members or items in the population.

For example, for the purpose of selecting a sample of high school teachers in a state, you may enlist all high schools instead of teachers teaching in high schools and select randomly a 10 per cent sample (say) of the schools as clusters. You may then use all the teachers of the selected schools as the sample or randomly select a few of them.

Each of these probability sampling strategies has its own advantages and disadvantages, depending on the research question and the characteristics of the population being studied. However, all of them aim to provide a representative sample of the population, allowing researchers to make generalizations and draw conclusions about the population based on the sample.

Question 2.

(a) According to Mead, "We play a key role in our own socialization." 20 Marks

Structure:

- Defining Socialization

- Agent of Socialization

- Mead's idea on how Socialization begins with self

- Conclusion

Defining Socialization

- Socialization is a term used by sociologists to refer to the lifelong process of inheriting and disseminating norms, customs and ideologies, providing an individual with skills and habits necessary for participating within his or her own society.

- Socialization can also be defined as the process whereby the helpless infant gradually becomes a self-aware, knowledgeable person, skilled in the ways of the culture into which s/he is born.

- Anthony Giddens defines Socialization as the process which transforms a quite helpless human infant into a self-aware, knowledgeable person who is skilled in the ways of their society's culture.

Agents of socialization

The child is socialised by several agencies and institutions in which s/he participates. The agents of socialization are listed below:-

- Family

- Peer groups

- Schools

- Mass media

- Social Media

- Other agents like neighbourhood, occupational group and social class/ caste, region, religion.

Mead and how socialization begin with self

Mead is known for developing an evolutionary theory combining body, mind, self and society.

He was influenced by **two American traditions i.e Behaviourist and Pragmatic.**

Mead developed a theory of social behaviourism to explain how social experience develops an individual's personality; his central concept in this is self, which is the part of an individual's personality composed of self-awareness and self-image.

According to Mead "a person's self consists of his own thoughts about the unified goal of his or her body, emotions, thoughts and actions."

Mead defines the emergence of the self as a thoroughly social process: "The self, as that which can be an object to itself, is essentially a social structure, and it arises in social experience"

He links development of personality and mind with selfhood. And he claimed that self is not there at birth, rather, it is developed with social experience. E.g. – evaluating himself, I am Lazy. Me Myself- identifying role of wicket keeper in game of cricket.

According to Mead, the development of the self goes through stages:

1. Imitation (children initially can only mimic the gestures and words of others);

2. Play (beginning at age three, children play the roles of specific people, such as a fire fighter or the Lone Ranger); and

3. Games (in the first years of school, children become involved in organized team games and must learn the role of each member of the team).

Mead also introduced the concepts of "**generalised** other" and "**significant other**".

"Generalised other" can be understood as those **rules and values of the culture of a particular** group in which the child is engaged. By understanding the "generalised other" the child is able to understand what kind of manners is expected as well as valued in any social setting.

"Significant other" consists of those persons who are of importance in the child's life and affect her/his understanding of self along with the child's emotions and behaviours. According to him socialization depends upon the child's understanding of others' views as important in her/his life.

As life goes on, the self continues to change along with social experiences.

Mead concluded that not only the self, but also the mind is a social product. We cannot think without symbols, and it is our society that gives us our symbols by giving us our language.

C.H. Cooley in his book The Social Organisations wrote that self evolves through a process of looking glass- Self. It states that a person's self grows out of society's interpersonal interaction and the perceptions of others. The term refers to people shaping themselves based on others peoples' perceptions, which leads people to reinforce other peoples' perspectives on themselves.

Process of development of socialization involves two parts:

- **Inner Conversation** - thinking is a process in which there is exchange of significant symbols between person and his own self.

- **Outer Conversation -** verbal or non- Verbal conversation with outside world.

Conclusion

Indira Prathasarathy describes correlation that corresponds between and Individual and society. He fabricated the effect of society on the individual's self and the society affected by the perceptions and actions of an individual's self.

Ralph Turner- "Role Making" for this we should carefully observe use of significant symbols and we should try to see you are free into actor's subjectivity. This is the micro sociological approach developed in American sociology.

Socialization is a concept in which the role of individual is shaped by societal norms and selfhood but human behaviour is not completely shaped by societal norms. They change situation and think of alternative action and modify their behaviour as ethnomethodology revealed emotional

commitment to everyday norms through purposeful breaching of norms.

Sociologists do not think of people as little robots who simply are the result of their exposure to socializing agents. Although socialization is powerful and profoundly affects us all, we have a self, and the self is dynamic. Each of us uses our own mind to reason and make choices.

In this way, each of us is actively involved even in the social construction of the self. Our experiences have an impact on us, but we are not doomed to keep our orientations if we do not like them. We can choose to change our experiences by exposing ourselves to other groups and ideas.

Extra:

Types of Socialization

There are different forms of socialization.

Group socialization- It says that an individual's peer groups, rather than parental figures, influence his or her personality and behaviour in adulthood. Example, twin brothers, whose genetic make-up is identical but they will differ in personality.

Gender socialization- Henslin contends that "an important part of socialization is the learning of culturally defined gender roles." It can be understood as the process by which different agents of socialization shape the thoughts of children and make them learn different gender roles. Gender roles are reinforced through countless subtle and not so subtle ways.

Cultural socialization- It refers to parenting practices that teach children about their racial history or heritage and, sometimes, is referred to as "pride development." Promotion of mistrust refers to the parenting practices of socialising children to be vary of people from other races.

Anticipatory Socialization- The term anticipatory socialization was introduced by the sociologist Robert K. Merton (1957). It is a process by which someone is consciously socialised for future occupations, positions and social relationships. For example, a child made to leave home to stay in a boarding school with the anticipation of better socialization.

There are various other forms of socialization depending upon different phases in a human's life time. These include primary, secondary, Re-socialization and Adult socialization.

(b) Bring out the significance of Ethnography in social research. (20 Marks)

According to C.V Good, social research is ideally the careful and unbiased investigation of a problem based on so far as possible upon demonstrable facts involving refined distinctions, interpretations and usually some generalizations. While Ethnography seeks to gain insights into social phenomena by immersing itself in the subject, which involves observing and engaging in social activities, conversing with individuals in their everyday environments, and gathering various materials such as photographs, texts, literature, and statistics. It is a qualitative data collection approach which takes into account individual aspect of society as well. The different methods used are participant observation, Naturalism, field studies etc.

Significance of ethnographic studies in social research:

1. **Helps to understand complex reality of society**: According to Max Weber the social reality is vast, dichotomous and complex and in order to understand it we need to follow the interpretivist approach. Ethnography helps to social researcher to understand the social reality from the perspective of the people. By immersing themselves in the field, researchers can explore the intricacies of social behaviors, cultures, and interactions, which may be challenging to capture through other research methods.

2. **Helps in understanding of human behavior**: It enhances the understanding of human behavior for scientists. A significant number of scientists engage in the field of behavioral sciences to investigate the diverse reactions of individuals to stimuli, unravel the factors that shape their choices and behaviors, and explore the underlying reasons for these responses.

3. **Provides deep insights in research**: Ethnography provides different aspects of cultural groups, individuals including their values, norms, practices etc. As it is a qualitative research method so it does not depend on predefined assessment with restricted observation.

4. **Minimizes bias of researcher**: As the analysis is based on observation and feedback of population. So there is less chances for the researcher to include his personal bias and values into research.

5. **Provides actual picture of reality**: Many groups and population are prejudiced and people have negative bias towards them. Ethnography provides reality of groups with their own perspective.

Limitations of Ethnographic research:

1. **Time consuming**: A prominent drawback of ethnography is the time element. To initiate the study of a particular group of individuals, the ethnographer must initially build a strong rapport with them. This process entails investing months, or possibly even years, in observing their daily routines and gaining insights into their culture, traditions, and behaviors.

2. **Resource Intensive**: As the researcher need to travel and live in at the site of study.

3. **Susceptible to bias and prejudice**: Ethnographers, no matter how neutral they strive to be, might nonetheless be impacted by cultural prejudice or ignorance.

4. Limitation of accessibility to certain groups to study

5. Participants get conscious when they get to know that some research is **Ethical and privacy concern** being conducted on them and sometimes they act different from their actual

behavior.

6. **Difficult to make generalizations**: Different cultures have different practices and thus studying one group can't be generalized for all other groups.

7. : It is not right to invade the privacy of participants and treat them as means to an end.

Despite having limitations of ethnography it has provided a new and holistic approach to study the complex human society and understand its changing pattern and problems. It helps in understanding the reasons behind the behavior experience and attitudes of the people of the group, community, culture or market under study.

(c) What is 'reserve army of labour' ? Present the position of feminist scholars on this. (10 Marks)

Structure

- **Explain Reserve army of labour**

- **Feminist perspective on Reserve Army**

- **Contemporary Position**

- **Conclude**

Reserve army of Labour

Reserve army of labour is a Marxist term used to describe the **ranks of the unemployed** who through the **absence of any meaningful choice are prepared to work for very low wages** in temporary jobs.

The existence of a reserve army of labour **serves the interests of the bourgeoisie and exploits members of the proletariat.**

The use of the word "**army**" refers to the **workers being conscripted** and regimented in the workplace in a hierarchy under the command or authority of the owners of capital.

According to Marx, reserve army of labour he is composed of three parts:

1. The **floating** reserve Army of labour (used to have good jobs, but are now out of work)

2. The stagnant reserve army of labour (extremely irregular employment)

3. The latent reserve army of labour (not yet fully integrated into capitalist production)

Feminist View

- **Marxist and socialist Feminism:** Capitalists are the main beneficiaries of women exploitation as in pursuit for profits either they **hire women at lower wages or gain from women's unpaid work indirectly as men are able to work at cost of their wives.**

- Women are more likely to be in **low paid jobs with less job security than men it is also fact that women disproportionately work in the five C's (cleaning, clerical, caring, cashiering and catering).**

- **Christine Delphy and Diana Leonard** see the family as an economic system. It involves a particular set of labour relations in which men benefit from and exploit the women and their work and sometimes that of their children.

- *Androcentric common-sense views see housework as unimportant.*

- **Rosa Luxemburg** argued that **household labour is productive according to the continued growth of capitalist mode of production**, which requires extraction of surplus from sector that is at least formally non-capitalist.

Thus, by revealing the true nature of housework, feminists have been able to encourage a social change, in which the unpaid work of women is recognised.

Contemporary Ideas:

- Because of globalisation, there has been a rise in percentage of women in the labour force in almost every region of the world, or in other words there has been feminisation of labour markets.

- This process of globalisation is based on demand for low wage labour of women from Third World countries.

- Jobs has have been created for women, but most of these jobs are informal, part-time, casual and temporary, with poor working conditions and lack of labour rights.

- These jobs are designed to be carried out in addition to household and family responsibilities of women.

- The ILO reports that the proportion of jobless has been steadily increasing since the beginning of the financial crisis of 2007–2008.

Conclusion

Nirmala Banerjee and Maria Mies pointed out that women are situated at the margins and **for women as subsistence producers, benefits the capitalist economy as the unorganised sector is composed of more women.** Eg- In India Self help Groups.

The **globalisation** there is **feminisation** of wage labour, wherein women from vulnerable sections, defined by social class, colour, race and ethnicity, are employed at cheaper labour price and are more prone to exploitation. It does seem like the **failure of society to allocate resources and provide opportunities fairly that explains the problems of poverty and social exclusion.**

Extra

Marx does talk about the **fourth** part as well in terms of **Pauperdom**, who only receive the public charity for survival.

Finally, people may leave the army and the reserve army by turning to **criminality**, Marx refers to such people as lumpenproletariat.

It is a concept used by Karl Marx (but originally given by Friedrich Engels) in **critique of political economy.**

Features of Reserve Army of Labour:

- It refers to the unemployed and underemployed in capitalist society.

- It is seen for the first time in capitalist era. Before this structural unemployment on a mass scale rarely existed, other than that caused by natural disasters and wars.

- Overpopulation is in the interest of the bourgeoisie and since capital only increases when it employs workers, the increase of capital involves an increase of the proletariat and the increase of the proletariat must proceed relatively even faster.

- **Margaret Benston -** Capitalism benefits from women as they are a reserve army which helps keep wages down plus are easily employed in the category of secondary breadwinners.

- Reserve army of workers exist - so easy to exploit workers.

- From a feminist perspective, the work of **TH Marshall** is highly constricted in being focused on men and ignoring the social rights of women and impediments to their realisation.

- Women in particular, are oppressed, not because they are socialised into being passive, nor because they are ideologically conditioned into subservience, but because their work is appropriated within the family

- Eg- Women provide a number of unpaid service for men including providing them with a client sexual partner and children if he wants them. Women are not always passive victims but economic and social constraints make it difficult for women escape from the patriarchal family.

- **Lee Harvey in critical social science embraces** all those approaches in sociology that aim to be critical of society in order to facilitate social change.

Feminists have been able to show that housework, like paid work, has a crucial role in the economy.

- **Peter Custers in his book** capital accumulation and women's labour in Asian economies talks about discourse on women's labour and analyse the patriarchal basis of working-class

- He talks about "**theory of Housewifisation".**

- **Catherine Mackinnon marks gender as core contradiction of the society**. It was argued that sexist operation is the primary contradiction in society and is the basis of all other forms of oppression.

- **Angela Davis** says in the pre-capitalist home based economy, woman were not only considered to be housekeeping, but also full fledged workers as written in formative feminist discourse.

- **V. Geetha argues** that the feminist protagonist of the domestic labour debate pointed out that Marx in his theorisations did not take into account the domestic work done by woman. Hence, Marxian theory proposed her separation of economy from house work, and omitted the economic significance of unpaid domestic feminist scholars.

- In recent years , there has been a growing use in Marxist and anarchist theory of the concept of "the precariat" to describe a growing reliance on temporary, part-time workers with precarious status who share aspects of the proletariat and the reserve army of labor. Precarious workers do work part-time or full-time in temporary jobs, but they cannot really earn enough to live on and depend partly on friends or family, or on state benefits, to survive. Typically, they do not become truly "unemployed", but they do not have a decent job to go to either.

- Paul Samuelson argues that much Marxian literature assumes that the mere existence of the unemployed drives down wages, when in reality is dependent upon contingent factors such as are the unemployed easily available as replacements?

Three features to keep in mind about Rosa Luxemburg's ideas that differentiate her analysis in The Accumulation of Capital from the perspectives of other prominent Marxists:

1. Luxemburg advances a controversial conceptualization of imperialism's relationship to the exploitation of the working class in the advanced capitalist countries.

Because workers receive less value than what they create, they are unable to purchase and consume all that is produced.

665

This under-consumption means that **capitalists must expand into non-capitalist areas, seeking markets** as well as raw materials and investment opportunities (particularly new sources of labor) outside of the capitalist economic sphere.

'**Non-capitalist organizations provide a fertile soil for capitalism,**' she noted, which means that 'capital feeds on the ruins of such organizations, and, although this non-capitalist milieu is indispensable for accumulation, the latter proceeds, at the cost of this medium nevertheless, by eating it up'.

Penetration into non-capitalist economies facilitate the capital accumulation process, **but capitalist accumulation 'corrodes and assimilates' these economies.**

This constituted **a new contradiction:** 'capital cannot accumulate without the aid of non-capitalist organizations,** nor, on the other hand, can it tolerate their continued existence side by side with itself. Only the continuous and progressive disintegration of noncapitalist organizations makes accumulation of capital possible'.

The inevitable tendency this leads to will be 'the standstill of accumulation,' which 'means that the development of the productive forces is arrested,' leading to capitalist collapse. Luxemburg conceives that this leads to a painless transition to socialism, but rather to the desperate escalation of militarism and war.

2. Another distinctive quality of her conceptualization of **imperialism is that it is not restricted to 'the highest stage' or 'latest stage' of capitalism.**

Rather, **imperialism is something that one finds at the earliest beginnings of capitalism** – in the period of what Marx calls 'primitive capitalist accumulation' – and which continues non-stop, with increasing and overwhelming reach and velocity, down to the present.

Or as she puts it, 'capitalism in its full maturity also depends in all respects on non-capitalist strata and social organizations existing side by side with it,' and 'since the accumulation of capital becomes impossible in all points without non-capitalist surroundings, we cannot gain a true picture of it by assuming the exclusive and absolute domination of the capitalist mode of production'.

Quoting Marx, she concluded: 'The historical career of capitalism can only be appreciated by taking them together. "Sweating blood and filth with every pore from head to toe" characterizes not only the birth of capital but also its progress in the world at every step, arid thus capitalism prepares its own downfall under ever more violent contortions and convulsions'.

This meant, on the international arena, 'colonial policy, an international loan system -- a policy of spheres of interest -- and war. Force, fraud, oppression, looting are openly displayed without any attempt at concealment, and it requires an effort to discover within this tangle of political violence and contests of power the stern laws of the economic process'.

3. Another special feature of Luxemburg's contribution is her **anthropological sensitivity to the impact of capitalist expansion on the rich variety of the world's peoples and cultures.**

The survey of capitalist expansionism's impact in her Accumulation of Capital includes such examples as:

a) the destruction of the English peasants and artisans;

b) the destruction of the native-American peoples (the so-called Indians);

c) the enslavement of African peoples by the European powers;

d) the ruination of small farmers in the mid-western and western regions of the United States;

e) the onslaught of French colonialism in Algeria;

f) the onslaught of British colonialism in India;

g) British incursions into China, with special reference to the Opium wars;

h) the onslaught of British colonialism in South Africa (with lengthy reference to the three-way struggle of black African peoples, the Dutch Boers, and the British).

'Each new colonial expansion is accompanied, as a matter of course, by a relentless battle of capital against the social and economic ties of the natives,' she wrote, 'who are also forcibly robbed of their means of production and labor power.'

Their means of production and their labor power no less than their demand for surplus products is necessary to capitalism.

Yet the **latter is fully determined to undermine their independence as social units, in order to gain possession of their means of production and labor powe**r and to convert them into commodity buyers.' But the destructive impact of all this on the cultures of the world's peoples was emphasized by Luxemburg as by no other Marxist theorist of her time.

667

Question 3.

(a) Discuss the importance of interpretative understanding of social phenomena and explain its limitations. 20 Marks

Interpretative sociology, also known as interpretive sociology or interpretivism, is an approach to studying social phenomena that focuses on understanding the meanings, beliefs, and values that individuals and groups attach to their social experiences and actions.

It is rooted in the idea that social reality is not just an objective, external reality, but is also shaped by the subjective interpretations and meanings that people give to their experiences.

Weber's understanding

Interpretive sociology is an approach developed by Max Weber that centers on the importance of meaning and action when studying social trends and problems. This approach diverges from positivistic sociology by recognizing that the subjective experiences, beliefs, and behavior of people are equally important to study as are observable, objective facts.

Weber was one of the first sociologists to recognize the role 'human understanding' and interpretation plays in social action and the fashioning of social order without losing sight of what he terms 'causal adequacy'. He argued that sociology is a science that "attempts the interpretive understanding of social action in order to arrive at a causal explanation of its course and effects"

Branches of Interpretative sociology

SYMBOLIC INTERACTIONISM

Herbert Blumer proposed that sociologists should focus on the subjective and interpretive aspects of peoples' shared meanings. He argued that social structures are ongoing accomplishments of 'joint action', and emphasized human agency to shape social contexts that are never completely external to the individual nor obdurate in their influence and impact

ETHNOMETHODOLOGY

Similar to symbolic interactionism, ethnomethodology seeks to capture the real lived experiences of members within society, favoring the direct observation of people, especially focusing on micro-interactions. Both perspectives emphasize negotiation and interpretation, and suggest that only through direct participation can researchers explicate the life world of members.

It also emphasizes the importance of language and the typifications which socially construct the experienced world.

PHENOMENOLOGY

In this theory Alfred Schutz, propounds that the course of our action, we employ assumptions about society and how it works and we use verstehen in a crude way to predict the action of others.

As a result, our acts are 'meaningful' not because we have a particular intention or motive, but because other actors interpret our action as having symbolic significance. It is said that the phenomenological perspective take the interpretive approach, initially developed by Max Weber and later on by other thinkers, to the extreme.

Importance of Interpretative Understanding:

Contextualization of Behavior: Interpretative understanding allows researchers to delve into the context in which social phenomena occur. It recognizes that behavior cannot be fully understood without considering the cultural, historical, and situational context in which it takes place.

Subjective Meaning deciphered and not random objective conception: It emphasizes the importance of subjective meanings and interpretations that individuals give to their experiences. This approach acknowledges that people's actions are guided by their own perceptions, values, and beliefs.

Holistic Perspective and synthesis with common sense : Interpretative understanding encourages a holistic approach to studying social phenomena. Instead of isolating variables, it seeks to understand the interconnectedness of various factors and how they contribute to the overall meaning of a phenomenon.

Individual experience not compromised for society's satisfaction ;

Social phenomena are often complex and diverse. Interpretative understanding allows researchers to explore this complexity and diversity by capturing the nuances and variations in individuals' experiences and perspectives.

Interpretive sociology has various limitations.

- It is possible that observation may be influenced by personal bias.

- Direct observation also requires prior knowledge of the culture being studied.

- It assumes that people in society consider their actions to be rational, which may not always be the case.

- It also has been regarded as an inadequate account of action since it remains excessively individualistic.

- Subjectivity and Bias: The interpretative approach is inherently subjective, as it relies on the perspectives and interpretations of researchers and participants. This subjectivity can introduce biases, affecting the reliability and validity of the findings.

- Limited Quantification: Interpretative understanding often lacks the precision and quantifiability associated with quantitative research. This limitation can make it difficult to compare and measure phenomena across different contexts.

- Ethical Concerns: In-depth exploration of personal experiences may raise ethical concerns related to privacy and confidentiality. Researchers must navigate ethical considerations carefully when studying sensitive topics.

Interpretative understanding is invaluable for gaining deep insights into social phenomena, acknowledging the subjective nature of human experiences. However, researchers must be mindful of its limitations and employ rigorous methods to enhance the credibility and trustworthiness of their findings. Balancing the strengths and weaknesses of interpretative approaches is essential for a comprehensive understanding of social phenomena

(b) Are all world religions patriarchal? Substantiate your answer with examples. (20 Marks)

Answer:

- Gender, religion, and patriarchy are foundational social constructs operating at the basis of social organization of society.

- Religious organisations show that they are mainly dominated by the male despite the fact that women often participate more than men in such organisations.

- Also, in some places of worship segregation of the sexes exists, e.g. seating in different pews or sections during worship.

- Women's participation may be restricted, for example, not being able to preach or to read from sacred texts or aspire to become priests or pastors. Taboos that regard menstruation, pregnancy and childbirth as polluting may also prevent participation.

- Religion, Patriarchy and the Status of Women

In most of the world's major religions, women remain relegated to a second-tier status.

- Women in several faiths are still barred from ordination.

- Some are banned from praying alongside men and forbidden from stepping foot in some houses of worship altogether

- Their attire, from headwear down to the length of their skirts in church, is often restricted.

- Men have been dominant as recipients, interpreters and transmitters of divine messages, while women have largely remained passive receivers of teachings and ardent practitioners of religious rituals.

- Attitudes developed around patriarchal interpretations of religious belief have defined and shaped the social and cultural contexts of Indian women resulting in their disempowerment and second-class status.

Patriarchy, in some form, exists in most religions.

- Women's readiness to yield to the gendered regimes of religion is again brought out in the affirmation by majority of the women respondents that their primary religious duty is to be a good mother by bringing up children in faith.

- This 'comforting valorization of motherhood' could be linked to a 'naturalness' attributed to procreative sex, and this in turn serves to reinforce patriarchal notions of what is appropriate femininity.

- The irony of the religious mediation of patriarchy is that women actively collaborate in perpetrating their own subordination by following certain religious precepts uncritically. Having imbibed the socio-cultural patterns of thought that subjugate them, they become transmitters of the very norms that infantilize them.

But, are all religions patriarchal?

- No religions are patriarchal in their entirety and many are not even patriarchal in their origin. However, many have widely accepted highly patriarchal interpretations.

Religions in their early stages

- What is ironical is that most of the organised religions of today were not discriminatory to begin with. Infact, many scholars contend that religions were not patriarchal in the early stages of organised life. It is believed that early religions, or more appropriately worship, centred on female Goddesses during prehistoric times.

- It is believed that prehistoric societies and belief systems were matriarchal, as evident from their feminine- themed iconography.

- Early Hinduism, too, is believed to be egalitarian.

- Rig-Veda expounded the idea of feminine energy behind the creation of the universe.

- With the advent of Islam, women came to enjoy a kind of autonomy that was unheard of in the pre-Islamic Arab.

- In pre-Islamic Arab women were viewed as objects and were constantly humiliated.

- Karen Armstrong in her book Islam: A short History has pointed out that 'the women of the first Ummah in Medina took full part in the public life'.

- It was probably before men moulded the religion to suit their patriarchal leanings.

It seems that eventually every religion or organised belief-system was hijacked by vested interests to further their own patriarchal agenda.

The Changing Order

Women around the world in recent times have been finding new ways to chip away at centuries of male-dominated traditions and barriers, with many of them emboldened by the surge of social media activism that's spread globally in the MeToo era.

- In Israel, where Orthodox Judaism has long restricted women's roles, one Jerusalem congregation has allowed women to lead Friday evening prayers.

- Roman Catholic bishops, under pressure from women's-rights activists, concluded a recent Vatican meeting by declaring that women, as an urgent "duty of justice," should have a greater role in church decision- making.

- Many feminist scholars are challenging the rightfulness of long-standing patriarchal traditions in Christianity, Judaism and Islam, calling into question time-honored translations of verses in the Bible, Torah and Quran that have been used to justify a male-dominated hierarchy.

- Sabrimala case in India is also an important milestone in asking the religion to treat women fairly.

Conclusion

- Religion has also historically been one of the major sources of support and impetuses for positive human rights movements around the world.

- However, in all of these cases, religion "reflects interests and values of the powerful and privileged," promising future rewards to the most powerless in society and placating them so they accept their subjugation.

- As a result, "the world's major religions have perpetuated the most terrible barbarisms on women, as well as other forms of inequality and exploitation"

(c) What, according to Merton, is the difference between 'unanticipated consequences' and 'latent functions'? Give examples to elaborate. (10 Marks)

Early structural functionalists tended to focus almost entirely on the functions of one social structure or institution for another.

However, in Merton's view, early analysts tended to confuse the subjective motives of individuals with the functions of structures or institutions. The focus of the structural functionalist should be on social functions rather than on individual motives.

Merton in Social Theory and Social Structure (1968) uses his ideas about unanticipated consequences to foster functionalist explanation.

Serendipity (Unanticipated Consequence)

Merton acknowledged that a theory may produce a result quite different from what is stated. This unanticipated consequence, or serendipity, sometimes comes as a surprise for many people.

The relations between the "unanticipated consequences" of action and "latent functions" can be clearly defined, since they are implicit in the foregoing section of the paradigm.

The unintended consequences of action are of three types:

- Those which are functional for a designated system and these comprise the latent functions.

- Those which are dysfunctional for a designated system, and these comprise the latent dysfunctions; and

- Those which are irrelevant to the system which they affect neither functionally nor dysfunction ally, i.e., the pragmatically unimportant class of non-functional consequences.

Merton identified five factors involved in unanticipated consequences.

- Ignorance (i.e., incomplete information);

- Error (in the appraisal of current situation, inference of the future, and the selection and implementation of a course of action);

- Imperious immediacy of interest (i.e., more concern with immediate consequences than that of future);

- Basic values (i.e., little consideration of further consequences because of espousal of certain fundamental values); and

- Self-defeating prophecy (i.e., the prediction itself changes the human behavior).

Latent Functions

- One of Merton's enduring distinctions is that between manifest and latent functions.

  o Manifest functions are those that are intended, latent functions those unintended.

  o Latent functions, thus, are unanticipated and unintended consequences of an action or social structure; unknown or unacknowledged reasons something is done.

- o For instance, Merton uses the case of slavery. It's manifest function was to increase the economic productivity of South, but the latent function was to deliver a large underclass that elevated the status of Southern whites, rich and poor.

- Merton's allied notion of unanticipated consequences acknowledges that structures have both intended and unintended consequences.

- Slavery might have been instituted to strengthen the Southern economy, but its unanticipated consequence was to slow industrialization and, ultimately, to weaken rather than strengthen the region economically.

- Some sociologists since have regarded the exploration of unintended consequences of social action as of the very essence of the sociological project.

- Merton maintained that not all structures are indispensible to the social system. Some can be eliminated.

- For instance, the abandonment of gender and ethnic discrimination, for example, would not be dysfunctional.

- This opens the way for meaningful social change and its adequate theorization.

Question 4.

(a) Modernization presupposes class society; however caste, ethnicity and race are still predominant. Explain. 20 Marks

According to Yogendra Singh, modernization is a form of cultural response, involving attributes which are basically universalistic and evolutionary; they are pan-humanistic, trans-ethnic and non-ideological. Modernization in Europe started with enlightenment and renaissance but in India it started with advent of Britishers. The modernization was initially carried by the urban middle class who came in direct contact with Britishers. Education became a big symbol of modernization and it influenced all aspects of tradition – food habits, dressing, language and so on. According to Yogendra Singh, it not only impacted cultural aspects, but also structural aspects as well.

How Modernization presupposes class society:

1. **Emergence of new classes:** Modernization led to emergence of new social classes. With industrialization and urbanization new professional and working class developed.

2. **New economic and political order:** new political and new economic system led to formation of new elite classes in Indian. Trade unions emerged in India. Older economic system like Jajmani declined with arrival of new economic system.

3. **Modernization based on consumption pattern:** Another meaning of modernization is introduced in Indian society on the basis of consumption pattern based on western culture. Those who consume western food, dress are considered modern. In actuality, this concept is referred as westernization of culture.

4. According to S.H. Alatas. "Modernization is a process by which modern scientific knowledge is introduced in the society with the ultimate purpose of achieving a better and a more satisfactory life in the broadest sense of the term as accepted by the society concerned". So such education could only be afforded by higher class people and difficult for lower classes to achieve.

The process of modernization in India primarily commenced through Western interactions, notably during the period of British colonial rule. This engagement led to profound transformations in Indian culture and social organization. While many of these changes aligned with the modernization trajectory, it's important to note that not all of them can be classified as strictly modernizing. While the overarching intent of this contact aimed at modernization, it inadvertently bolstered several traditional institutions in the course of this transformation.

How caste, ethnicity and race still persistent:

1. **Persistence of Traditional Structures:** According to Yogendra Singh, modernisation did not lead to institutional and structural breakdown because of the characteristics of society in India. Modernization does not always result in the complete eradication of traditional social structures, including caste systems.

2. **Centrality of caste in Indian society:** Many sociologists like Ghurye proposed that the most effective approach to understanding Indian society is through the lens of a caste model and not the class model. They support this viewpoint by asserting that the caste system serves as a comprehensive ideological framework that influences and permeates all dimensions of social life for Hindus and, to a broader extent, other communities in India.

3. Stratification on the basis of Caste, Ethnicity and race: In European and American society, class is the primary basis of stratification. But in India Caste, ethnicity and race still play important role. Rich traders recognised under vaishyas supported the Buddhism and Jainism to get higher recognition in social strata. M.N. Srinivas concept of sanskritization also support such view.

4. Cultural and Identity Factors: Ethnicity and race are deeply rooted in cultural and identity factors that are not easily changed by modernization alone. People's sense of identity and belonging to specific ethnic or racial groups can remain strong despite economic and technological advancements.

Though class has emerged as the primary criteria for modernization but including how it developed in India and the India society, we can say that the culture, values, norms of India society have significant impact on the modernity and its evolution. Existence of many traditional institutions like caste panchayats, caste-class nexus show the importance of both class and caste in the Indian society. Both caste and class are inseparable parts of Indian social formation.

(b) Compare and Contrast the contributions of Marx and Weber on social stratification in capitalist society. (20 Marks)

Structure:

- Explain Social Stratification
- Explain Contributions of Marx and Weber
- The differences
- Conclude

Social Stratification

The term social stratification refers to **an institutionalised system of social inequality.**

It refers to a situation in which the **divisions and relationships of social inequality have solidified into a system that determines who gets what, when, and why.**

It can be economical, political, caste based, on the basis of skills, meritocracy.

E.g.: Caste system in India, skilled and unskilled workers, haves and have-nots, etc.

In his famous essay on **"The Future Results of British Rule in India", Karl Marx characterised the Indian castes as "the most decisive impediment to India's progress and power"**
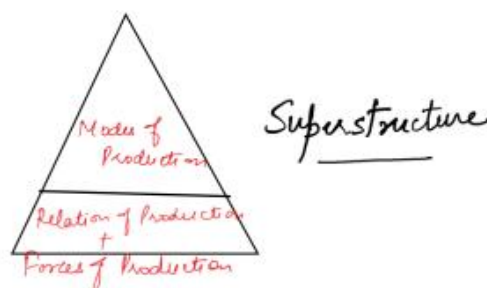
Contribution of Marx

In the Marxist perspective, social stratification is created by unequal property relations, or unequal access to the means of production.

In this respect, Marx argued that western society had developed through four main epochs:

1. Primitive communism
2. Ancient society
3. Feudal society
4. Capitalist society

In the earlier epochs of history we find, almost everywhere, a complicated arrangement of society into various orders, a manifold gradation of social rank.

In capitalist societies, the bourgeoisie class owns the means of production while the proletariat class sells their labour to the bourgeoisie. The bourgeoisie have power and status, which they use to maintain the society's superstructure —it's values, ideologies, and norms. According to Marx, a superstructure exists in which the ideas, philosophies, and culture that are built upon the means of production and substructure which is the b ase of society, which in Marxist terms includes relations of production

According to Marx, the bourgeoisie in capitalist societies exploit workers.

The owners pay them enough to afford food and a place to live, and the workers, who do not realise they are being exploited, have a false consciousness, or a mistaken sense, that they are well off.

Engels says historical Materialism designates the view of the course of the history which seeks the ultimate cause and the great moving power of all-important historic events in the economic development of society.

Marx in his homogenisation thesis says that workers were divided on the basis of their skills.

Marx claims that to improve society and make it fairer, there needs to be large-scale change.

Marxism is criticised for:

- Ignoring other important factors such as gender and ethnicity

- Focusing too much on social class.

- Classes were seen by Marx to be "transitional classes", in the sense that they would eventually disappear once the new mode of production had established its dominant position but this has not really happened.

Contribution of Max Weber

Weber fought with the Ghost of Marx. He criticised every theory of Marx. Weber questioned Marx's view that society is always divided on class lines after primitive communism.

He said class division developed only with beginning of capitalism.

According to **Weber**, *class consists of a group of people sharing similar market situations.*

Weber refused to reduce stratification to economic factors (or class, in Weber's terms) but saw it as multidimensional. Thus, society is stratified on the bases of economics, status, and power.

One resulting implication is that people can rank high on one or two of these dimensions of stratification and low on the other (or others), permitting a far more sophisticated analysis of social stratification.

Social class for Weber included power and prestige, in addition to property or wealth. People who run corporations without owning them still benefit from increased production and greater profits.

According to Weber 4 classes are there:-

- Propertied Upper class

- White collar class

- Petty bourgeois

- Manual labour

In the context of power, he was dealing with political powers. For example, in the time of revolutions, Churches were holding an immense position in the society. They had the power of decision making.

Weber saw structures of traditional authority, in any form, as barriers to the development of rationality and considered rational legal authority bureaucracy "the purest type of exercise of legal authority."
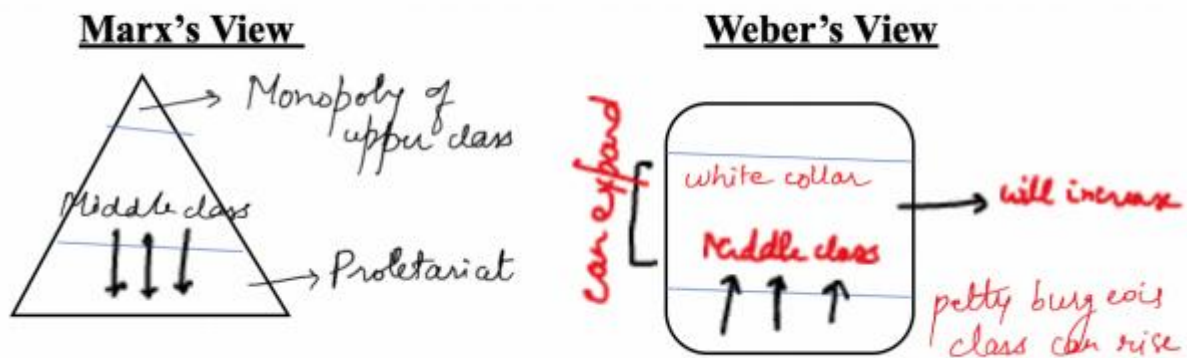
Weber explained that maybe the community does not share same economic level, but due to prestige and position in the society, they belong to the same status

677

Contrasting the Two Perspectives

Marx's perception of class is primarily economical but Weber focused on Status, class and power.

Marx on relationship between the classes- dependence and inequality are a cause of conflict and will lead to revolution. But according to Weber conflict is not the cause for revolution, he theorised that there was more than one cause for conflict besides economics, inequalities could exist over political power and social status and saw revolution as a distant possibility.

Weber sees no evidence to support the polarisation of classes which Marx sees as being an essential feature of the class structure.

Haralambos

Unlike Marx, Weber does not subscribe to the view that a proletarian revolution is inevitable, and that workers will express class dissatisfaction in less dramatic ways.

Finally, Weber rejects the notion that political power is necessarily derived from economic power.

Conclusion

Idea proposed by Marx that class is determined solely by economic factors, whereas Weber would argue that class is only one form of social stratification.

It is an impossible task to decide which theory provides the most accurate description of class, thus not surprisingly the issue continues to be a topic of contentious debate. Weber's theory certainly encompasses aspects which Marx seems to have left out, yet the importance of Marx's theories cannot be undermined

c) What, according to Irawati Karve, are the Major difference between North Indian and South Indian Kinship systems? (10 Marks)

Kinship system refers to a set of persons recognised as relatives either by virtue of a blood relationship or by virtue of a marriage relationship. Karve's work, Kinship Organization in India (Deccan College, 1953) is a study of various social institutions in India. Karve mapped kinship patterns in India on to linguistic zones to come up with the following variations. We can describe the basic structure and process of kinship system in this area in terms of four features that is i) kinship groups, ii) kinship terminology iii) marriage rules, and iv) ceremonial exchange of gifts among kin.

KINSHIP SYSTEM IN NORTH INDIA

Irawati Karve (1953: 93) identified the northern zone as the region that lies between the Himalayas to the north and the Vindhya ranges to the south.

Kinship Groups-

Patrilineage: We can say that broadly speaking kinship organisation in North India is based on unilineal descent groups based on male descent.

Clan and Lineage groups: In North India, there is both lineage and clan exogamy. In the jati based society, we also have gotra exogamy where a gotra refers to an ancient ancestor, a mythological sage.

Kinship Terminology

Descriptive Nature of North Indian Kinship Terms: The kinship terminology is the expression of kinship relations in linguistic terms. In the case of North India, we can call the system of terminology as bifurcate collateral where each kinship term is descriptive. A descriptive kin term is unique and used for only one relationship.

Kinship Terms Signifying Social Behaviour- Both kinship terms and behaviour reflect these principles. Two major forms of kinship behaviour are joking relationships and avoidance relationships. Both serve the same function, to reduce tension and act as a cathartic mechanism in case of relationships that are precarious. These are relationships that have an ambiguous character and the norms tend to be liable to infraction. For example, Oscar Lewis (1958: 189), in his study of a North Indian village, has described the pattern and relationship between a person and his elder brother's wife. This is popularly known as Devar-Bhabhi relationship, which is characteristically a joking relationship and avoidance relationship with husband elder brother.

Marriage Rules

Clan Exogamy: Belonging to one's natal descent line is best expressed in matters of marriage. No man is allowed to marry a daughter of his patriline. In North India lineage ties upto five or six generations are generally remembered and marriage alliances are not allowed within this range**.**

The Four Clan Rule : In Irawati Karve's (1953: 118) words, according to this rule, a man must not marry a woman from (i) his father's gotra, (ii) his mother's gotra, (iii) his father's mother's gotra, and (iv) his mother's mother's gotra.

Ceremonial Exchange of Gifts among Kin

A.C. Mayer (1960: 232) has described in his study of kinship in a village in Malwa that all gifts given by one's mother's brother are called mamere. In contrast to the gifts given by the mother's brother, there are gifts known as ban, given by one's agnates.

KINSHIP SYSTEM IN SOUTH INDIA

KINSHIP GROUPS

Affinal Relatives: Beyond the patrilineage are the relatives who belong to the group in which one's mother was born, as well as one's wife. They are a person's uterine (from mothers side) and affinal (from wife's side) kin, commonly known as mamamachchinan. In this set of relatives are also included the groups in which a person's sister and father's sister are married. The nature of interaction between a patrilineage and its affines, as described by Dumont (1986) is always cordial and friendly.

Kinship Terminology

Parallel and Cross-cousins- The kin terminology in South India clearly separates the two categories of cousins. There are very good reasons for doing so because in South India, parallel cousins cannot marry each other while cross-cousins can. The parallel cousins are referred as brothers/sisters.

For example, in Tamil, all parallel cousins are addressed as annan (elder brother) or tambi (younger brother) and akka (elder sister) or tangachi (younger sister). Cross-cousins are never brothers/sisters. They are referred, for example in Tamil, as mama magal/ magan (mother's brother's daughter/son) or attai magal/magan (father's sister's daughter/son.

Classificatory Nature of Kinship Terminology; The distinction between parallel and cross-cousins combined with the classificatory nature of terminology makes the Dravidian kinship terms a mirror image of the kinship system in South India.

Marriage Rules
Three Types of Preferential Marriage Rules:

The first preference is given to the marriage between a man and his elder sister's daughter. Among the matrilineal societies like the Nayars, this is not allowed.

Next category of preferred marriage is the marriage of a man with his father's sister's daughter (fzd). In other words, we can also say that a woman marries her mother's brother's son (mbs).

The third type of preferential marriage is between a man and his mother's brother's daughter (mbd). In a way, this is the reverse of (ii) above. Some castes, such as the Kallar of Tamil Nadu.

Restrictions regarding Marital Alliances:In this context it is necessary to see what are the restrictions imposed with regard to marriage between certain relatives. For example, in certain castes a man can marry his elder sister's daughter but not younger sister's daughter. Also a widow cannot marry her deceased husband's elder or younger brother or even his classificatory brother.

Hence, kinship is a complex component existing in society and the most fundamental principle of society. Different regions in India follow different types of kinship system and there are many factors which have brought changes in kinship such as migration, education, and mobility, etc.

Section B

Question 5. Answer the following question in about 150 Words each: 10x5=50

(a) Differentiate between 'Life-chances' and 'Life-style' with suitable examples. (10 Marks)

The concept of Life chances and Life style is used to classify society into different strata. The concept of life chances was used by Max Weber to define basis for stratification in the society. Life chances according to Weber is related to the opportunities an individual got during the various stages of his or her life. While life style is simply our way of living. But life style also signifies various social dimension of an individual like social status etc.

According to Weber life chances pertains to the benefits and opportunities granted by an individual's position within the market. It serves to distinguish various social classes. Those who possess comparable "life chances" tend to belong to the same social class. Therefore, based on these life chances, Weber identified distinct classes such as the affluent property-owning upper class, property-less white-collar professionals, the small business-owning petty bourgeoisie, and the manual working class.

Difference between life chances and life style:

1. Life chances are opportunities and resources you get while life style is the result of those life chances and your effort. For instance, upper and middle-class people have better access to many institutions/services that improve quality of life, e.g. good quality healthcare, education, housing, etc. than working-class people.

2. Lifestyle reflects social position and social honor while it is not necessary that a good life chances will also reflect the same. For example a person belonging to OBC caste will get life chance in form of reservation but that does not mean he/she is having good life style as well.

3. Max weber considered both life chances and lifestyle crucial for social status. He rejected the Marx's mono-causal view that only economic factor is responsible for class position.

4. Life chances is ability to get rewards while the lifestyle refers to the ability to consume. For example when you perform well in an exam for government job, you get rewarded by a secured job. Similarly a high class person is recognized by high consumption.

5. People are aware of their lifestyle but not of their life chances. A working class person knows about his extent of lifestyle but life chances may appear in different form from time to time.

6. People often relate their life chance with fate but lifestyle is dependent on the Trinitarian model of weber i.e. class, party and status.

7. Max weber' concept of life chances has provided a new dimension to look upon the caste, class, status. It has proved the importance of life chances and lifestyle in the social stratification and role of priviledges in the society.

(b) Discuss the issues of access and exclusion in higher education in India. (10 Marks)

Access to education plays very crucial role in the development of the society. It provides upward mobility to every section of society. Education is a dynamic process that enables individuals to attain a fulfilling life within their community. The educational system evolves in response to societal transformations, serving as a means for its members to effectively navigate the ever-changing dynamics of their environment.

According to Clark, "Education system has a definite bearing on the society which possesses it. The economy, political organization, social stratification, culture, kinship and social integration of any society are closely linked with education."

Issues of access and exclusion in higher in India:

1. **Prevailing social disparities:** Narrow interpretation of Prevailing social disparities in terms of race, caste, class, culture, religion, etc. creates inequality in education system. The lower caste people have inequal access to initial education and that hinders their participation in higher education as well.

2. **Gender disparity:** Girls and transgender children enjoy low socio-economic and educational positions in comparison to boys. Males are more in number for higher education as compared to females.

3. **Poverty:** poverty restricts the access to education and excludes those who can't afford it.

4. **Lack of consciousness of people:** Educational inequality is created because of lack of consciousness of people towards education. Conservative attitude, false ideas, wrong beliefs and ignorance towards education create a lot of inequality in education.

5. **Regional imbalance:** Some areas are more developed while some are underdeveloped. So developed areas which are mostly urban have better access to higher education, while rural area lacks higher educational institutions. Similarly there are limited higher educational institutions in tribal areas.

6. **Language barrier:** Most of the higher education in India is provided in English language. Which also restricts participation into higher education and a cause of low enrollment.

7. **Online Learning Divide:** The digital divide, exacerbated by the COVID-19 pandemic, has further excluded students who lack access to technology and internet connectivity, making it difficult for them to engage in online higher education.

Measures to achieve equality, equity and acces:

1. Providing education to all people of the society in accordance with their needs, interests and capabilities.

2. Diversify languages at higher education. Especially in engineering and medical field.

3. Special provision in education for children belonging to disadvantaged areas like slum areas, remote rural areas, rough hills, delta areas, jungle areas, rough mountains, etc.

4. Adopting a fair and impartial policy in admission as well as treatment in all the educational institutions.

With huge demographic dividend of India, higher education is important for developing human capital. It will provide social mobility and equality in the society.

(c) What is civil society? Present a note on civil society engagement with science and technology policy in India. (10 Marks)

Answer:-

Defining Civil society

Civil society is community of citizens linked by common interests and collective identity. It manifests will and interests of the citizens. It is third sector of society after government and business. It limits power of state and usher in true and vibrant democracy by enhancing participation.

- JS MILL and Alexis de Tocqueville: CS is domain of social association which will check excesses of the state. (based on liberal democratic theory: right bearing individuals are free to pursue their private associations with others)

- Hegel: subordinated CS to state as he thought it as a mediating domain where particular interests of individual and universal interest of state can be reconciled for producing ethical basis for modern society.

- Antonio Gramsci: Civil society furthers the dominant ideologies.

- Partha Chatterjee and Sudipta Kaviraj:

  o Dealinate western CS from Indian;

  o Application of concepts of western CS on India is wrong as state in India is not extensive as on west.

- Anthony Giddens—

  o Groups which fall outside the market and government both can be termed as civil society.

  o Government and the market alone are not enough to solve the many challenges in late modern societies.

  o Civil society - must be strengthened and joined up with government and business.

  o Voluntary groups, families and civic associations can play vital roles in addressing community issues from

  o Some elements of civil society (often characterised as 'social movements') seek radical transformations of the prevailing order.

However, civil society also includes reformist elements that seek only modest revisions of existing governance arrangements and conformist elements that seek to reinforce established rules.

Science, Innovation, and the civil society

In India, there is already a certain sentiment for self-organized bottom-up engagement and empowerment of local civil society groups and NGOs acting in specific local and cultural or application-oriented contexts.

- Four pillars underlie India's science and technology goals: techno-nationalism, inclusive growth, technoglobalism, and global leadership.

- The innovation system started with the agricultural establishment in India being the major player initiating basic research in the 1950s, changed to the current situation, where the scientific establishment had almost no role.

India has a vibrant civil society, but in science and technology issues that civil society has much more potential to contribute.

- To begin with, not many groups are active in science and technology policy in India, and those that are there work on issues like sustainable agriculture, traditional medicine and the rights of forest dwellers, with a focus on praxis rather than on policy aspects

- There are not many civil society groups working on science and technology policy issues in India. One reason, perhaps, is that not many universities or institutions of higher learning offer courses in science and technology policy or studies. Another factor could be that science and technology policy is too diffuse a topic to attract NGOs that usually focus on a single sector, such as health, agriculture or workers' rights.

- Some groups are working on nuclear energy and atomic energy issues, but are divided on nuclear energy for peaceful uses.

However, these groups and organizations still face problems in reaching or addressing science policy actors because they often lack the technical capacity to address broader and overarching science and technology issues beyond their operational context, and they also lack channels to the policy-making levels.

(d) Critique A.G. Frank's 'development of underdevelopment'. (10 Marks)

Structure:

- Explain A.G. Frank's 'development of under development"

- Drawbacks

- Conclusion

A.G. Frank's 'Development of underdevelopment'

- In an article entitled 'The Development of Underdevelopment' which set out his main thinking, Frank declared:

- 'Underdevelopment is not due to the survival of archaic institutions and the existence of capital shortage in regions that have remained isolated from the stream of world history. On the contrary, underdevelopment was and still is generated by the very same historical process which also generated economic development: the development of capitalism itself.'

- According to A.G. Frank, underdevelopment is not a transitional stage, rather the relationship between the centre and periphery, which has been continuously generating a process of 'development of underdevelopment.'

  o According to this view, the capitalist system has enforced a rigid international division of labour which is responsible for the underdevelopment of many areas of the world.

  o The dependent states supply cheap minerals, agricultural commodities, and cheap labour, and also serve as the repositories of surplus capital, obsolescent technologies, and manufactured goods.

  o These functions orient the economies of the dependent states toward the outside: Money, goods, and services do flow into dependent states, but the allocation of these resources is determined by the economic interests of the dominant states, and not by the economic interests of the dependent state.

- The most explicit manifestation of this characteristic is in the **doctrine of comparative advantage.**

Drawbacks of AG Frank's Theory:

- Frank's works have been subject to a wide-ranging set of criticisms. In many instances these criticisms attend superficially to the complex claims of his argument and utilize as the basis of criticism the very models of developmentalism, stages of economic growth, etc.

- However, some criticisms have been consistently focused on inconsistencies, ambiguities, and alleged inaccuracies in Frank's theorization.

  o Neoliberalists would argue that it is mainly internal factors that lead to underdevelopment, not exploitation – They argue that it is corruption within governments (poor governance) that is mainly to blame for the lack of development in many African countries. According to Neoliberals, what underdeveloped countries need is less isolation and more Capitalism.

  o Paul Collier's theory of the bottom billion- He argues that the causes of underdevelopment cannot be reduced to a history of exploitation. He argues that factors such as civil wars, ethnic tensions and being land- locked with poor neighbours are correlated with underdevelopment.

685

- o Modernists theorists would argue against the view that isolation and communist revolution is an effective path to development, given the well-known failings of communism in Russia and Eastern Europe. They would also point out that many developing countries have benefitted from Aid-for Development programs run by western governments, and that those countries which have adopted capitalist models of development since World War II have developed at a faster rate than those that pursued communism.

- o Some countries appear to have benefited from Colonialism – Goldethorpe (1975) pointed out that those countries that had been colonised at least have the benefits of good transport and communication networks, such as India, whereas many countries that were never colonised, such as Ethiopia, are much less developed.

- o Frank and Wallerstein add a zero-sum description to this circulationist perspective.

- Not only do they maintain that advanced capitalism under-developed the periphery, but they also insist that the centre has developed only because of the exploitation of the periphery.

- It has been pointed out that class as a unit of analysis is given minimal consideration by Frank.

- Frank has been criticised for totally dispensing with relations of production in his analysis of capitalism, and overemphasising the effects of external forces on underdevelopment with little attention directed towards the influencing internal forces.

- Laclau argues against Frank's insistence that world-historical structure is fundamentally ordered by the capitalist mode of production, claiming that Frank mistakenly regards various countries as capitalist when in fact they are characterised by non-capitalist modes of production but are forced into "participation in a world capitalist economic system".

Conclusion

- Underdevelopment is viewed as an externally-induced process which is perpetuated by small but powerful domestic elite who form an alliance with the international capitalist system.

- The "development of underdevelopment" is therefore systemic and path- dependent.

- In sum, the 'development of underdevelopment' thesis is a manifold argument, containing several different levels of critique and proposal.

- Not only does it propose a particular understanding of contemporary inequalities of human condition, inequalities both among and within societies or nation-states; this understanding depends upon an underlying critique of certain prevalent conceptualizations of history, of society, and of social-scientific knowledge.

(e) How well do you think Tonnies, Durkheim, Weber and Marx predicted the character of Modern society? Critique. (10 Marks)

Answer:-

Theoretical Perspectives on the Formation of Modern Society

While many sociologists have contributed to research on society and social interaction, three thinkers provide the basis of modern-day perspectives. Emile Durkheim, Karl Marx, and Max Weber developed different theoretical approaches to help us understand the development of modern society.

Emile Durkheim believed that as societies advance, they make the transition from mechanical to organic solidarity.

For Karl Marx, society exists in terms of class conflict. With the rise of capitalism, workers become alienated from themselves and others in society.

Sociologist Max Weber noted that the rationalization of society can be taken to unhealthy extremes.

Feminists note that the androcentric point of view of the classical theorists does not provide an adequate account of the difference in the way the genders experience modern society.

Emile Durkheim

- Emile Durkheim's (1858-1917) key focus in studying modern society was to understand the conditions under which social and moral cohesion could be reestablished.

- Modern societies, according to Durkheim, were more complex. Collective consciousness was increasingly weak in individuals and the ties of social integration that bound them to others were increasingly few.

- Modern societies were characterized by an increasing diversity of experience and an increasing division of people into different occupations and specializations. They shared less and less commonalities that could bind them together.

- Durkheim observed, their ability to carry out their specific functions depended upon others being able to carry out theirs.

- Modern society was increasingly held together on the basis of a division of labour or organic solidarity: a complex system of interrelated parts, working together to maintain stability, i.e., like an organism (Durkheim, 1893/1960).

- According to his theory, as the roles individuals in the division of labour become more specialized and unique, and people increasingly have less in common with one another, they also become increasingly interdependent on one another.

- While the transition from mechanical to organic solidarity is, in the long run, advantageous for a society, Durkheim noted that it creates periods of chaos and "normlessness." One of the outcomes of the transition is social anomie.

- However, Durkheim felt that as societies reach an advanced stage of organic solidarity, they avoid anomie by redeveloping a set of shared norms. According to Durkheim, once a society achieves organic solidarity, it has finished its development.

Karl Marx

- For Marx, the creation of modern society was tied to the emergence of capitalism as a global economic system. In the mid-19th century, as industrialization was expanding, Karl Marx (1818–1883) observed that the conditions of labour became more and more exploitative.

- Add to that the long hours, the use of child labour, and exposure to extreme conditions of heat, cold, and toxic chemicals.

- For Marx, the underlying structure of societies and of the forces of historical change was predicated on the relationship between the "base and superstructure" of societies.

- In this model, society's economic structure forms its base, on which the culture and other social institutions rest, forming its superstructure.

- Marx's analysis of the transition from feudalism to capitalism is historical and materialist because it focuses on the changes in the economic mode of production to explain the transformation of the social order.

- The expansion of the use of money, the development of commodity markets, the introduction of rents, the accumulation and investment of capital, the creation of new technologies of production, and the early stages of the manufactory system, etc. led to the formation of a new class structure (the bourgeoisie and the proletariat), a new political structure (the nation state), and a new ideological structure (science, human rights, individualism, rationalization, the belief in progress, etc.).

Max Weber

- For Weber, the culmination of industrialization and rationalization results in what he referred to as the iron cage, in which the individual is trapped by the systems of efficiency that were designed to enhance the wellbeing of humanity. We are trapped in a cage, or literally a "steel housing"(stahlhartes Gehäuse), of efficiently organized processes because rational forms of organization have become indispensable.

- To Weber, capitalism itself became possible through the processes of rationalization. The emergence of capitalism in the West required the prior existence of rational, calculable procedures like double-entry bookkeeping, free labour contracts, free market exchange, and predictable application of law so that it could operate as a form of rational enterprise.

- Unlike Marx who defined capitalism in terms of the ownership of private property, Weber defined it in terms of its rational processes.

- For Weber, capitalism is as a form of continuous, calculated economic action in which every element is examined with respect to the logic of investment and return.

- Weber argued however that although the process of rationalization leads to efficiency and effective, calculated decision making, it is in the end an irrational system. The emphasis on rationality and efficiency ultimately has negative effects when taken to its conclusion.

Ferdinand Tonnies

Typology evolved by Tonnies, viz., the distinction between Gemeinschaft and Gesselschaft.

- According to Tonnies, a society which is characterized by Gemeinschaft relationship is governed by natural law, whereas the one characterized by Gesselschaft relationships is governed by rational law.

- According to Tonnies, Gemeinschaft, or community, is comprised of personal social ties and in-person interactions that are defined by traditional social rules and result in an overall cooperative social organization.

- On the other hand, Gesellschaft, or society, is comprised of impersonal and indirect social ties and interactions that are not necessarily carried out face-to-face.

- Tonnies thought of the development of the modern world as being an evolutionary one, in which European societies emerging from the Industrial Revolution of the nineteenth century and became more rational and "Gesellschaft"-like, overwhelming older forms of Gemeinschaft society.

- He believed that this new modern society, while retaining elements of an emotion-laded Gemeinschaft, would become more and more impersonal. Tonnies' formulation assumed that the new Gesellschaft society was superior because the material advantages of modern life would eventually overwhelm the older forms of Gemeinschaft, with all its sentimentality, family-based favoritism, tribal organization, and economic inefficiencies.

Karl Marx, Emil Durkheim and Max Weber could all, in addition to being critical of modern societies, recover positive meanings from them (this meaning socialism for Marx, rationalisation for Weber, and organic solidarity for Durkheim).

Criticism

Missing in the classical theoretical accounts of modernity is an explanation of how the developments of modern society, industrialization, and capitalism have affected women differently from men.

Despite the differences in Durkheim's, Marx's, and Weber's main themes of analysis, they are equally androcentric to the degree that they cannot account for why women's experience of modern society is structured differently from men's, or why the implications of modernity are different for women than they are for men. They tell his-story but neglect her-story.

Question 6.

(a) Why is gender a dimension of social stratification? How does gender intersect other dimensions of inequality based on caste, class, race and ethnicity? (20 Marks)

In sociology, gender is linked to socially constructed notions of masculinity and femininity; it is not necessarily direct product of an individual's biological sex. Social stratification occurs when differences lead to greater status, power, or privilege for some groups over others. Simply put, it is a system by which society ranks categories of people in a hierarchy. Women due to unequal access to resources, power, prestige, rights lag behind their male counterpart and thus arises the stratification based on gender.

Kimberlé Crenshaw coined the term inter-sectionality, which explained Intersectional feminism as, "a prism for seeing the way in which various forms of inequality often operate together and exacerbate each other". Intersectional feminism centres the voices of those experiencing overlapping, concurrent forms of oppression in order to understand the depths of the inequalities and the relationships among them in any given context.

Intersection of gender with caste:

- According to feminists, the women from lower castes or marginalized sections of the society faces double burden of exploitation and discrimination. One at the societal level and other at the family level as well.

- But according to Leela dubey, women in lower caste are less controlled and free. For example, the upper caste generally don't prefer their women to work and socialize in public sphere while lower caste women participate in labor force.

Intersection of gender and class:

- Gender and class intersect, influencing access to economic opportunities. Women from lower socioeconomic classes may face additional challenges in accessing education, healthcare, and employment compared to women from more privileged backgrounds.

- Higher class people also restrict females from public participation. Women in higher classes also lack decision making power with respect to lower class women, who enjoy some decision making due to more participation in economic sphere.

- According to Feminist, women are oppressed as a class by men and patriarchal structures. But Frank Parkin has dismissed the idea of women as a class.

Intersection of gender and race:

- **According to Black Feminists,** in this overall patriarchal society, black females the subjugated the most.

- Not only do women of color experience both racism and sexism, but their experiences of both racism and sexism are shaped by one another. For example, since the time of slavery in the United States, black women have been forced to act in ways counter to the "ideal woman". They were made to do field work alongside men. Their white counterparts were considered fragile and relegated to child-rearing based stereotype of women as fragile.

- Black women are linked to victimization as well as compared to white women. They are also more sexual harassed.

Intersection of gender and ethnicity:

Both women and ethnic groups have high visibility. They 'look' different. While a minority ethnic group in the United States of America may look different by colour, hair and facial features, a woman ought to look different. Not only is she supposed to be shorter than 'her' men folks, be weaker, weigh less but also dress, walk, speak. gesticulate differently. Both the ethnic minority and women are also attributed with other qualities which are not self evidently obvious..

The important point to notice that in both the case of women and ethnic minority, the tendency of the dominant sections of society is to attribute qualities as naturally given, biologically endowed. It is also important to state that the ethnic group in question or women are compliant in accepting a self definition that has been endowed socially on them. This would explain a Black girls' preference for white dolls in America where notions of beauty are deeply ingrained. Or an Indian woman would be empowered with the birth of a 'son and look down on other women who in her eyes were not so fortunate.

In modern times, the dimension of gender stratification has moved beyond only female identity, it has also included in itself transgender, bisexual, lesbian, gay etc. Government has taken many step to reduce gender based inequalities. The recent mobility studies have shown that women are doing considerably better in different aspects of society.

(b) What are the theoretical models of societal power? Which one of them is most applicable in advanced industrial societies? (20 Marks)

Structure:

- **Define Power and it's features.**
- **Explain Sources of Power with various theories.**
- **Give one theory which you feel is most applicable in advanced industrial societies.**
- **Conclude.**

Answer: -

Power: Possession of control, authority or influence over others, a relationship in which an individual is able to exert influence over the mind and actions of others.

Max Weber: Opportunity existing within a social relationship which permits one to carry out one's will even against resistance and regardless of the basis on which opportunity rests.

Amos Hawley: Every social act is an exercise of power; every social relationship is a power equation and every social group or a system is an organization of power.

Steven Lukes says Weber definition is narrow. According to him there is 3-D view of power.

Three faces of power-

- Decision making.
- Non decision making (by giving limited preferences to choose).
- Shaping discussions (manipulating wishes and desires).

Basis of power: Wealth, status, knowledge, charisma, force, authority.

Features of power:

- Structural aspect of social reality,
- Operates reciprocally but usually not equally reciprocally,
- Manifests itself in a relationship manner,
- Appears as a process not a fixed part of social structure,
- Power in inherent in social stratification,
- It becomes basis of social stratification ex CW Mills.

Sources of power:

Legitimate (traditional, charisma, rational legal)

Illegitimate – force (violence, coercion)

(Can quote any of the following as models of Societal Power)

1. **ELITE THEORY OF POWER**

    - It was developed by Italian sociologists **Vilfredo Pareto and Gaetano Mosca**, which suggest that only minority has talent, intelligence, and ability of leadership to occupy positions of power. Minority also influence government's decisions and gains their dominant position beyond general elections (democracy is utopia). Elites also holds power due to religious values which can be hereditary or which may be through certain personal qualities.

2. **CLASS THEORY OF POWER** (G MOSCA)

    - In Book 'ruling class' it is emphasized on sociological and personal characteristics of elites. It suggests that Elite rule is universal necessity and it's inevitability.

    - Societies are divided in two groups-ruling and ruled:

        Ruling class is divided into elites (political power and property)

        Sub elites (technocrats, managers, civil servants)

    - Dominant interests are reflected in ruling class and they dominate structures and values

    - It is different from **Pareto**, in which he says elites are restrained by various social factors, ruled are not powerless in democracy.

3. **Robert Michels (Iron law of Oligarchy)**

    - Oligarchy inevitable within democracy as it is part of technical and tactical necessity. Leadership class comes to dominate power structure by which it controls and have access to information and centralizes the power with little accountability

    - Any democratic attempt fails because leadership class rewards loyalty. Elites have three principles which help in bureaucratic structure. (need and specialization, importance of psychological attributes, utilizations of facilities by old elites).

4. **CW MILLS: book 'The Power Elite'**

    - Mills explained elite rule in Institutional rather than Psychological terms.
    - Two kinds of elites.

Segmental: Arts/music and science

Strategic: Those who govern

- Federal government

- Military

Elites have same lifestyle, family relationship and perpetuate rules through self-recruitment

Command Posts: Key pivotal positions in institutions.

Elites occupy these positions. However, elites have no moral/psychological superiority.

Elite rule is not inevitable whereas, Masses are incompetent. They are kept in state of ignorance and powerlessness.

5. **James Burnham: Book 'The Managerial Revolution'**

    - All the power is in hands of managers (separation of operation and control), capitalism is on decline. Managers are new elites

6. **TB Bottomore: Book 'The Elites and Society'**

    - Elites are different in industrial and developing world

    - Examined roles of elites in relation to class and class structure

- Criticized democratic and socialistic conception of elites

- Society is moving towards egalitarianism and multiple elites are present in developing world.

  o Dynastic

  o Middle class

  o Revolutionary intellectuals

  o Colonial administrators

  o Nationalist leaders.

PLURALIST THEORY OF Power

The Pluralist Model is highly applicable in advanced industrial societies, as it aptly reflects the complexities of power dynamics in these settings.

It is based on **functionalism** (Parsons), classical pluralism and with emphasis on equilibrium, stability and gradual change in society which is decentralized. Power is widely shared/diffused and fragmented and derived from multiple resources.

Diverse group with conflicting interests such as no one plays dominant role. Natural balance of power is preserved through bargaining and compromise.

Alexis de Tocqueville says democracy becomes dysfunctional if dominated by one interest whereas, State is 'honest broker'.

This model emphasizes that societal power is not concentrated but is distributed across various actors and institutions, making it a valuable analytical tool for understanding the dynamics of power in contemporary societies.

Neil Smelser: Strain theory.

- **T Parsons (Variable Sum):** Criticized Weber for constant sum of power. Power can decrease and increase

  o For example: modernity has raised lifestyle of all. It is structural feature of society and a generalized facility or resource.

  o It is capacity to mobilize resources for attainment of goals.

  o Value consensus, goals are shared and power is used to further collective goals

The role of diverse interest groups in shaping policies, as seen in environmental advocacy's influence on climate change policies and the power of labor unions in advocating for workers' rights and wage reforms, exemplifying the continued relevance of the Pluralist Model in understanding and analyzing power dynamics in modern advanced industrial societies.

(c) What is affirmative action? Substantiate theoretical positions on affirmative actions with examples. (10 Marks)

Affirmative Action is a policy or initiative that seeks to rectify historical discrimination against minority groups by offering them preferential access to education, employment, healthcare, social welfare, and other opportunities. Its overarching goal is to foster a more equitable and inclusive society.

As expressed by Oliver Wendell Holmes, "Treating unequals equally results in the greatest inequality." This underscores the necessity for affirmative action, aimed at promoting a more compassionate and forward-thinking society.

Theoretical perspective on affirmative action:

1. **Marxist Perspective:** Affirmative action will promote equality in the society and thus against the class polarization. Such action will be opposed by Have class so that they can dominate their control over factors of production.

2. **Functionalist Perspective:** According to functionalists the affirmative action provide opportunity for upward social mobility in society and thus promotes balance and stability. It breaks the rigid caste and other social hierarchies. Ultimately it promotes solidarity in the society.

3. **Feminist Perspective:** According to radical feminist the power still lies with the patriarch and females are controlled by them. But liberal feminist states that affirmative action is providing females opportunity to get themselves represented in economic and political sphere and ultimately in the social sphere as well.

4. **Peter Saunders distinguishes between three types of equality based on different types of actions and opportunities:**

   1. Formal equality (all members of society are subjected to same laws and rules but that does not imply that everybody ends up in the same position)

   2. Equality of opportunity (people have equal chance to become unequal i.e. meritocracy)

   3. Equality of outcome (Marxist idea- equal reward for any work. E.g. **affirmative action**)

5. according to **legalist school,** the constitution of India provides for affirmative action in the form of reservation to the backward castes and females.

 Some critics argue that affirmative action, in some cases, may lead to reverse discrimination, where individuals from non-targeted groups face disadvantages in opportunities. Example: In the United States, affirmative action policies have been challenged in the courts, with critics arguing that they can unfairly disadvantage certain individuals, especially Asian Americans, in college admissions. In India also many dominant caste are demanding for reservation which will improve their status further in social hierarchy.

Affirmative action is a complex and controversial issue, and the theoretical positions and their substantiation often depend on the specific context and goals of these policies. Also only affirmative actions won't bring equality and equity in society. There is a need to change the attitude of people towards caste, race etc.

Question 7.

(a) What is 'informal labour'? Discuss the need for and challenges in regulating informal labour in post-industrial society. (20 Marks)

Workers engaged in informal labor often operate outside the regulatory framework of labor laws and may not have access to benefits such as health insurance, retirement plans, or legal protections. This type of work is typically characterized by its casual, irregular, and unstructured nature.

The lobour in the post-indutrial society has changed its form, participation, division of labour and awareness about work. With increasing informalization of work, there is requirement for regulating the informal labour because of arrival of many new issues.

Need for regulating informal sector in post industrial society:

1. **Job insecurity:** According to Marxist perspective the informal labour has provided a new way of exploiting the working class by the bourgeoisie. Workers with the informal sector are employed in factories or industries for a temporary period of time. At the same time, the entrepreneur who employs them is also not very rich and therefore cannot afford to give them a proper job security.

2. **Low payment:** Due to lack of any regulation the employer take benefit of situation and provides low remuneration to the workers. Also majority of population is involved in informal sector so there is less chance of bargain for workers, as many other are ready to work at low pay. According to Jan Breman, the informal saturated with over supply of labour.

3. **Workers are unorganized:** Workers in the informal sectors belong to different caste, religion, language and race. As a result of this they are not organized or unionized as a result of which their bargaining capacity reduces.

4. **Low social recognition:** As these workers are not recognized and thus they get low payment nad no security which in turn leads to low recognition in the society. Informal workers come under lower class in the society as they lack the consumption capacity.

Social Protection: Informal labourers are often vulnerable to exploitation due to the absence of legal safeguards. Regulating informal labor ensures that workers receive social protection, including health care, social security, and other benefits.

Challenges in regulating informal labour:

1. **Existence of informal structure under formal organization:** Accrording to Peter Blau, informal structures exist even in formal organization. For example, actual decisions are taken by few people at the top in formal organization and they mostly share informal relation.

2. **Poor implementation of rules and regulation:** According to Meyer and Rowan, formal rules are like myths which people barely follow. So even if informal labour is being regulated, it will be difficult to enforce it effectively.

3. According to Keith Hart, the informal sector provides easy entry to even low skilled workers. So most of the unskilled workers and immigrants prefer that informal sector should remain unregulated for their convenience to get easy jobs.

4. **Resistance to formalization:** According to Structuralist and Voluntarist school, many firms choose to remain informal to reduce the overall cost and increase profit.

5. **Economic Informality:** There are instances where the informal sector is deeply embedded in the economic framework, posing challenges in shifting towards a more formalized system without inducing disruptions.

Though informal labour face multiple challenges but there work has some functional utility as well that is why it is continuing but government needs to eliminate the exploitative aspects of informal labour. Addressing these challenges requires a comprehensive approach involving collaboration between governments, employers, workers, and civil society to create policies that strike a balance between protecting workers and accommodating the unique characteristics of informal labor in a post-industrial society.

(b) Feminist scholars argue that 'New media' is masculine and hence reinforces structural hierarchies rather than reconfiguring them. Comment. (20 Marks)

Answer:

How to attempt this "New Age Media is Masculine?"

Describe Masculinity:

It refers to the behaviors, social roles, and relations of men within a given society as well as the meanings attributed to them.

Give Features of masculinity and associate them with Media-

- Projection of being powerful - investigative journalism.

- Judgemental and Shaming- Media trials, Victim shaming

- Values Courage as a virtue - Sting operations

- Sensationalism to get attention - 24x7 News channels thrive on creating sensation out of every news.

- Domination - US election. (Fox News)

With the rise of Social Media there is increased possibility of threatening under the veil of anonymity, with rape threats, stalking easier than ever.

How Structural Hierarchies are being re-inforced through Media:

- Leadership Positions: Although globally the number of women participating in media has been increasing, the prime positions such as producers, executives, chief editors, and publishers remains to be male dominated (White, 2009).*This is relevant to the discussion of pay parity and how gender-based stratification has an implication on economy.*

- Culture impedes women from working in journalism, hence media continues and grows into a masculine domain. *Culture is significant in allotting differential status and role sets even when it comes to media.*

- Roles Given: Global Media Monitoring project reports that female journalists are more likely to assigned soft subjects such as family, lifestyle, fashion, arts. While the hard subjects such as politics, economy are much less likely to be written or covered by women.

  Indicative of how women's perspective on issues is amiss from media Reinforces the belief pattern that-men are intellectually superior to women

- Using Symbolic interactionism it can be found that in terms of language and symbols used in media, the prefix female is used in many news headlines or media coverage ranging from print to television, internet.

  For instance, Female President Jacinda tackled Corona in an effective manner This could be a problematic reportage as it makes the achievements look as a one-time occurrence, and significant only because of the gender, it underpins the individual achievement and capability.

- Hegemonic masculinity based on Gramsci's concept of hegemony reveals that Toxic masculinity is perpetuated.

  Women are more likely to be portrayed as victims according to the Global Media Monitoring Project leading to widespread usage of stereotypes and labelling.
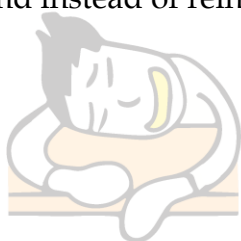
- Foucault's concept of power knowledge, micro power relations, exercise of power and presentation of truth and knowledge, discourse and belief system- these topics can be further explored in terms of how masculinity is a power relationship that is expressed through media and has come to dominate media.

Do highlight Media's reformative role

- Documentary making

- Highlighting the plight of women whenever drought strikes

- Increased reporting of rape cases has led to increased confidence of women in coming forward to report cases

- Increased awareness of abuses other than sexual abuse.

Overall:

- Requirement is of a sensitised, parity ensuring media, that addresses these power equations and instead of reinforcing structural hierarchies, reconfigures them.

(c) Discuss the concept of circulation of elite. (10 Marks)

- Elites are individuals that have a capacity to save, invest, and generate knowledge, technology and creativity well above the average of the population. They also wield economic and political power.

- To Pareto elites are those people who possess in marked degree qualities of intelligence, character, capacity, of whatever kind. More precisely if we grade every individual regardless of any ethical judgment, according to their branch activity and occupation in the society, we find at each grade level there will be a certain amount of individuals that consists of a class. In this class hierarchy, people who are in the class which is on the top of the other classes are called, "elite" (Pareto 1935).

- Pareto defined the circulation of elites as the turnover in power of socioeconomic classes. He observed that elites in different societies along history do renew systematically. This is called Pareto's 'Principle of Circulation of Elites'.

- Vilfredo Pareto's seminal conception of elite circulation asserts that "the governing elite is always in a state of slow and continuous transformation," with the occasional "sudden and violent disturbances" (Pareto 1935, 2056).

- The term has history that dates back to the writings of Vilfredo Pareto (1935 and 1968), Gaetano Mosca (1939 and 1968) and Robert Michels (1968, 2001) observations made by them with regard to

    o the elite as distinguished from the non-elite groups within a social order and

    o the divisions within the elite as between a governing and a non-governing elite.

- Furthermore, Mosca Gaetano (1939) noted that the distinguishing characteristic of the elite is the "aptitude to command and to exercise political control".

- According to classical elite theory, increased circulation is related to increased integration which is thought to increase elites' power.

    o Pareto emphasized the psychological and intellectual superiority of elites, believing that they were the highest accomplishers in any field. He discussed the existence of two types of elites:

    o Governing elites- People who are directly or indirectly concerned with administration. They play an important role and enjoy prestigious place in society.

    o Non-governing elites- People who are not connected with administration but occupy such a place in society that they somehow influence the administration.

- Vilfredo Pareto is the principal author of elite theory and the father of elite circulation theory.

- His theory of elite circulation is a mechanical construct, in which elites exchange their own "degenerate" members for "superior" members of the nonelites when in equilibrium — upheaval and revolution occur when the equilibrium is disturbed. Degenerate elites shrink from the use of force required to restore equilibrium; superior members of the underclass have the vigor required.

- The up and down movement of elite takes place in two ways:-

- Firstly, some non-elite by their merit may rise to the level of elite, and

- Secondly by revolution the entire governing class may be reduced to the status of the governed.

- Elites can survive and keep going provided they are renewed continuously, eliminate degenerated elements and accept new elements within them in certain proportions. Circulation between the lower layer and the upper layer - mobility - must above all be vertical, upward, but must also be downward. There is no mobility when there is simply assimilation or co-opting.

- According to Pareto, Circulation of elite is a process that is necessary for a healthy social change.

Question 8.

(a) In the light of judicial intervention on 'Live-in relationships', discuss the future of marriage and family in India. (20 Marks)

A live in relationship is an arrangement where a heterosexual couple lives together, without entering into formal institution called marriage. People enter into such arrangements to test the compatibility before marriage or if they are unable to marry due to social restrictions or they lack faith in the institution of marriage.

With the change in time the institution of marriage changed as well. The society transformed from primitive to feudal and from feudal to industrial. This led to changes in mode of production and so the division and differentiation of labor which affected the social, economical, political, cultural aspects of every society. Live-in relationship is also result of such changes in the society and is sustaining and increasing due to its structural and functional need. In the recent times the judiciary has intervened and recognized the live-in relationships. This will affect the marriage and family as an institution in India.

Future of marriage and family due to Live-in relationships:

1. **Marital choices:** Earlier the marital choices were made by family (in traditional joint family system) also called arranged marriage by parents, while in contemporary society with increasing trend of live in relationship, it has become more of an individualistic phenomena(leading to love marriages).

2. **Declining importance of marriage as an institution:** The Supreme Court in Lata Singh judgment held that live-in relationship is permissible only in unmarried major persons of heterosexual sex. Such recognition of live in relationship weakens the institution of marriage.

3. **Dilution of aim of marriage and family:** Earlier marriage and family provided legitimization to sexual relation, procreation. But now live-in relationships have diluted such aims and now such things are done even without formal marriage. In S.P.S. Balasubramanyam v. Surunayan the Supreme Court held that if a man and woman are living under the same roof and cohabiting for a number of years, there will be a presumption under Section 114 of the Indian Evidence Act that they live as husband and wife and the children born to them will not be illegitimate.

4. Partners in a live-in relationship do not enjoy an automatic right of inheritance to the property of their partner. The Hindu Succession Act, 1956 does not specify succession rights to even a mistress living with a male Hindu. However, the Supreme Court in Vidhyadhari Vs. Sukhrana Bai created a hope for persons living-in together as husband and wife by providing that those who have been in a live-in relationship for a reasonably long period of time can receive property in inheritance from a live-in partner.

5. **Diversion from religious duties:** In India marriage is linked with religious duties. It is one of the four Ashramas of Hindu ideology, the "Grihasthashrama". Grihasthashram deals with marriage and includes the goals of Dharma, Artha and Kama. Thus establishment of family is a religious duty. So such new social practices like live-in is diverting people from their duties.

6. **Increase in nuclear families:** Live-in relationship still not well accepted in the society and such relationships even if solemnized in marriage from will continue as nuclear family.

7. As the live-in relationship is based on love and romance so there is chances that it could lead to decrease in sexual and intimate violence.

8. **Emerging new institution:** With emergence of live-in relationships which allows cohabitation of couples without marriage, heterosexual and Homosexual forms of marriages or partnership are now being recognized in the society.

K.M. Kapadia in his "Marriage and family in India" has said that Hindu marriage is a sacrament. Even the importance of marriage is mentioned in Rig Veda itself. In India marriage is an obligation which is difficult to avoid due to societal pressure. An unmarried person is treated with stigma for his whole life. So it is debatable that in the upcoming time, even with judicial recognition, how live-in relationship is going to establish itself in the Indian society.

(b) How, according to Merton, are deviant subcultures generated? (20 Marks)

RK Merton theory of deviance is structural functionalist conception that is explained in his Social structure and anomie in the backdrop of Great economic depression of 1929. Merton initiates his analysis by asserting that deviant behavior is a consequence of the cultural and structural aspects of society. Drawing from the functionalist perspective, Merton posits that in order for a society to operate smoothly, there must be a consensus of values among its members.

However, due to the unequal distribution of individuals within the social structure, such as differences in class positions, not everyone has equal opportunities to fulfill these shared values. Consequently, this unequal situation can give rise to deviant behavior. In Merton's own words, "The social and cultural structure exerts pressure that leads individuals in various positions within the structure to engage in socially deviant behavior.

Merton asserts that a state of Anomie can exist within the social structure, characterized by a lack of coordination between culturally approved goals and the means available to achieve them. Individuals positioned in different social structures may adapt in various ways to this anomic situation.

For instance, in American society, the shared goal of success is equated with wealth and material possessions, often referred to as the "American Dream." While society provides institutionalized means to attain these goals, such as education, talent, hard work, determination, and ambition, Merton suggests that an anomic situation arises when these conventional means do not guarantee success for the average American.

Merton outlines five possible responses to this state of anomie-

Conformity- where individuals conform to both the goals of success and the normative means to achieve them. They strive for success through accepted channels.

Innovation- where individuals reject normative means and turn to deviant methods to attain success. This includes activities like bribery or involvement in illicit deals. Merton argues that individuals from relatively disadvantaged sections of society are more likely to choose this route when conventional means are inaccessible. They abandon institutionalized means but retain aspirations for success.

Ritualism- It is characterized by individuals who become deviant by obsessively adhering to the means while losing sight of the goals. This response is most prevalent among the lower middle class, who have limited opportunities for success compared to other middle-class members. However, their strong socialization to conform prevents them from resorting to deviant means. Instead, they abandon their aspirations for success and become immersed in adhering to rules and norms without striving for achievement.

Retreatism- This applies to individuals such as psychotics, artists, outcasts, vagabonds, chronic drunkards, and drug addicts. These individuals have internalized both the cultural goals and institutional means but are unable to achieve success due to the anomic situation. They cope with their circumstances by completely abandoning both the goals and the means to reach them. They withdraw from society, feeling defeated and resigned to their failures. Retreatists reject both the cultural goals and the institutionalized means.

Rebellion- here the individuals reject the goals, means, and institutions altogether and seek to create

a new society. Examples include historical figures like Lenin, Christ, and Gandhi, as well as terrorists in various societies. Merton argues that rebellion is often driven by members of rising social classes who organize the resentful into revolutionary groups.

Criticisms of Strain Theory

1. Not all working class individuals turn to crime, and so we need something else to explain why some of them do and some of them do not. Subcultural theorists argued that the role of working class subcultures plugs this gap in the explanation – deviant subcultures provide rewards for individuals who commit crime.

2. Strain theory fails to explain other form of crime apart from economic crimes.

3. Merton's reliance on official statistics means he over-estimates the extent of working class crime and underestimates the extent of middle class, or white collar crime.

Merton's strain theory is an important contribution to the study of crime and deviance – in the 1940s it helped to explain why crime continued to exist in countries, such as America, which were experiencing increasing economic growth and wealth.

(c) How is terrorism a new form of asymmetrical warfare? What are some of the challenges in trying to win the war on terrorism? (10 Marks)

Terrorism represents a distinctive form of asymmetrical warfare due to its unconventional nature and the asymmetry in power and resources between terrorist groups and traditional military forces. Unlike conventional warfare between nation-states, terrorism involves non-state actors employing tactics that often target civilians and aim to instill fear and panic.

Sociologists states that this type of violence, as a social behavior, relies on communication, shared and competing norms and values, and levels of social and self-restraints. Terrorists are seen to have emerged from societies where radical norms and values proved more influential. The sociological inquiry into these issues is approached on the basis of disciplinary insights in theoretical, methodological, and thematic respects.

Challenges to win war over terrorism:

1. According to Merton the difference between structural means and cultural goals leads to deviant behavior. Every society has different means and goals and it is difficult to keep society integrated on same lines which becomes reason for such deviant behavior in the society. Terrorists fall in the category of 'retreatists' that rejects both means and goals of society.

2. According to Mead, the 'I' aspect is innovative aspect of individual and it leads to such behavior which is not in line with the societal norms. Society has very little control over I aspect. It is the 'Me' aspects which is influenced by the societal norms and values.

3. New technologies like social media, dark net and modernization has made it easier to access marginalized people by radical and terrorists groups. It is difficult to track such activities and stop them.

4. Some groups consider it functional for the society: Functionalism sees terrorism–which is a form of crime–as a temporary deviation from the normal goings on of society, and is in a way functional to society. Terrorism is functional because it joins individuals together in opposition, and brings a sense of belonging to the group opposing it. This feeling of group solidarity would help prevent anomie, which is the stage where people do not need to follow any norms of society in order to survive in society.

5. Increasing inequality in the society: According to conflict perspective - "the idea that conflict between competing interests is the basic, animating force of social change and society in general." From the perspective of conflict theorists, terrorism is perceived as a response to perceived injustices, likely stemming from factors such as misinformation, lack of education, or unattainable objectives in the minds of terrorists. The violent actions exhibited by terrorist organizations are seen as outcomes of individual frustration, aggression, or a preparedness to engage in conflict.

Sociology could play pivotal role in theoretical understanding of the terrorism. With proper sociological studies we can understand reason behind why individuals or groups assume terrorism as their only resort. Terrorism today is mostly influenced by political and religious matters and emerged as a new means to achieve power. Therefore an combined effort at international level is required to address the challenge of terrorism.

Mains 2019 - Paper 2

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Section - A

Question 1. Write short answers to the following questions in about 150 words each, with a sociological perspective:

(a) Elaborate Srinivas's views on religion and society among the Coorgs. (10 Marks)

Prof. M. N. Srinivas' book Religion and Society among the Coorgs of South India was a seminal work in the understanding of the Indian society. It challenged the, then prevalent concept of the Indian Caste system, as perceived by the dominant paradigm of western anthropologists, and brought forth a new intellectual framework for understanding Hindu society under the structural functional school of thought. It raised questions on notion of caste as static and unchanging, and brought the omnipresence of social change into focus.

M.N Srinivas outlined coorg. history from early 9th century till present time. Srinivas, closely observed the social life of the Coorg, particularly their religious beliefs and practices. He argued that religious rituals and beliefs strengthen unity in the Coorg society at various levels.

Society among the Coorgs

1. The okka or the patrilineal and patrilocal joint family is the basic group among Coorgs. Membership of an okka is acquired by birth, and the outside world always identifies a man with his okka" . "People who do not belong to an okka have no social existence"

2. While studying the Coorgs of South India, he formulated the concept of 'Brahminization' to represent the process of the imitation of life-ways and ritual practices of Brahmins by the lower-caste Hindus. • It later led to a higher-level concept, 'sanskritization', Brahminic model as frame of reference had limitations (copying of life ways and rituals of other higher castes also).

3. Village and Caste Solidarity- The social differences in the village community are expressed during village festivals, when members of different castes serve different functions. The collective dance and hand canalise the inter-okka rivalry present in the village, thereby preventing the destruction of social order, observed Srinivas villagers take a vow collectively to observe certain restrictions till the end of festivals.

Religion amomg Coorgs-

According to him, we cannot isolate religious beliefs completely from our life. Religious factors always correlate with social norms and values. No religion is autonomous or eternal. He provides an approach for those who do not regard religion as pure and society as corrupt. They have blind faith in intangible things which are not practically accepted.

Concept of ritual purity of madi, and ritual impurity/pollution or pole. These concepts systematize and maintain the structural distance between different castes. One of the most important Untouchable castes are the Poley and Holey as both of which actually have the word pole attached to them. The chapter brings forth the realisation that the state of pollution is relative in nature. A lower caste individual is impure/polluted with reference to a higher caste, however within himself he is in a state of relative purity. Thus, an individual of any caste, under normal circumstances, is in a state of relative purity, with reference to his own caste.

707

Significant occasions of life cycle referred to as Mangala -include marriage, the ear boring ceremony (representing social adulthood of males), building of a house, conferring of a bravery honour etc., all of which are performed on an auspicious day and thus recognisable as auspicious occasion. These occasions are marked by certain ritual complexes or murta.

Village deity- The village-deity has a significant role in the social life of the Coorgs. Inspite of being referred to as a village deity, the deity in question might be a combined deity of more than one village. The temples of these deities are simple and less ornate as compared to the Hindu temples; and the priest of the village deity may or may not be a Brahmin. There are times when the temple of the village deity might also consist of an outer sanctum of deities belonging to the lower caste. Thus, the religious pantheon is also representative of the social reality of castes.

Concept of Hinduism- Hinduism like any other religion is not static. It both influences and is influenced by the political and social forces of the time. The process of Sanskritization has continued to entrance outlying group into the folds of Hinduism through the Sanskritic deities assuming different forms in their travels all over India as well as local deities assuming Sanskritic labels and forms.

This leads to the spread of Sanskritic rites, and the increasing Sanskritization of non-Sanskritic rites. Sanskritic Hinduism provides certain common values to all Hindus; and the possession of common values knits people together into a community. In case of the Coorgs this is exenterated by their visits to regional shrines and temple and the comparison of Kaveri to Ganga in terms of a pious river.

Reiterating the Coorg social life and the significance of ritual in its every nook and corner, and the myths and folklores that continuously sanskritize the local deities into the Hindu pantheon.

(b) Illustrate the contribution of the Tebhaga Movement to the peasants struggle in India. (10 Marks)

Peasant movements are important variants of social movements(Dhangare 1983). These movement can be categorized in terms of their ideological orientation, forms of grassroots mobilization, and orientation towards change as 'radical' and 'institutionalised' to analyze their dynamics.

The Tebhaga movement was manifested in the undivided Bengal in mid 1940s centering around a demand for tebhaga (two-third shares) by sharecroppers of their produce for themselves, instead of one-half traditionally given to them by the jotedars—a class of intermediary landowners.

This movement grew against the backdrop of the flourishing interest of the intermediary class of landowners on the one hand and that of the deterioration of the economic status of the agricultural labourers, sharecroppers and poor peasants on the other. The deteriorating economic condition of the lowest strata was reflected in the rapid expansion in the number of the sharecroppers and agricultural labourers in the Bengal agrarian society of the time.

Increasing landlessness, poverty, under employment and various types of social and economic deprivation of the backward classes Scheduled Castes, Scheduled Tribes and their exploitation by the upper caste landowners and money lenders were the major issues involved in this movement. It raised the consciousness and the basic exploitative charcter.

a) This movements were organised under the auspice of the organisation and leadership of the Communists(of different political establishments)

b) this movement was ideologically radical in nature.It challenged the normative and the pre-existing institutional arrangements of the society.

c) Uninstitutionalised collective mobilization and action was sponsored in this movement.

d) This movements was immediately directed against the traditional landlords, police administration and other apparatus of the state

e)]f) It looked for a radical change in the pre-existing agrarian arrangements of the society

f) Though the leadership of these movements came mostly from the urban intellectuals and the higher caste groups, the poor peasantry especially from the Scheduled Castes and the Scheduled Tribes, were the main driving forces in these collective mobilizations

g) Movement like these experienced the phenomenal participation of women in all phases of progression of the collective mobilization; and exploitation of women by the upper caste landowners had become a prominent issue in these movements.

The Tebhaga movement, to an extent, was successful, as it has been estimated that about 40 per cent of the sharecropping peasants were granted the Tebhaga right by the landowners themselves. The illegal exaction in the name of abwabs was also abolished.

The movement was, however, less successful in the East Bengal districts. In 1948-1950, there was another wave of Tebhaga movement in these districts. The government cred-ited this to be a handiwork of the Indian agents which the general public believed and abstained themselves from involving in the movement. However, the East Bengal State Acquisition and Tenancy Act of 1950 was passed due to the initiation of the movement.

(c) Examine the changing initiatives of the land tenure system in India. (10 Marks)

Answer: -

Land Tenure System – It identifies the ownership of land and the relationship of the owner with the cultivator.

Terms and conditions under which land is leased to the tiller.

According to Ogolla and Mugabe (1996), tenure defines the methods by which individuals or groups acquire, hold, transfer or transmit property rights in land.

HOW FAO DEFINES LAND TENURE

Land tenure

Land tenure is the relationship, whether legally or customarily defined, among people, as individuals or groups, with respect to land. (For convenience, "land" is used here to include other natural resources such as water and trees.) Land tenure is an institution, i.e., rules invented by societies to regulate behaviour. Rules of tenure define how property rights to land are to be allocated within societies. They define how access is granted to rights to use, control, and transfer land, as well as associated responsibilities and restraints. In simple terms, land tenure systems determine who can use what resources for how long, and under what conditions.

Land tenure is an important part of social, political and economic structures. It is multi-dimensional, bringing into play social, technical, economic, institutional, legal and political aspects that are often ignored but must be taken into account. Land tenure relationships may be well-defined and enforceable in a formal court of law or through customary structures in a community. Alternatively, they may be relatively poorly defined with ambiguities open to exploitation.

Vedic period- State ownership limited. Common ownership of land.

Mughal rule – assessment of land revenue more systemized and standardized.

British rule – system of assessment and collection varied according to states and administration's convenience.

Who is owner?

Relation of owner and cultivator

Terms and conditions

3 main systems used by British–

Ryotwari – Independent single tenure. Sir Thomas Munroe, 1820, Madras. Occupant is tenant of state (state is owner of all land). 20-30 years. Revenue as rent and not tax.

Eviction in case of non-payment. Assam, TN, MP, Gujarat, Maharashtra.

Mahalwari – Joint village ownership. (villages = mahals). Co-sharer selected to take liability on 5% commission. 30-40 years.

Zamindari (Permanent Settlement System) – landlord/intermediaries. Outcome of permanent settlement Lord Cornwallis, Bihar 1793.

Why – British reluctance to deal directly, force of loyals.

Who – revenue collecting officers of Mughals (they were not owners).

Real proprietors became tenants. State to get 10/11 of rent. Zamindars further leased out (outsourced). Long chain of middle-men.

After Independence in 1947, almost all states passed legislation in the early 1950's formally abolishing landlords and other intermediaries between the government and the cultivator.

Several other laws have also been passed regarding tenancy reform, ceiling on land holdings, and land consolidation measures by different states at different times.

Post-independence land reforms

At the time of Independence, landless and marginalised farmers were promised by the Indian leaders that once the British left the country, there would be equal distribution of land.

According to FAO, Land policy in India has undergone broadly four phases since Independence: -

The first and longest phase (1950 - 72) consisted of land reforms that included three major efforts: abolition of the intermediaries, tenancy reform, and the redistribution of land using land ceilings. The abolition of intermediaries was relatively successful, but tenancy reform and land ceilings met with less success.

The second phase (1972 - 85) shifted attention to bringing uncultivated land under cultivation.

The third phase (1985 - 95) increased attention towards water and soil conservation through the Watershed Development, Drought-Prone Area Development (DPAP) and Desert-Area Development Programmes (DADP). A central government Waste land Development Agency was established to focus on wasteland and degraded land. Some of the land policy from this phase continued beyond its final year.

The fourth and current phase of policy (1995 onwards) centres on debates about the necessity to continue with land legislation and efforts to improve land revenue administration and, in particular, clarity in land records.

There have been many legislations and other steps since independence: -

The move that allowed the states to make their own Zamindari Abolition Acts, abolish Begari (free labour) and redistribute land and community resources (such as ponds, lakes and forests).

The Agricultural Land Ceiling Act - these state-wise Acts limit the maximum area that one landholder can own to minimise inequality in land ownership. All surplus land should be distributed among landless and marginal farmers.

The Forest Rights Act (2006) – this Act overrides the 1920 Indian Forest Act, allowing tribal communities and forest dwellers to apply for the rights to forest land that they have been living on and using for generations.

NITI Aayog initiative- NITI Aayog has prepared a draft model Land Title Act, 2019. The draft model recommends conclusive land titles and providing of State guaranteed ownership.

The Centre under the Ministry of Rural Development and State Governments/Union Territories administration are in the process of implementing the Digital India Land records implementation programme 2.0 wherein the endeavour is to digitalise the land records and land registration is to be maintained in a computerised database.

Along with the same, a scheme for mapping of land parcels in rural inhabited areas using Drone technology is also underway and the objective is to ensure that phase-wise manner of mapping of land parcels across the country should be completed by 2024.

711

Several important issues confronted the policy-makers, according to FAO: -

Land was concentrated in the hands of a few and there was a proliferation of intermediaries who had no vested interest in self-cultivation. Leasing out land was a common practice.

The tenancy contracts were exploitative in nature and tenant exploitation was ubiquitous.

Land records were in extremely bad shape giving rise to a mass of litigation. It is ironic that the Supreme Court of India in 1989 commented that the revenue records are not legal documents of title (Wadhwa, 1989). This is a sad commentary on the land records of the country.

Existing gaps

Absence of a standardised national registry of land records, record of rights being undertaken is primarily for agricultural land while responsibility for urban land lies with urban departments etc. still exist.

Another area that the government needs to work on and bring changes to is that of land leasing. Institutional framework for leasing of land is required to be put in place which will bring transparency and ensure land ownership right and tenancy right for landowners and tenants respectively

It will also enable tenants to access bank credit and incentivise them to make investments in land improvement, allow mutually agreeable stipulations between the landowner and tenant for the lease agreement etc.

Governmental authorities may consider offering the land not in use of agricultural activities to non-agricultural use on easy terms with smooth and transparent process. • The government may seriously consider releasing surplus land with the public undertakings. In fact, a substantial part of the land owned by many PSUs and port

authorities are illegally occupied by others in no way associated with the concerned public units — often with active backing of local criminals in nexus with political leaders.

Conclusion

Thus, with an aspirational goal of India becoming a $5-trillion economy by 2025 the imperative need today is to unleash the power of land and reap fruits by bringing about the much-needed Land Reforms which are waiting to see the light of the day. Land reforms which have been on the anvil for some time now can very well be the next big game-changer for India.

Land reforms in India are a state subject. Ownership or title to a plot of land in the country is largely a presumptive title rather than a conclusive title.

Conclusive land titling will help farmers gain easy access to credit, considerably reduce land associated litigations, enable transparent land transactions and make the process of land acquisition for infrastructure development smooth and efficient.

(d) Write a note on Ghurye's conception of caste in India. (10 Marks)

In the early 1930s, G.S. Ghurye published a book, Caste and Race in India which still is an important source book on Indian castes. In this work, he examined the caste system from historical, comparative and integrative perspectives.

Ghurye describes caste as a form of social organization that is unique to Indian civilization, which presents a clear contrast to social groupings in the rest of the world. Hindu society is divided into groupings known as caste, with varying degrees of respectability and social interaction.

Ghurye brought out the following six features of the caste system:

1. Segmental division of society: The caste society comprises of heterogeneous groups with a distinct life of their own and the membership is determined not by selection but by birth. Castes are small and complete social world in themselves, marked off definitely from one another, though subsisting within the larger society.

2. Hierarchy: One of the principal characteristic of the caste society is the hierarchy of groups. This implies a definite scheme of social precedence amongst the castes with the Brahmin at the head of the hierarchy.

3. Restrictions on feeding and social intercourse: There are minute rules pertaining to what sort of food or drink can be accepted by a person and from what castes. While lower castes have no scruples in accepting cooked food from any higher caste, the Brahmins and other castes did not accept food or water from other castes that stood lower than itself in the social scale. Ghurye also mentions about the theory of pollution communicated by some castes to members of the higher ones.

4. Civil and religious disabilities and privileges of the different sections: Ghurye noted that one of the most obvious markers of civil privileges and disabilities that prevailed all over India was the segregation of individual castes or a group of castes in a village. Southern India stands out as the most rigid in the matter of rules pertaining to ceremonial purity and untouchability. In Southern India, certain parts of the town or village were inaccessible to certain castes. Even the type of houses that were to be built and the materials that were to be used for construction were prescribed for lower castes.

5. Lack of unrestricted choice of occupation: The occupations have been fixed by heredity. Generally the castes were not allowed to change their traditional occupations. All caste people maintain their supremacy and secrecy in their jobs and do not allow the other caste group to join in. The upper caste people like Brahmins are free to opt for study of religious books, while this cannot be done by other classes.

6. Restriction of marriage: Caste groups follow the principle of endogamy. This means that caste groups marry within their own groups. Marrying outside the caste group is strongly condemned.

Critique

1. MNSrinivas called it the Book view of Indian society which is not representative of ground realities.

2. Marxists sociologist said that GS Ghurye ignored the inherently exploitative nature of caste and class and focused only on its integrative aspect.

3. Andre Betellie said that caste as status group formed the basis of organised social action.

The caste system today was becoming "pluralist" in the sense that each caste was in competition or conflict with the other for bigger share of the nation's wealth. Hence, according to Ghurye the scramble for privileges was damaging the unity of society.

(e) Comment on the growing assertion of tribal community for autonomy in India. (10 Marks)

Answer:

Structure

- **Introduction**
- **Integration and Autonomy**
- **Challenges and issues**
- **Assertion of identity**
- **Constitutional safeguards**
- **Conclusion**

The Article 342 of Indian constitution is related to the scheduled tribe communities and they represent 8.6% of India's population (Census, 2011). There are more than 700 notified ST communities and varies from each other in terms of religion, kinship etc.

Integration and Autonomy

In the sociological literature various scholars had provided arguments on the issue of autonomy and integration. For Ghurye tribes are 'backward Hindus', whose isolation is the root cause of their social backwardness, hence needs to be assimilated in the larger society. According to assimilationists like L.P. Vidyarti that tribe-caste interlinkage is mentioned in ancient Sanskrit texts - Vedas mention Nishads who went for caste status, Ramayana has Shabri, Mahabharta has Ghatotkacha, Eklavya. According to this perspective tribes have been left behind in the development story and they should be integrated to promote inclusive growth and human development.

Counter to assimilation ideas British anthropologist Elwin was of the view that tribes can only be developed along the lines of their "own genius" without disturbing their social and cultural lives. They advocated the idea of autonomy, along with the self-governing rights. The constituent assembly promoted the idea of tribal development but with limited integration in the mainstream society.

After independence Jawaharlal Nehru adopted the approach of controlled integration and gave the idea of 'Tribal Panchsheel'. It means inclusion of tribal communities in different spheres of education, employment and administration without any imposition of the mainstream society.

Challenges and issues

Despite various constitutional safeguards and other development measures the tribal communities had faced severe discrimination and they are-

- Lack of representation - tribal communities hardly have any say in policies and programmes related to them.

- Issue of 'Jal, Jangal and Jameen' as tribal lands are acquired by the government for 'national development' and economic growth of the nation. Scholars like Virginus XaXa explained how big projects had reduced tribes to second class citizens.

- Moreover, tribal land had been given to private sector for mining and other purposes that

led to massive protest, movements by tribal communities.

- Problem of stigma and social discrimination e.g. criminal tribe's act.

- Issue of identification and documents especially related to PVTGs and De-notified tribes.

- Naxalism had also impacted the lives and livelihood of tribal communities

- Deficit in governance - Acts like AFSPA and incident like Nagaland killings promote suspicion.

- Demography issues and conflict with indigenous culture. In 1941, the tribes made up 50.09% of the population in Tripura the non-tribal were 49.91%. The 2011 Census showed a dip in their population to 31.8% compared to 68.2% of the non-tribal people.

- Committees like Dhebar commission and Xaxa committee explain how tribal communities are poor in almost all social indicators, problem of eviction and displacement still persists, social discrimination still prevalent throughout the country.

Assertion of identity

The above-mentioned issues hampered the growth of 'social contract' between state and the tribal communities. The forces of liberalisation privatisation and globalisation had aggravated the issues of tribal people and they had taken various steps to assert their presence –

- Niyamgiri movement, which was led by dongria tribe in Orissa against mining companies.

- The Pathalgadi movement of Jharkhand forced the government to withdraw its controversial order related to land rights

- The on-going Hasdeo forest movement in Chhattisgarh against coal mining is another example of tribal identity and unity.

- Various groups in the North East protested against the Citizenship amendment Act as it will promote migrant population in their region.

- The demands for political autonomy and extension of the 6th Schedule to tribal areas had been raised by numerous communities.

On the political front the rise of Bhartiya Tribal party in Gujarat and Rajasthan showcases the rise of political awareness among the ST communities.

Various initiatives by the government like Van bandhu kalyan Yojana and Van-Dhan yojana – to promote holistic development of tribal communities had also strengthened the economic clout and power of the tribal communities. Organisation like TRIFED and marketing schemes like 'Tribes India' had not only increased the income of tribal communities but also promoted their identity and culture at the national level.

Recently union government celebrated first tribal day on the birthday of Tribal leader 'Birsa Munda', moreover, government is also planning to construct multiple tribal museums to promote tribal culture, identity, art, craft etc.

However, the assertion of tribal identity had also promoted various negative tendencies-

- Conflict between state and tribes - The problem of separatism and militant warfare. Various groups like ULFA, NSCN-K etc. are involved in extortion and violence

- Conflict between tribes - The power struggle and conflict between various tribes over resources dents 'adivasi consciousnesses.' E.g. – Bru-mizo issue.

- Conflict between tribal and non-tribal – Clash between Dalit Sikhs and local communities in Shillong,

Conclusion

The major problem in tribal autonomy debate is the lack of participation and view from the tribal community itself. All major ideas are from the mainstream perspective and this alienated the tribes from rest of the society. The pushback and assertion by tribal for their culture, identity, clearly explains future discourse must give due share to voices of the tribal people.

Constitutional safeguards

- The 5th and 6th schedule gave more autonomy and decision making powers.

- Article 15(4) promotes the social, economic and educational interests.

- Article 16(4) talks about the reservation of posts and services for ST/SC communities.

- Article 19(4) safeguards Tribal interests by restricting the freedom of non-tribal groups of acquisition and disposition of property in tribal dominated areas.

- Article 23 abolishes bonded labour addressing the social and economic oppression.

- Article 29 ensures preservation of local languages, dialects and culture.

- Article 330, 332 & 334 reserve seats for ST's in Lok Sabha and Vidhan Sabha ensuring their representation in the governing bodies.

- Article 338A brought in the National Commission for Scheduled Tribes (NCST) having representation of panellists of tribal communities.

- PESA act 1995 ensures power to the local bodies for the management and development of natural resources and dispute resolution.

- A provision for a minister of tribal welfare in some states (164).

- Article 371 upholds customary laws, justice and socio-religious practices of tribals in some states.

Question 2.

(a) Critically examine Dube's contributions to the study of Indian villages. (20 Marks)

- Dube's book on Indian Village, first published in 1955 was a milestone in the study of Indian society. In this book, he made a significant contribution in understanding the Indian society through structural-functional perspective.

- While examining the village selected for his study, he says that one must examine the various units through which the village community is organized.

- Dube conducted a descriptive study of the village Shamirpet, which is situated at a distance of about 25 miles from the twin cities of Hyderabad and Secunderabad in Andhra Pradesh in the Deccan Plateau of India. It is an outcome of the Social Service Extension Project, sponsored by the Department of Sociology and Anthropology.

- Dube describes a Deccan village in India in 1955 on the same lines which Robert Redfield conducted his first village study in Mexico in 1930. Many of his conclusions could provide the first insight into the complex web of Indian village life. He observes: "No village in India is completely autonomous and independent, for it is always one unit in a wider social system and is a part of an organized political society."

- According to Dube, "an individual is not the member of a village community alone, he also belongs to a caste, religious group or a tribe with a wider territorial spread and comprises several villages. These units have their own organization, authority and sanctions."

- The study presents a comprehensive picture of the functioning of village institutions although it is one of the earliest monographs on a village. Dube asserts that the economic system of rural India is founded mainly on caste's functional specialization, interdependence and occupational mobility. He also observes that the elements of classical Hinduism of an all-India spread are mingled with the regional religious beliefs and practices of Hindus of Deccan Plateau.

According to him three types of religious services and festivals is celebrated in the village-

- Family ceremonies
- Village familial and communal festival'
- The Muslim and Hindu interaction during festivals

- S.C Dube identified six factors that contributed towards the status differentiation in the village community of Shamirpet –religion and caste, landownership, wealth, position in the government service and village organization, age and distinctive personality traits. Attempts to claim a higher ritual status was not a simple process. The group had to negotiate it at the local power structure. Dube pointed out the manner in which the caste panchayat of the lower or the menial castes worked as unions to secure their employment and strengthen their bargaining power with the land owning dominant castes.

- The major criticism was put forward by M.N Srinivas-

- To Srinivas the social world of the woman was synonymous with the household and kinship group while the men inhabited a more heterogeneous world. In the Telangana village Dube observed that women were secluded from the activities of the public space. It was considered a mark of respectability in women if they walked with their eyes downcast.

717

- The rules of patriarchy were clearly laid out. After caste gender was the most important factor that governed the division of labor in the village. Masculine and feminine pursuits were clearly distinguished.

- Srinivas pointed out that the two sets of occupations were not only separated but also seen as unequal. It was the man who exercised control over the domestic economy. He made the annual grain payments at harvest to the members of the artisan and servicing castes who had worked for him during the year. The dominant male view thought of women as being incapable of understanding what went on outside the domestic wall.

- Dube highlighted the role of various social structures like social, economic, ritual and political to help in shaping the village. Further, the elements of various social structures are interlinked at the individual level as well as the higher order to bring about solidarity and consensus among the villagers.

- Attempt has been made to understand the factors which led to the changing scenario of village Shamirpeth (Hyderabad) in Andhra Pradesh. In his book, India's Changing Village (1958), Dube deals with the changes brought about in Indian villages by initiation of CDPs (Community Development programmes) in India. The book discusses the human factors' responsibility in bringing changes in villages of India through CDP.

(b) What is caste politics? Substantiate your answer with examples of how identities are defined by caste dynamics. (20 Marks)

Structure:

- Brief introduction of caste politics

- Colonial period and Caste politics

- Caste politics in independent India

- Aspects of Caste politics

- Impact of caste politics

Caste is a significant factor in influencing Indian politics. Caste and democratic politics appear to be diametrically opposed concepts: caste is a strict hierarchical stratified structure based on birth, whereas democratic politics defends the principles of equality, freedom, and justice. **Rajni Kothari** stated that the search for power inside caste groupings or among castes resulted in the politicisation of caste.

Caste and Politics in Pre- Independence India

- Significant changes in the caste system occurred with the establishment of British administration. Modern education introduced the concepts of rights, liberty, and equality.

- During this period, caste associations and sabhas advocate for increased status in census records and daily interactions.

- The British government intervened in caste hierarchy in three significant ways:

  1. By seeking counsel from Brahmins, they gave them primacy, resulting in discontent and the birth of an anti-Brahminical movement (south India and Maharashtra). To oppose Brahmin dominance, organisations like as the Justice Party were founded.

  2. Morley Minto Reform (1909)- separate electorate for the depressed classes.

  3. The British government established a missionary education system to teach the populace about their rights, which challenged the power of the upper castes.

Relation between Caste and Politics in the Post-Independence India

- Many theorists believe that castes are taking new roles such as influencing politics and playing a role in political dynamics such as an effective pressure or interest group. Nehru thought that democratic democracy and caste could not coexist. Similarly, Ambedkar argued "you can't build anything on the foundation of Caste."

- According to Andre Beteille, Indian politics has continuously attempted to negotiate the loyalty liberal spirit and communal consciousness. In his book Caste in Indian Politics, Rajni Kothari argues that in newly independent democratic India, caste and politics are linked in three ways:

- Secularisation of caste occurred, which expanded the role of caste from a traditional community identity rules and rituals to a larger phenomenon that was used in caste mobilisation for secular proposes of power and employment.

- Integration, caste not only distinguishes people based on their caste identity, but it also integrates people on a smaller scale, forming their loyalties to specific groups.

719

- Consciousness, he believes that caste enters politics by being conscious of its identity and becoming politicised, which strengthens community consciousness.

Various aspects of caste politics are-

- **Caste associations and organisations** are founded to bring concerns of particular caste social, political, and economic conflicts to the attention of the government, in order to seek justice and a decent existence. According to Rudolph & Rudolph "Caste associations aimed to have their own members nominated for elected office, working via existing parties or founding their own; to maximise caste participation and influence governmental bodies".

- **Castes, socialisation, and leadership** - Different caste groups have loyalty to various political parties and ideologies. Individuals are naturally influenced by caste groupings and casteism as they develop their political orientations, attitudes, and beliefs. 'Caste values' and caste interests have an impact on socialisation, and hence on political thought, consciousness, and engagement. The process of leadership recruitment is influenced by caste. In Haryana, leadership is provided by either the Jats or the Bishnois or Brahmins. Andhra Pradesh's state leaders are the Reddys, Kammas, and Valamas.

- **Caste and Party Politics**: Some political parties have a clear caste foundation, while others rely on certain caste groups indirectly. The DMK and AIADMK are Tamil Nadu's non-Brahmin, anti-Brahmin political parties. While the BSP relies heavily on the support of the Scheduled Castes, the support of high caste Hindus and the trade sector is very crucial for BJP. Paul. R. Brass refers to it as a "coalition of castes," in which all parties study the composition of the constituency and evaluate which candidate should be elected as the representative based on caste identification.

- **Caste and electoral politics** - All political parties place a high value on the caste component when selecting candidates, allocating seats, and canvassing support for their nominees in elections. No one can deny N.D. Palmer's observation that "Caste concerns are accorded enormous weight in the selection of candidates and in the appeals to voters during election campaigns." Jat candidates are fielded in seats dominated by Jats.

Impact of caste politics

- Caste as a Divisive and Cohesive Factor in Indian Politics: Caste functions in Indian politics as both a divisive and a unifying factor. It serves as a foundation for the creation of various interest groups in the Indian system, each of which strives for power with every other group. It may sometimes lead to an unhealthy quest for control and operate as a dividing force. It is, however, a source of solidarity among members of disparate groups and serves as a cohesive force.

- Rudolph and Rudolph investigated the untouchable group Shanans of Tamil Nadu and described how political mobilisation and organisation aided them in achieving higher social status.

- **Reservations**- Caste-based reservations are accused for preserving caste-based identities in a contemporary society that prioritises merit-based equal opportunity for education and employment. According to Christopher Jaffrelot, caste has evolved from a system to an interest group. He emphasises how caste-based reservations aided in the transformation of caste into interest groups.

- **Identity and representation** - In his book Who Wants Democracy, Javeed Alam notes that lower castes see caste politics as an empowering instrument.

According to Jaffrelot and Kumar, identity politics has secured the presence of lower and marginalised castes in Indian politics.

- Caste-based discrimination and atrocities against lower castes include exploitation of women, financial exploitation, limits on access to resources and opportunities, stereotypes, and prejudice in social and public life.

  o Caste and the establishment of a council of ministers: When forming the council of ministers, the prime minister and chief minister must ensure that representatives from various castes in their state are represented.

  o **Castelessness and Privilege —** Modern caste politics primarily emphasises lower caste assertiveness and associates caste-based politics with marginalised groups. Traditional higher castes might lay claim to the concept of 'castelessness'. According to Satish Deshpande, this is due to higher castes' 'invisibility' and lower castes' 'hyper-visibility.'

The interaction between different communities in society is shaped by caste politics. Over time, hierarchy-based stratification has increased 'caste consciousness' across many societies. Strong caste identities create sentiments of belonging or self-esteem, relying on some caste standards in the process. They are preoccupied with their identity, which is mostly due to sentiments of connectivity with prior generations of one's caste group. The rising assertion of identities has resulted in a variety of tensions and violence in society, such as attacks on dalits for riding horses and the Una violence case.

On the other hand, modern political ideas emphasise the value of equality and liberty, and there are several cases of caste groups voting against their traditional parties. The attraction of politicians such as Indira Gandhi, Narendra Modi, and others cuts beyond caste groupings, resulting in the demise of caste-based politics.

As a result, caste and politics had a dual impact on society. According to Andre Beteille's western ideals, contemporary political principles are driving people away from their caste identities, while caste politics are reinforcing them.

(c) Do you think that the Indian saints have brought about social reform and awareness in Indian society? Explain. (10 Marks)

In his work, Indian Sadhus, Ghurye (1953) examined the paradoxical nature of renunciation in India. In Indian culture, the Sadhu or Sannyasin is supposed to be detached from all caste norms, social conventions.

Indian society has witnessed saints and their teachings since early 11th century, various saints from different regions of India and their teachings have continuously helped in bringing equality and awareness in society. They spread the message of love and brother hood in Indian society.

Social reform and awareness-

Arbiters of religious disputes, patronised learning of scriptures and even defended religion against external attacks. So, renunciation has been a constructive force in Hindu society. Ghurye considered in detail the different groups of Sadhus. Important among them were the Shaivite Dashnamis (literal meaning: ten orders) and Vaishnavite Bairagis.

Abolition of Social Evils: Indian saints have historically been at the forefront of campaigns against social evils such as untouchability, caste discrimination, and the mistreatment of women. They used their spiritual authority to challenge these practices and promote equality.

Advocacy for Education: Many Indian saints, like Swami Vivekananda and Raja Ram Mohan Roy, emphasized the importance of education. They established schools and educational institutions to spread knowledge, particularly among marginalized communities.

Women's Rights: Saints like Swami Dayananda Saraswati and Ramakrishna Paramahamsa challenged prevailing norms related to the treatment of women. They advocated for women's education and empowerment.

Symbolising diversity and promoting inclusivity- These Sadhus who assembled on a large scale at Kumbh Mela were the very microcosm of India; they came from diverse regions, spoke different languages but belonged to common religious orders.. The well-known ascetics of the recent times, Vivekanand, Dayanand Saraswati and Sri Aurobindo worked for the betterment of Hinduism.

Bridge Between Communities: Saints often serve as bridges between different communities and castes. Their teachings promote unity and harmony, transcending divisions that have plagued Indian society.

They are also criticised as sometimes they increased focus on Suddhi Movements and revivalist tendencies of glorification of past tend to create communal strife also and anomies in society such as that of Arya Samaj.

Today again with the increasing number of sect and cult and the secular function of these organisations such as Sadhguru of Isha foundation we can see that the role of sadhus in upliftment of humanity has taken centre stage.

Question 3.

(a) What is ethno-nationalism? Examine the critical factors responsible for tribal discontent in India. (20 Marks)

Ethno-nationalism is a form of ethnicity in which a particular ethnic identity is crystallized and institutionalized by acquiring a political agenda. Nations are created when ethnic groups in a multi-ethnic state are transformed into a self-conscious political entities. Hence, it is the goals of sovereignty and self-determination that set nationalism apart from ethnicity.

Ethno-nationalism transcends the boundaries of state, religion sect and class. It seeks to fragment established nationalities and communities and create new ones using ethnic indicators. The symbolic and cultural aspects of ethnicity are important in themselves and often get politicised for the promotion of collective interests.

Most ethno-national conflicts are for a larger share of economic resources and products and for a greater part in decision-making processes. According to Joseph Rothschild, "politicised ethnicity has become the most keen and potent edge of intrastate and interstate conflict and it asserts itself today dialectically as the leading legitimator or delegitimating or political authority."

Ethno-Nationalism: The Indian Case

Sharma described how ethnic antagonism has posed four serious challenges to the Indian state. These are:

Casteism-A curious mix of ethnic identity and modern interests in which the ethnic group uses the caste ideology to further its economic and political interests, e.g., a political party asking for votes of a particular caste group.

Communalism-the "unholy" alliance between religion and politics in which religion may be used for political or economic gains, e.g., the Hindutva concept useed by the BJP.

Nativism-the 'sons of the soil' concept in which regional identities become the source of ethnic strife, e.g., the movement in Assam to expel the 'foreigners' from Bengal.

Ethno-nationalism-the transformation of an ethnic group to a nationality which may start demanding autonomous governance in a particular territory or even secession, separation and recognition as a sovereign nation, e.g., the movements in Kashmir and Punjab.

Factors for tribal discontent –

British Policies- The British policy towards the tribals had two major elements. Firstly, it favoured isolation of the tribal areas from the mainstream. Because the British tribal policy was political and colonial, the British administration feared, that if these tribals were to have contact with the mainstream of Indian society, the freedom movements would gain further strength. In this background it seemed logical to them to isolate, administratively and politically, the regions that had predominantly tribal populations.

Secondly, at the level of reform, the British administration was interested in 'civilising' these people. In an ethno-centric assessment, the tribals were viewed at par with stage of bestiality. The classical theory of evolution, which had gripped academic attention in late nineties and early twenties, had treated the 'contemporary primitives' as the remnants or survivals of the early stages of humanity, savagery and barbarism.

In the words of Sir, E.B. Tylor, these people inhabiting the hilly or forested terrain with sparse population and difficult communication were 'social fossils'; a study of whom would illuminate the prehistoric phases of human existence.

Issues Relating to Access to Livelihood

Agrarian Policies, Land Laws and Land Alienation Among Tribals- Although the forestland was primarily owned by the tribal communities. In many adivasi areas, requisite surveys were never done. Thus, people's rights over vast tracts of land were never recognized, though the land was customarily owned by these tribal communities (Xaxa,2007, Sarap, 2017). Further, the increasing pauperisation and marginalisation of peasantry has been affecting the livelihood of the tribals. The National Sample Survey Office data shows an increasing trend of landlessness among the tribal households, leading to their pauperisation.

Loss of Land and Livelihood

There was loss of the source of livelihood since the tribals were kept away from the shifting cultivation as it was considered wasteful and destructive but the British government considered it as a source of regular revenue, and therefore, the tribals were encouraged to take up land for cultivation but on lower rates of assessment.

However, the lack of agricultural implements, poor quality of soil, frequent crop failure and rigid revenue demands, often forced the cultivators, both tribals and non- tribals, to turn to money tenders to provide them with money at high rates of interest to buy seeds, consumption items, and even money to pay revenue to the government.

In several parts, the trend of increasing indebtedness and transfer of land for cultivation to the money-lending classes increased. In this way, a powerful class emerged which amassed large amounts of land and wealth through combined activities of money-lending, trading and liquor selling.

This trend reduced the tribals to the position of bonded labourers and tenants. Thus, from a low subsistence, the tribals became totally dependent on the landlord- money lenders, traders, shopkeeper, for their survival. The exploitation and oppression by the money-lending class not only reduced them to extreme poverty but also removed their self respect.

Regulations and Resistance

There has been, of late, a growing awareness of the environmental problems facing the country, especially the depletion of our forest resources. The conflict and tension is growing among contending tribal groups because of deprivation and lack of access to resources and power. The task of fullfillment of tribal 'rights'; and the loss of their control over their natural resources have evoked a sharp reaction from the tribal forest communities.

There have been revolts in different tribal areas centered around the question of forests since the early days of forest administration. For instance, in Garhwal, the reservation of forests in 1913 was followed by extensive social movements in 1916 and 1921, coinciding with the first non-cooperation movement, engulfing large areas of Garhwal and Kumaon. These upsurges forced the government to de-reserve large forest areas. The discontent among the tribal people due to forest restrictions manifested in the unwillingness of the villagers to cooperate with the Forest Department in its task of forest conservation.

Development-induced Displacement Among Tribals

Existing studies reveal that most of the people displaced due to development projects are tribals because tribal areas are rich in natural resources. The magnitude of the problem of displacement is known from various projects. We can easily understand from the latest, popular and major projects such as the Narmada (SardarSarovar) and Polavaram projects.

It's important to note that ethnic conflicts are complex, with underlying historical, economic, political, and social factors that contribute to their emergence and perpetuation. Addressing ethnic conflicts typically requires a comprehensive approach that considers these multifaceted causes and seeks to promote reconciliation, inclusivity, and sustainable peace.

(b) Is industrial development in India a bane or a boon to agrarian class structure? Substantiate your answer with suitable examples. (20 Marks)

Industrialization refer to a process of change in the technology used to produce goods and services. This economic process has become the one of the driving factors for the change in the society and affecting its entire dimension. The industrialization has taken a peak through Industrial revolution, which led to different agricultural and technological innovation impacting both rural and urban society in different manner.

How industrial development is a boon:

1. Class and Caste mobility: With increasing industrial intervention dominant caste has emerged in different regions of India. Similarly workers from village working in urban industrial centers(Jan Breman have called them footloose labor) have brought new value and norms , which has also affected the agrarian class structure. For example, the Green Revolution in the 1960s brought significant changes to Punjab's agrarian landscape, increasing agricultural productivity.

2. According to Andre Beteille, the industrial workers due to their increased earning have changed the existing pattern of the landholding. It was earlier dominated by upper caste but now even lower caste is buying lands in villages.

3. Changing MOP and social organization: The industrial revolution has increased mechanization in agriculture, capital investment, and integration of agriculture with market. Earlier agriculture was done for subsistence but now the primary motive is to earn profit. Traditional forms of social organization, such as "feudalism" and "peasant societies," have broken down, making room for more diversified social structures.

4. New class structure: According to Rudolph and Rudolph, there is emerging new classes like Bullock Capitalists in the agrarian class structure.

5. The traditional framework of jajmani relations has largely disintegrated, making room for more formalized arrangements between cultivators and those employed by them.

How industrial development is bane:

1. According to Marxists, the big landlords will control the factors of production and benefit themselves only. Not everyone may benefit equally, and disparities in access to opportunities can lead to the perpetuation of social hierarchies. For example, the green revolution has mostly benefited the big landlords who could afford the costly HYV seeds and machines.

2. Decreasing importance of agriculture: Establishment of new industries in the vicinity of villages has led to increased migration and diluted the centrality of land in agrarian class structure.

3. New cultural challenges: There may be resistance to cultural changes, causing tensions between traditional values and the influences of industrialization. This can lead to social conflicts and identity crises. For example, Khap panchayats still oppose the inter-caste marriages.

4. Feminization of agriculture: As it is mostly the males who migrate to industrial areas to work in industries and factories, the women in villages get responsibility to work in the fields.

5. More participation of agrarian classes in industries has alienated them from their earlier social life in the villages which was based on cooperation and social cohesion. They are shifting from mechanical solidarity to organic solidarity.

Impact of industry on the agrarian class structure in India is a complex interplay of positive and negative influences. Industrial development is proliferating the middle class in the agrarian class structure which is changing the values, norms and practices of rural society and there is increased inter linkage between the rural urban societies. So the industrial development should be balanced in a manner to benefit agrarian society without affecting it negatively.

(c) Give an account of Ranajit Guha's approach in studying 'subaltern class' 10 Marks

Structure

- Define Subaltern class

- Subaltern studies

- Explain Ranajit Guha's approach

- Criticism

- Conclusion

What is Subaltern class ?

In postcolonial studies and in critical theory, the term subaltern designates and identifies the colonial populations who are socially, politically, and geographically excluded from the hierarchy of power of an imperial colony and from the metropolitan homeland of an empire.

Antonio Gramsci coined the term subaltern to identify the cultural hegemony that excludes and displaces specific people and social groups from the socio- economic institutions of society, in order to deny their agency and voices in colonial politics.

Subaltern, meaning 'of inferior rank', is a term adopted by Antonio Gramsci to refer to those groups in society who are subject to the hegemony Of the ruling classes. Subaltern classes may include peasants, workers and other groups denied access to 'hegemonic' power,

> Kishwar Chowdhury from Bangladesh wowed the judges of the recently-wrapped *MasterChef Australia* season 13 with her *panta bhaat*, a simple, poor man's dish popular in the eastern region of the Indian subcontinent. Chowdhury also presented this dish the traditional way, with side dishes of a home-style aloo mash and sardines fry.

Subaltern Studies

- Subaltern Studies emerged around 1982 as a series of journal articles published by Oxford University Press in India. A group of Indian scholars trained in the west wanted to reclaim their history.

- Its main goal was to retake history for the underclasses, for the voices that had not been heard previous. Scholars of the subaltern hoped to break away from histories of the elites and the Eurocentric bias of current imperial history.

- In the main, they wrote against the "Cambridge School" which seemed to uphold the colonial legacy — i.e. it was elite-centered.

- Instead, they focused on subaltern in terms of class, caste, gender, race, language and culture, They espoused the idea that there may have been political dominance, but that this was not hegemonic. 'The primary leader was Ranajit Guha who had written works on peasant uprisings in India.

- Reclaim their story, to give voice to the subjected peoples. Any other history merely reconstructs imperialist hegemony and does not give voice to the people—those who resisted, those who supported, those who experienced colonial incursion. "

- According to the Subaltern Studies group, this history is designed to be a "contribution made by people on their own, that it, independently of the élite" (quoted in Young 160).

    They did this by establishing a journal out of Oxford, Delhi and Australia and called it Subaltern Studies to write a history against the grain and restore history to the subordinated. In other words, to give the common people back their agency.

- In other words, proponents of subaltern studies suggest that we need to find alternate sources to locate the voice of the subaltern historically. Elite records, like those at the home office or foreign office could still be used, but you had to read them with a different pair Of lenses.

Relevance

Obviously, the introduction Of subaltern studies, like all Of our theories we've encountered this term, has tremendous political repercussions. In a society like Great Britain, that claims to operate as a "Commonwealth" yet sees racism around every corner as well as the desire to keep out the blacks who cause all the problems (refer to recent Prime Minister elections), the writing and mapping Of a history Of previously silent groups creates an undercurrent throughout the society.

Subaltern history will help to lay bare previously covered histories, previously ignored events, previously purposeful hidden secrets of the past.

Ranaut Guha's Approach

- According to Guha, the subaltern historiography focuses on the peasants and tribal movements during colonial period in India as it has been overlooked by the dominant mainstream elitist historiography. Such historiography emphasises the role of the individual leaders or Of organisations and institutions as the major force during the freedom struggle.

- Subaltern studies analyse the "binary relationship" of the subaltern and ruling classes, and thus study the interplay of dominance and subordination in colonial systems, most notably India.

- Guha in his article entitled "Some Aspects of the Historiography of Colonial India," argues that the historiography of the Indian nationalism was dominated by these elitists who were the colonial and bourgeois nationalists. This type of historical writing gives the impression that the Indian nation and the consciousness of nationalism was an achievement of only the elites.

- On the other hand, the elitist perspective of history writing portrays their articulation and uprising as the law and order problem. The one-sided perspective considers Indian nationalism as the response of the charisma of certain elite leaders.

Criticism

- Dipesh Chakrabarty ("postcoloniality and the artifice of history" in representation) suggest that it is really impossible to fully break from the western narrative.

- Indian sociologist Vivek Chibber has criticised the premise of Subaltern Studies for its obfuscation of class struggle and class formation in its analysis, and accused it Of excising class exploitation from the story Of the oppression of the subaltern.

- Feminist scholar Gayatri Chakravorty Spivak cautioned against an over-broad application of the term the subaltern. "subaltern is not just a classy word for "oppressed" , for [the] Other, for somebody who's not getting a piece Of the pie.... In post-colonial terms, everything that has limited or no access to the cultural imperialism is subaltern — a space of difference.

Now, who would say that's just the oppressed? The working class is oppressed. It's not subaltern"

Conclusion

Inspired by Gramsci and by her political-pedagogical activity with Adivasi tribes, Spivak asks not only whether and how subalterns can be represented by intellectuals, but also what the intellectuals can learn from them. 'Learning to learn from below' thus represents a central strategy in Spivak's later approach to subalternity, which opens up space for the 'subaltern contamination' of hegemonic discourses.

Question 4.

(a) Define patriarchy. Does it have bearings on women's entitlement in the Indian family system? Explain. (20 Marks)

Patriarchy is defined by Sylvia Walby in her 'Theorizing Patriarchy, 1990' as 'a system of social structures and practices in which men dominate and oppress women'.

According to her, patriarchy operates through multiple structures like – production relations in the household where women is subjected to unpaid labor, discriminatory allocation of occupations in labor market, capture of political power by patriarchs, male violence which is often patterned and systematic, patriarchal relations in sexuality which are manifested in sexual double standards for males and females, patriarchal cultural institutions like education, media and so on.

In the context of the Indian family system, patriarchy has historically played a significant role. Traditional gender roles often prescribe specific expectations for men and women within the family. Men are typically assigned roles as breadwinners and decision-makers, while women are expected to fulfill domestic responsibilities and prioritize family duties.

This patriarchal structure can impact women's entitlement in the Indian family system in several ways

The male control over the sexuality of women is considered to be a manifestation of patriarchy. This control is exercised by the male within the structure of marriage, family and kinship. Especially in the patrilineal societies like ours in India the institutions of marriage, family and kinship becomes a site for reproducing the patriarchal structures. In a marital alliance a virgin bride is always desirable. Pre-marital sex is seen in terms of moral pollution which is more severe for the women than for the men. It is considered that through the sexual intercourse a woman gets internally polluted whereas a male only gets external pollution.

Limited Decision-Making Power: In patriarchal family structures, men often have more decision-making power regarding significant family matters, such as finances, education, and healthcare. Women may have limited influence in such decisions. Blood and Hamblin have also commented that though the economic stature have improved but the decision making is still male centred.

Social Expectations: Societal expectations rooted in patriarchy can influence the roles and behaviors expected of women within the family. Traditional norms may pressure women to prioritize family duties over personal and professional aspirations.

According to Uma Chakravorty, Brahminical traditions glorify obedient women as 'Pativrata' and hence put a veil on gender discrimination. Patriarchy legitimizes motherhood as primary role of women. In Indian society, patriarchy as a social institution gives rise to other social values such as male child preference, sexual purity, monogamy, fasting by women and abstinence of women from public discourse.

Inheritance and Property Rights: In some cases, patriarchal norms can impact women's entitlement to inheritance and property rights. Sons may be favored over daughters in matters of inheritance, reinforcing gender-based disparities.

Violence and Discrimination: Patriarchy can contribute to gender-based violence and discrimination within the family. Issues like domestic violence and dowry-related abuse may be perpetuated by patriarchal attitudes.
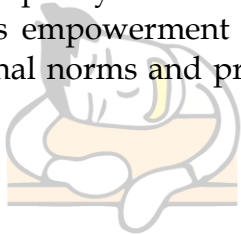
731

Sexual division of labor giving more preference to male jobs- Parson has divide the role as Instrumental and Expressive roles.In most families, women do all work inside the home such as cooking, cleaning, washing clothes, tailoring, looking after children, etc., and men do all the work outside the home. It is not that men cannot do housework; they simply think that it is for women to attend to these things.

Entitlements over food: Bina Majumdar studied status of a woman on the basis of entitlement over food. Her findings show the influence of patriarchal values still prevalent in matters of food in the family. Malinowski in his study found that- food meant for god is prepared by unmarried girls and food for domestic consumption is prepared by married women. Women in traditional Indian society generally eat after the meal of make members. Also their food is of inferior quality some times.

Entitlement over women's own self: Tulsi Patel in study of Rajsthan concluded that a woman becomes mother-in-law by the age of 35. This is because of child marriage. This shows that women do not have entitlement over the children she is going to produce.

Entitlement over sexuality: Women's sexuality is greatly controlled and men's sexuality is free, in a patriarchal society.Women's sexuality is subjected to patriarchal construct Men make culture and dominate private sphere of women. Men and women are bom equal but it is the society and culture which makes the status unequal.

Efforts have been made to challenge and change these dynamics, with increasing awareness about gender equality and women's rights. Legal reforms, educational initiatives, and advocacy for women's empowerment have been instrumental in addressing some of these issues. However, patriarchal norms and practices can persist, and progress towards gender equality is an ongoing process.

(b) How do you understand the 'minority' question? Examine the violence and discrimination against the religious minorities in India. (20 Marks)

In the International Encyclopaedia of the Social Science, Arnold Rose has defined minority without any quantitative connotations. He defines it as 'a group of people differentiated from others in the same society by race, nationality, religion or language, who think of themselves as differentiated group and are thought of by others as a differentiated group with negative connotations.

Further, they are relatively lacking in power and hence are subjected to certain exclusions, discrimination and other differential treatments.'

Jagnath Pathy (1988) has also listed out the defining properties of minority group. He says, discrimination, prejudice and exclusion by the dominant group and self segregation by the subordinate or minority constitute the basis for minority identification.

Minority question refers to the unequal participation and exclusion of the minority groups in the socio-economic structures.

The violence and discrimination against the religious minorities in India

Religious minorities have long been the target of a range of different forms of persecution, such as hate crimes, threats, attacks on places of worship, and forced conversion.

In spite of the provisions of the constitutional equality, religious minorities in India often experience some problems among which the following may be noted-

Prejudice and Discrimination: Prejudice and discrimination are found in any situation of hostility between racial and ethnic groups and divergent religious communities.

Prejudice refers to a 'prejudged' attitude towards members of another group. These groups are regarded with hostility simply because they belong to a particular group, and they are assumed to have the undesirable qualities that are supposed to be characteristic of the group as a whole.

Discrimination, on the other hand refers to an action against other people on the grounds of their group membership. It involves the refusal to grant members of another group the opportunities that would be granted to similarly qualified members of one's group.

As far as prejudices are concerned prejudices and stereotyped thinking are common features of a complex society. India is not an exception to this. Commonly used statements such as "Hindus are cowards and Muslims are rowdies and Christians are converters", etc., reflect the prevalent religious prejudices.

(c) What do you understand by LGBTQ? Comment on the issues concerning their marriage rights. (10 Marks)

LGBTQ is an acronym for Lesbian, Gay, Bisexual, Transgender and Queer that asserts the freedom and rights of the individuals to practice their sexual orientations and being. The struggles of LGBTQ community are a long standing one as it challenges the largely practiced normativity of heterosexual family arrangement.

- Functionalist perspective has argued for the regulation of sexual relations for the maintenance of family which is an important institution of society. Talcott Parsons explains the role of family to regulate the sexual relations in the confines of marriage between the heterosexual couples ensuring procreation and socialisation of the new born.

- The idea of sexual essentialism as pointed out by Gayle Rubin in 1984, is reflected in the various domains of life like Psychiatry, medicine etc that worked to keep the sexuality in the binary of male and female perpetuating the normativity of the heterosexual relations.

- Conflict perspective problematizes this view through the lens of power relations in establishing the world view of heterosexual relations as valid and others as not.

- Queer Theories as part of the critical theories have highlighted the need and importance to discuss and challenge the strictly practiced heteronormativity that rejects and oppresses many.

- Theorists like Judith Butler in her famous work, "Gender Trouble" critically argues against Sexual Essentialism and points out the need to look beyond the socially constructed sexual binary of male and female and accepting it as fluid and flexible.

History of LGBTQ in India

- Devdutt Patnaik in his work '*Shikhandi and other queer tales they don't tell you*', argues that the concept of queerness is not a modern concept, it has existed since always.

- The existence of medieval sculptures of Khajuraho depicts the existence of same sex relationships in Indian society since 950 A.D and 1050A.D. The same is true in the depiction of a Kamasutra.

LGBTQ in modern times

- The Indian society has seen the prejudiced and stereotypical portrayal of individuals who are not heterosexual as misfits and problematic that needs to be rejected and corrected.

- The media portrayal of LGBTQ is either a mocked character of *Bobby darling* etc. The image of LGBTQ has been one of being "sinful" regulating the normativity and validity of the heterosexual relations. As a result, the LGBTQ face everyday violence and hate-crimes, social discrimination and isolation.

In the Indian context, Sudhir Kakkar argues that marriage (heterosexual) is both a compulsion as well as a duty. Beteille adds that Indian marriages strictly prohibit experimentation in one's choice of partners keeping it endogamous for the maintenance of the boundaries of one's social caste and status. The sanctity of heterosexual relations rejects the same sex relations as sinful.

Supreme Court in Navtej Singh Johar vs. Union of India (2018) case decriminalised homosexuality by striking off parts of Section 377 of the Indian Penal Code (IPC) which were held violative of Fundamental Rights of LGBTQ Community

However, the battle for LGBTQ rights is not over, as there is no proper policy for the rights of

LGBTQ community. Apart from policy gap other issues are -

- **family** where there is a lack of acknowledgement and acceptance of existence of Queer, and still sees it as a taboo that is responded by violence and is understood as needs to be fixed through the means of medical help. Though Supreme Court's judgement ensures freedom to choose one's partner, it doesn't extend it to the right to marry same sex partner, limiting the idea of marriage as still a domain of heterosexual relationships. This creates issues in being able to adopt a child and make a family.

- **Work place** Socio economic inequalities and discrimination prevail in the access to the employment sector. The transgender individuals are still kept limited to the acts of begging with very few reaching the professional sphere.

- India has its Transgender doctor in Kerala and a transgender judge in West Bengal Lok Adalat. Recently a gay person was appointed as judge of Delhi high court.

- **Issues of Discrimination** The stereotypical image leads to everyday public lynching for one's dressing style, body language, etc where the state still needs to have special acts to protect its citizens as an extension to Article 14 and 21 that protects individual human rights.

Need of the hour

Even after the Supreme Court upholds one's sexuality, the practice of it is still a distant dream to challenge the existing prejudices and ensuring a dignified existence.

- The LGTBQ community need an anti-discrimination law that allows them to develop productive lives and relationships regardless of gender identity or sexual orientation and places the onus of change on the state and society rather than the person.

- Government agencies, particularly those involved in health and law and order, must be made aware of the need to guarantee that the LGBTQ population is not refused public services or mistreated because of their sexual orientation.

Section B

Question 5. Write short answers to the following questions in about 150 words each, with a sociological perspective:

(a) Comment on the critical issues of commercialization of higher education in India. (10 Marks)

Answer:

- Commercialization of education means advertising the product (schools, playschools, universities) in a way that appeals to the consumer (student and parent).

- The commercialization in education sector of India has put a price tag on learning and knowledge and it also deterred the role of knowledge in education. It resulted in a scenario in which all the genres of the society are so obsessed with education that it has lost the real essence of education.

- Undoubtedly, it affects million families. As a result, it also changes the traditional concepts of education in Indian society including the student teacher relationship, education and attitude towards gaining knowledge. Education was something that was always driven by thought in the former days. Meaning of commercialization of education:

- Generally, commercialization is a process by which a new product or service is introduced into the general market. Commercialization of education is trend of decreasing emphasis on the humanities and increasing attention to the demand of the students.

Education and social change-

- **Functionalists like Durkheim and Talcott Parsons** established a positive relationship between education and social change. While Durkheim argued that education prepared students for taking up a future role in capitalist society, Parsons advocated that schools in capitalist America offer adequate training to the children to get into the job market.

- Education also reinforces inequalities and conservatism. **Pierre Bourdieu,** in his theory of **social and cultural reproduction** asserts that education preaches equality but practices the reinforcement of hierarchy and inequality. The children belonging to an upper class having **control over economic, cultural and social capital** enter into high profitable occupations and this success is legitimized by the school.

- **Andre Beteille** in his article advocates that how it is not the principle of equality or economic interest or search for mobility that put people into schools rather entry into school and success into school is greatly defined by family, kinship, religion or other cultural variables

Critical analysis-

Positives

1. Employment opportunity: Commercialization of education provides employment opportunity. It provides job opportunity as well as hundred percent job guarantees to the students. Many private institutions offer various job oriented courses, various degrees, diplomas, certificate course etc. This helps in ensuring social mobility in the society.

2. Caste being converted to class as anyone with money can get education and it does not depend on the ritual hierarchy of people.

3. To Face the Global Challenges: Commercialization of education helps to face the global challenges of the world. The global challenges are as modernization, industrialization, privatization, globalization, information and communication Technology, Emergence of International knowledge Network, Role of English language.

4. Personality development: commercialization of education helps in the personality development of the students. The commercialization of education provides formal education to students. For the personality development of the students, they provide moral education which included the development commercialization skill, soft skill, how to maintain their physical health, to how face interview, how to with entrance examination how to adjust with the society etc. In the school syllabus the subject of moral science is included. This is helpful for the students in the entire life.

5. Social development: Commercialization of education give emphasis on the social development. In the private institution the students were provide the social education how to adjust with the society, knowledge of the various culture, knowledge about social interaction, provide knowledge to the students to preserve their culture, knowledge of the norms, social customs etc. So, the commercialization's in education provide appropriate opportunity to the students to establish a relationship with the culture traditions, norms etc. of the society.

6. Through the education it is helpful for the child to develop the innate social qualities including socialization, social interaction, participate in the programs of school etc. So, commercialization of education helps in the social development and it also provides education according to needs of the society.

7. Development of professional efficiency of teachers: Commercialization of education helps give attention on the development of professional efficiency of teachers. In the private institutions they appointed highly qualified teachers, smart teachers, and also provide proper training to the teachers for their professional development. So that the students of different parts came to the institution to education. The institution provide opportunity to develop to their professional efficiency through seminars, workshop, study circle, conference etc.
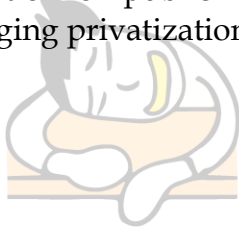
Negatives

1. Unable to maintain the principle of quality: Commercialization of education is unable to maintain the principle of equality. In the society there are three types of people were lived – upper class people, middle class people and lower people. For the impact of commercialization of education system, the poor people as well as the weaker section of the society not be able to get education due to high rate of fees in admitting the

2. students. Only the rich people will be able to take education because they have the capacity to spend high amount of money. There are various constitutional provisions such as article 46, but the commercialization of education not followed such type of provisions, because they always give emphasis on profit. One who pays money will get better education.

3. Materialistic outlook: Commercialization of education develops the materialistic outlook among the students. The students have the attitude that to take proper education and to get a good job. They pay money and take education. The student only thinks of himself and not for the development of his region, society and for the nation. They want to spend a luxuries life. The commercialization of education makes the student self – centered. The students have the high expectation for the benefit of him.

This type of education not help the student to develop the democratize attitude towards the people, towards the society and the nations. The students only busy with him and forget the duties of the citizenship and it produces a narrow outlook or narrow attitude among the students.

4. **Mechanical Process:** Commercialization's of education make the education process as mechanical. It not follows the psychological principle. The children have given over burden curriculum. The teachers were engaged at all levels, they take all class, including remedial class, tutorial class, group discussions, seminars etc. Which decreased the attention, motivation of the students towards learning? Very much repetition is there so that the teaching learning process becomes a mechanical one. This institution wants to make the student good in all subjects' areas in a short period of time, because they get a huge amount of money from the students for their development. So that they to maintain their standards. The teachers as well as the students were affected from this mechanical process.

There is a need of value-based education which though is not very productive for job market which is a reason for its commercialization but will surely work towards in reducing social tensions, child delinquency etc.

The education also plays a major role in strengthening the social bonds. The commercially oriented institutions are proliferating by risking the objective of quality education for all as education is no longer considered as public service but as a commodity. To curb this menace of commercialization the regulating authorities have to come up with the measures so that there is a significant mobilization of public resources for education and to refrain from taking any measures for encouraging privatization of education.

(b) Discuss the challenges in Implementing the Rural Development Programmes in India. (10 Marks)

According to UN, rural development is a process which leads to a continuous rise in the capacity of the rural people to control their environment accompanied by a wider distribution of benefits resulting from such control. The rural development programme was one of the topmost priorities of government after independence as more than 90 percent of Indian population was living in rural areas and India as an economy was agriculture dependent. The significance of rural development extends to ensuring food security for our vast population and realizing the vision of socio-economic equality enshrined in our constitution.

Challenges in implementing the Rural Development Programmes:

1. **Unequal distribution of benefits:** Influential people in the rural areas dominate the poors. They also influence that the benefits provided by the government should benefit them only.

2. **Huge illiteracy in rural area:** Due to illiteracy in rural India, it was difficult to implement the development programems and make people aware about different schemes and how to take their benefit. It required teaching methods like Demonstrations, individual and group approaches, Training classes require large number of extension workers.

3. **Existence of rigid caste hierarchy:** Caste hierarchy in rural India is very strong. And it hinders the inclusion of lower caste in the mainstream society. The problems of the people belonging to lower caste need to be solved so as to bring them into the mainstream. Special provisions are made in the constitution of India to uplift them to higher position.

4. **Land Fragmentation:** Land holdings in rural India are often fragmented, leading to small and economically unviable agricultural plots. As per National Sample Survey (2002-03), the average land holding in India was 1.06 ha only and marginal holdings (of size 1 hectare or less) in 2002-03 constituted 70% of all operational holdings. This fragmentation makes it challenging to introduce modern and efficient farming techniques, affecting agricultural productivity.

5. **Social and Gender Disparities:** There are deep-seated social and gender disparities in rural India. Ensuring equitable participation and benefits for women and marginalized groups is a constant challenge. Empowering these groups is crucial for the success of any rural development program.

6. **Lack of community participation:** There was a requirement to follow bottom-up approach and empower people to participate in the rural development programmes. The government launched Community development programme to cater this problem but it was also not much successful.

7. **Poverty:** Poverty is considered as a major barrier in the development process. India lacked the amount of resources required to alleviate the poverty prevalent in rural areas. Poverty generates a vicious cycle of continued poverty and unemployment due to lack of education and skills, which is difficult to break.

8. **Lack of identification of beneficiaries:** The government lacked data on recognizing the real beneficiaries which led to leakages and over expenditure in implementing schemes.

Despite the advancements in modern science and technology and a lot of government effort through different schemes for rural development, a considerable portion of the rural population continues to lack sufficient nutrition, quality education, effective communication, and social justice. Consequently, the importance of rural development is increasing in both developed and developing nations.

739

(c) Elaborate urbanism as a way of life in India. (10 Marks)

Answer: -

Urbanism has been defined by various scholars as patterns of culture and social interaction resulting from the concentration of large populations into relatively small areas. It reflects an organization of society in terms of a complex division of labour, high levels of technology, high mobility, interdependence of its members in fulfilling economic functions and impersonality in social relations (Theodorson, 1969).

Urban areas are categorized by the administrative machinery in terms of population, density and economy. In sociology we are concern about the societal aspect of urban society, which is possible through theoretical approach like Louis Wirth's theory of 'Urbanism as a Way of Life'.

Urbanism as way of life, Louis Wirth believes, may be empirically approached from three interrelated perspectives:

- as a physical structure with a population base, technology and ecological order; • as a system of social organization with a structure and series of institutions (secondary contacts, weakening of kinship ties etc.);

- as a set of attitudes, ideas and constellation of personalities (increased personal disorganization, suicide, crime, delinquency and corruption).

Urbanism in India

Researchers and several agencies such as UNDP have projected that the developing nations will urbanize faster than the developed world in twenty-first century.

More recent theorist such as David Harvey and Manuell Castell's have stressed that urbanism is not an autonomous process, but is part of a larger political and economic processes and changes. In modern urbanism, Harvey points out space is continually restructured. The process is determined by large firms, who decide where they should open their businesses, factories etc and by policies, controls and initiatives asserted by governments which can change the landscape of a city.

Concentration of large-scale and small scale industrial and commercial, financial and administrative set up in the cities; technological development in transport and communication, cultural and recreational activities.

India's big opportunities in the urban sector directly emerge from its strong foundation of world-class information technology and digital companies. India's robust manufacturing infrastructure, moreover, is poised to expand its capacity through targeted government programmes focusing on industrial corridors and clusters, as well as increasing investments from global companies and foreign governments.

The concept of smart cities is the new urban phenomenon.

It is generally held that caste is a rural phenomenon whereas class is urban and that with urbanization, caste transforms itself into class. But it is necessary to note that the caste system exists in cities as much as it does in villages although there are significant organisational differences.

Neighbourhood interaction in urban settlements is marked by a high degree of informality and caste and kinship are major basis of such participation. Lynch's (1967) study of an untouchable caste, Jatavs, in Agra showed that Jatavs had well-knit mohalla (ward) organization which resembled a village community in many respects.

Doshi's (1968) study of two caste wards in the city of Ahmedabad also refers to the traditional community organization.

The status of urban women, because of being comparatively educated and liberal, is higher than that of rural women. However, in the labour market, women are still in a disadvantaged situation. D'Souza (1963) reveals the psychological, household and social problems to which they are exposed.

M.S.A. Rao (1970), analysis urabinasation and urbanism keeping in mind the larger social structures of Indian society. For him, urbanism is a heterogeneous process and hence there can be many forms of urbanisms giving rise to many types of urbanization. Rao states that the dichotomy between cities and villages is incorrect as both have the same structural features of caste and kinship and are parts of the same civilization.

Urbanization has a long analytical history as the primary lens through which we view and understand the physical growth of cities and the material processes associated with that growth, while urbanism captures a distinction between the social, economic, and political life of cities and that of their rural hinterlands.

(d) Comment on the changing democratic profile of India. (10 Marks)

Structure

- Introduction
- Democracy
- Changing trends
- Challenges
- Conclusion

Introduction

India is the world's largest democracy by population. The process is falling short with participation of the general public after the completion of the electoral process being negligible and restricted to the elite few.

The poorer sections of the society are deprived of a voice and do not take part in the governance process till the next democratic elections. In other words, the democratic success of the nation is not shared by all.

Ever since the first elections held in 1952, there is no doubt that there has been multi-fold increase in the level of political awareness in the country as a whole. This is a positive move forward in a nation where a large part of the population is still uneducated and lives a hand-to-mouth existence.

In the Indian practice of democracy, value-based politics, the mainstay for the well-being of any nation, has often been squandered and seems to be sacrificed at the altar of power worship.

Democracy

The notion of democracy is built on premise that all citizens of a state are equal and that the nation offers an opportunity to all members of the society to participate in the process of self-governance.

Democracy considered by most to be the best way to govern a nation, succeeds **only when a full cross section of society takes part in the process in equal measure.**

This, in turn should lead to the common person's participation in the political process of the nation as a normal pattern.

Bryce believes that "Democracy really means nothing more or less than the rule of the whole people, expressing their Sovereign will by their votes."

MacIver observes, "Democracy is not a way of governing, whether by majority or otherwise, but primarily a way of determining, who shall govern, and broadly to what ends."

Changing Trends

- Indian politics primarily based on the influence of a pluralistic society with many minorities in terms of religion, caste, and language. The prevailing multi-party system also is often imagined as having emerged as an anti-dote to the seemingly all-encompassing Congress Party.

- The politics of coalitions, brought on regional parties making in-roads into national politics through the election of their representatives into the Central parliament.

- **Voters** are starting to distinguish and discriminate between State challenges and Central Government issues.

- **Electorate** is becoming progressively **younger**, better **educated** and politically more aware.

- **National security** imperatives have become priorities with the demographic changes.

Indian democracy is in a constant process of developing discontinuities in its political system.

Therefore, the evolving trends in democratic development, the **electoral process and the political system cannot be predicted based on the analysis of one election.**

Challenges

- **Illiteracy**: The level of education of citizens is a key to both the successful functioning of democracy and socio-economic development of the country. And perhaps, more importantly, it is an essential condition for human dignity.

- Although according to 2011 Census, the literacy rate has risen to 74.04 per cent, the female literacy rate is still lagging at 65.46 per cent. This means that over one-fourth of the country's population is still illiterate while among women nearly one out of three is not literate.

- **Poverty**: It is generally said that for a hungry person, right to vote does not have any meaning. For him/her the first requirement is food. Therefore, poverty is considered as the greatest bane of democracy. It is, in fact, one of the root causes of all kinds of deprivations and inequalities. It is the state of denial of opportunities to people to lead a healthy and fulfilling life. In fact, the process of economic development has not been able to ensure social justice and gap between rich and poor has not been bridged. Because of all this, poverty continues to remain a great challenge to Indian democracy.

- **Gender Discrimination:** Discrimination against girls and women exists in every walk of life. Though gender discrimination has many faces, such as lack of female candidates, another one is skewed gender ratio as it decreases the number of female electors. As can also be seen in gender ratio, the sex ratio was 972 females per 1000 males in 1901. It came down to 927 females per 1000 males in 1991. According to 2011 Census it is 940 females per 1000 males which still is very unfavourable to females.

- **Casteism, Communalism:** They weaken the functioning and stability of democratic system. Casteism has also been contributing towards continuation of socio-economic inequalities - Religious Fundamentalism: Religious fundamentalism also reinforces communalists in exploiting both religion and politics. In fact, fundamentalism acts as an ideology which advocates a return to orthodoxy and a strict compliance to the fundamental tenets of religion.

Conclusion

- India needs to **establish an egalitarian democracy.**

- This can only be achieved if the **socio-economic challenges to the nation can be addressed and ameliorated—**a tall order in a diverse nation that finds it challenging as yet subscribe to the notion of a national identity.

- The journey is bound to be long and hard. While there is light at the end of the tunnel, there is **no accepted goal towards which the nation needs to travel as and when the darkness of the tunnel gives way to light and sunshine.**

- India continues to be its own adversary in moving forward.

(e) Elucidate the concerns of growing urban displacement dynamics in India. 10 Marks

Displacement

Situations where people are forced to leave their homes owing to sudden shocks or stresses, including armed conflict, civil unrest or natural or man-made disasters. Displacement can take place either within or across national borders.

India has seen more displacement after 1991, as cities started providing more opportunities because of the new infrastructure thanks to the opening of the economy.

Urban systems play a role in generating displacement in a number of ways.

REASONS

- Poorly or unplanned urban growth and substandard construction in hazard-prone areas increase disaster displacement risk. New displacement takes place regularly in densely populated informal settlements on floodplains, steep hillsides and coastlines exposed to cyclones in cities such as Lagos, Mumbai and Rio de Janeiro. Climate change and the mismanagement of natural resources threaten to cause the collapse of entire urban system and its mass displacement.

- The absence of clear-cut policy and national legal instruments and institutions to deal with both pre- and post-displacement situations. Unless the Indian government seriously considers various measures to deal with the causes, displacement may increase and become even more complex.

- Armed conflicts fuelled by big power rivalry

- Displacement has also arisen from caste disputes (as in Bihar and Uttar Pradesh), religious fundamentalism and aggressive denial of residency and employment rights to non-indigenous groups by supporters of the 'son-of-the soil policy' (as in Meghalaya by the Khasi students and in Arunachal Pradesh against the Chakmas).

- Conflict and violence in cities may trigger mass displacement both within and from them, and the damage and destruction wrought may create long-term barriers to return and other durable solutions

- Gentrification- The term "gentrification" often arises in conversations about urban inequality and the increased cost of rental housing. Sociologist Ruth Glass coined the term in 1964, defining it as a process by which a neighbourhood's "original working-class occupiers are displaced" by influx of higher-income newcomers. More broadly, gentrification refers to a process of neighbourhood change involving the migration of wealthier residents into poorer neighbourhoods and increased economic investment.

Concerns

In the process, land occupied by the poor in informal settlements and along the sides of roads, canals and railways has become highly vulnerable to repossession by public authorities for real estate development and infrastructure projects.

- Land occupied by the poor in informal settlements and along the sides of roads, canals and railways has been highly vulnerable to repossession by public authorities for the purpose of real estate development and infrastructure projects.

- Displacement to make way for development projects is often justified as being in the public

interest, but it often lacks the prospect of durable solutions for those affected

- Adopting a human rights approach to make visible the challenges of displacement, evictions and resettlement associated with developments projects is useful, but it does not easily translate into practical action. Situating it within national and international sustainable development frameworks would help identifying steps towards reducing displacement risk and impacts by applying more inclusive approaches that respect people's rights and promote sustainable solutions

- Regular monitoring is not possible in such a huge country like India, which lacks a central authority responsible for coordinating data from central and state governments. The nature, frequency and extent of the causes of internal displacement in India are so varying that it would be a herculean task to monitor and record them.

- Meanwhile, large-scale, sudden population movements, prompted by both rapid-onset 'natural' disasters such as floods and 'man-made' disasters like conflict are on the rise, seeing increasing numbers of displaced people moving into urban areas (UNHCR, 2016). This represents a significant stress factor, in particular for towns and cities with already weak formal institutions that face difficulties in delivering adequate basic services to growing populations.

- Many displaced people in urban areas place pressure on the already strained resources in their host communities.

However, their arrival can also stimulate economic growth by contributing labour and consumers to the market. Their presence can be turned into a positive influence for the community only if an effort is made in that direction.

- Urban areas face a range of shocks (acute, intensive, sudden events) and stresses (extensive, chronic or cyclical challenges), which can affect economic prosperity, competitiveness, livelihoods and well-being. In some circumstances, a rapid influx of people can become a stressor in itself, imparting pressures on a city and its services (including food, transport, water, housing, education, health and emergency services).

- Forced and prolonged displacement in particular can result in problems of malnutrition, inadequate hygiene and sanitation, and lack of shelter; and migrants may already be ill or more vulnerable to illness on arrival in cities (Deola and Patel, 2014).

- With high levels of poverty and limited awareness of health risks, aggravates the risk of infectious diseases (like HIV/AIDS, cholera and malaria) of all dwellers (Vearey, 2011; Deola and Patel, 2014). It also increases the risk to non-communicable diseases (e.g. cancer, diabetes, asthma, hypertension) and injuries (e.g. resulting from dangerous road traffic or exposure to hazardous sites) (WHO and UNHabitat, 2010).

- Conflict, disasters and resulting displacement also affect the mental well-being of migrants.

- Marked health problems will likely reduce the capacity of new arrivals to integrate, learn new skills and become self-reliant.

- Displaced populations are often affected by urban violence. The risk of violence is associated with family separation, overcrowded living spaces, poor social cohesion, unsafe shelter, gender-based discrimination, limited rights and protection services, among other factors.

- Displacement associated with disasters has only recently been acknowledged in national policies and international frameworks.

- The Sendai Framework for Disaster Risk Reduction is important in this sense, because it mentions disaster displacement and its risks among the main global challenges to address in ensuring communities and countries are resilient.

Conclusion

- Urban displacement is clearly a global phenomenon but one with localised effects. It is accordingly a matter of growing concern for city authorities and central governments as well as humanitarian and development organisations.

- The complexity of urban displacement dynamics means that efforts to better understand and address the phenomenon require a range of approaches to data collection, research and analysis.

- Engagement across a range of disciplines, including urban planners, humanitarians, sociologists, economists and development and other sector specialists is also needed.

Question 6.

The first Indian Prime Minister Jawaharlal Nehru was inclined towards Socialist model for the development of India. India has earlier faced the exploitations of capitalist model and thus chose to implement planned development on the basis of Five Year plans by Planning Commission. India chose a mixed economic model to balance the benefits of both socialist and capitalist model. Thus a development planning was required to make the goals of state in line with the aspirations of people and their need.

Importance of development planning in Indian mixed economy:

1. **Balanced approach:** Private sector was not capable of investing in capital industries at that time and making the essential consumer goods as they required high investment and long gestation period. So this role was played by the state by establishing capital goods industries to act as basis for development of other industries. State sector can take risks because it can give preference to social gains over financial profit.

2. **2.Equitable distribution of resources:** In the economic sphere, the state has to direct its policy in order to secure a better distribution of ownership and control of material resources of the community and to prevent exploitation of labour and concentration of wealth in the hands of a few. It would be impossible for the state to attain these goals implied in the Directive Principles unless the state itself enters the fields of production and distribution.

3. **Social justice and equity:** A key goal of developmental planning in India has been the advancement of social justice and equity. This entails confronting the deeply rooted social hierarchies and disparities prevalent in Indian society, especially those rooted in caste, class, and gender. Developmental planning aims to provide opportunities for marginalized segments through affirmative action measures like reservations in education and employment, along with specific welfare initiatives designed to uplift the impoverished and disadvantaged.

4. **Balanced Regional Development:** Planning allows for the promotion of balanced regional development by directing investments and infrastructure development to less developed areas. This helps in reducing regional disparities.

Problems of development planning:

1. **Unrealistic targets**: Plan targets have been unrealistically high. The implementation machinery has been weak and inadequate. India has met the target for agriculture in 1st five year plan but industrial development targets were missed even after implementation of Nehru-Mahalanobis model.

2. **Increased dependency on public sector**: Public sector emerged as giant industries with low accountability and responsibility to perform well. Due to lack of competition they grew inefficient and corruption increased. Sharat Bhowmick has recognized the employees of PSUs as 'Government employees' rather 'Industrial Workers'.

3. **3.Non-inclusive:** Committee on Distribution of income and levels of living, chaired by PC Mahalanobis reported that the planned economy has favoured only the big companiesand small enterprises were marginalized.

4. **Lack of focus on social development:** The planned economy mostly focused on increasing production and GDP while it ignored the social sector like education, health which resulted in poor human capital development.

5. **No focus on environmental sustainability**: The Gandhian sociologist Mira Ben criticized Planned economy for neglecting the environmental issues and sustainability.

6. **Bureaucratic Red Tape:** Planned economy was also victim of iron cage of bureaucracy as suggested by the Max Weber which hindered the development and affected efficiency of implementation of pragrammes.

Pospects of planned economic development:

1.Reduced inequalities: Mixed economy assumed a redistributive role and minimizing inequality in the society which was manifested in the form of land reforms, nationalizations of banks etc.

2.Capacity Building: It strengthened the institutional capacity for planning and implementation at various levels of governance can address issues related to bureaucratic inefficiencies.

3.It promoted decentralization of power through promotion of local governance. Such distribution of power to local level could lead to better planning and effective implementation of plans.

4.Sustainable Development Goals (SDGs): India's developmental planning was aligned with global priorities through SDGs. It ensured a holistic approach that considers economic, social, and environmental aspects.

Though there have been many shortcomings in development planning but still it achieved great success in fields of reducing illiteracy, developing base for industrialization, food security. Buth there is requirement to increase participation of community in the planning and make it more inclusive od all sections for a holistic developmental approach.

(b) Highlight the main features of the 'Inter-linking of Rivers' project in India. What could be its probable advantages to Indian agriculture? 20 Marks

Answer:

Interlinking of River program is a proposed large scale civil engineering project that aims to link Indian rivers by a network of canals and reservoirs which will reduce persistent floods in some parts of India and water shortages in other parts thus solving the twin problem of flood and drought simultaneously. It involves transfer of water from surplus river basins to deficit ones.

According to **structural functionalists**- The project will contribute to maintenance of social equilibrium. This is because agriculture may become more remunerative and other employment opportunities may also rise, thus preventing any protests or a revolution.

Conflict – it will only perpetuate false class consciousness. All the benefits will be garnered by the influential land-owning class and the urban bourgeoisie. Also, it takes away the attention from the other structural issues like declining soil fertility, over-use of fertilizers and pesticides, poor skill training opportunities, lack of access to capital.

The impact on Indian agriculture will be-

1. Land tenure system- can lead to a rise in capitalistic farming and bullock cart capitalists (Rudolph and Rudolph), as land hitherto unutilized due to lack of water, can also be brought under cultivation. So earlier land which was under feudalistic domination will become commercialized. In short it will lead to capitalistic transformation of Indian agriculture.

2. Middle class, social mobility – Farmers benefiting from assured water availability who earlier belonged to the lower class will rise to the middle class leading to the surge in the middle class. This will also lead to lesser suicide among farmers which according to Durkheim was due to lack of regulation

3. Tourism, logistics and other such activities that will see a boost due to the inter-linking of rivers, will see a class of small entrepreneurs or petty bourgeoisie rising.

4. Agrarian class, caste system – This kind of system is likely to benefit the large farmers which will increase the inequality between them and may be a threat to the social fabric of the area. Also, it will lead to shift in focus from cultural sphere to secular sphere leading to replacement of caste with class.

5. Family and marriage- Stop the menace of water wives. This is a phenomenon where men marry more than one woman for the sole purpose that those women will fetch waters from well.

6. Religious communities – religious ceremonies, which were performed in the river or on the river banks, may face difficulty if the course of the river is diverted.

7. Lead to rural development and poverty alleviation.

8. Regionalism – inter-linking of rivers is a long duration project, and if the state governments change, issues may arise. Past example of the Cauvery water dispute.

9. Migration – migration towards urban areas may decline as opportunities may come up even in small towns and rural areas.

10. Tribal communities – may lead to their displacement, alienation, loss of tribal way of life,

749

ecological imperialism.

This is a very noble steps but it has got many challenges ahead. The government should try to spread awareness about the project and mitigate the shortfalls that will arise due to this project.

(c) Has reduction of green cover affected ecological degradation leading to global warming? Elaborate your answer with illustration. 10 Marks

Deforestation or reduction in green cover refers to the purposeful clearing or thinning of trees and forests. When deforestation occurs, much of the carbon stored by treesis released back into the atmosphere as carbon dioxide, which contributes to climate change and global warming. The poorest and most vulnerable people bear the brunt of climate change impacts yet contribute the least to the crisis. The reduction in green cover is affecting the ecology which in turn is affecting the human society.

Impact of reduction in green cover in ecological degradation and society:

1. Increased green house gases: The role of forests in affecting the greenhouse gas composition of the atmosphere is enormous. Forests have a unique ability to absorb greenhouse gas emissions caused by human activity and produce oxygen in return. This is evident in deforestation of Amazon rainforests as which is considered as 'Lungs of the Earth' has released large amounts of stored carbon into the atmosphere, contributing to the global increase in greenhouse gas concentrations.

2. Loss of Biodiversity: Green cover is home to a vast array of plant and animal species. The reduction of green cover, especially through deforestation, leads to a loss of biodiversity. Biodiversity is essential for maintaining ecosystem balance, and its decline can disrupt ecological processes, including those that help regulate the climate. Loss of mangroves illustrate this as many animals and plants survive in that region.

3. Unsustainable development: Unchecked cutting the trees for developmental purpose can never be sustainable. According to **Gandhian sociologist Mira Ben**, the developmental planning has always neglected the environmental causes.

4. According to Eco-feminist **Vandana Shiva**, the change in environment affects the females more and deprive them of opportunities as ecological degradation will lead to scarcity of resources and women has always been subjected to unequal distribution of resources.

5. Impact on tribal community: The loss of green cover has taken the natural home of tribal and forcing them to displace to new locality which is not favorable for their survival many times as they are living in forests since thousands of years. Therefore **Verrier Elwin** recommended that tribal should be integrated considering preservation of their culture and identity.

The reduction in green cover and change in ecology and global warming has generated a new consciousness among the societies worldwide. Many international groupings, rules, regulation and conventions have cropped up to prevent the loss of green cover and promote Afforestration. Some examples are **Sunderlal Bahuguna's 'Chipko Movement' and Medha Patkar's 'Narmada Bachao Andolan'** is paving way for preservation of environment.

Climate change and its negative impact is the biggest challenge for the 21st century. A lot of effort has been put forward in direction but there is requirement of cooperation from international to national to community level to tackle this problem.

Question 7.

(a) Do you think that 'demonetization' has accelerated the economic growth in India? How do you understand the informalization of labour, underemployment and gender discrimination in this context? 20 Marks

Demonetization, which occurred in November 2016, involved the sudden withdrawal of high-denomination currency notes from circulation. While the intended goals of demonetization included reducing black money, curbing corruption, and promoting a digital economy, its impact on economic growth has been mixed.

Impact of demonetization on economic growth:

1. Inconvenience to people and small businessmen: All people especially struggled hard to arrange cash as they had limited means for online transaction. Similarly small businessmen who used to do their business in cash were also impacted badly.

2. Decrease in consumption: There was some decline in the overall consumption due to limited availability of cash in hand.

3. Impact on agriculture: India's economy relies heavily on agriculture. As a result of the shortage of cash, small and marginal farmers, who predominantly rely on cash for purchasing seeds, fertilizers, sowing expenses, obtaining irrigation water, and acquiring other necessary agricultural equipment, were severely impacted. This financial constraint prevented them from carrying out essential crop-related activities.

4. Short-Term Dip in Growth: The immediate effect of demonetization was a dip in India's economic growth rate. In the quarter following demonetization, India's GDP growth slowed down, causing concern among economists and policymakers.

5. Led to financial inclusion as people started using their Jan Dhan accounts also digital payments like UPI was promoted and picked up the pace.

6. Automobile sales and stock market picked up as people with cash in hand invested a lot instead of going to bank and exchanging it.

7. Long-Term Effects: Over the long term, the impact of demonetization on economic growth is less clear. Some argue that the policy helped in formalizing the economy, promoting digital payments, and reducing the shadow economy. These changes could lead to more transparency and tax compliance, which could potentially contribute to sustained economic growth.

Demonetization and informalization of work:

1. The consequences of 'demonetization' are significant, and its influence on employment is crucial, especially in a scenario where a substantial portion of wage disbursements is conducted in cash.

2. Demonetization was implemented to increase formalization but initially it had negative impact due to loss of jobs, decline in economic activity which significantly affected the informal workers.

3. Transition to Informal Labor: Some individuals, particularly those who lost their jobs in the formal sector due to reduced economic activity, transitioned to the informal labor market out of necessity. They took up irregular, temporary, or informal employment in the absence of better opportunities.

Demonetization and underemployment:

1. Underemployment is a measure of the total number of people in an economy who are unwillingly working in low-skill and low-paying jobs or only part-time because they cannot get full-time jobs that use their skills.

2. There was reduced job opportunity in those sectors which were heavily cash dependent. Due to uncertainty, the new job opportunities were very limited.

3. Shift to Part-Time or Temporary Work: Some workers who experienced job loss or reduced hours as a result of demonetization may have shifted to part-time or temporary work as an alternative source of income.

Demonetization and Gender discrimination:

1. Women in India are over represented in informal sector which was badly affected by the demonetization.

2. The already existing gender wage gap widened after demonetization.

3. Women in India has disproportionate responsibility to manage household expenses and in such cash crunch they faced another challenge to effectively utilize the available money.

4. Limited Access to Formal Financial Services: Women, particularly in rural areas, may have limited access to formal banking and financial services. Demonetization, which encouraged digital transactions and cashless payments, had posed challenges for women who were less familiar with or had limited access to these services, potentially excluding them from economic activities.

Demonetization was implemented to achieve many big goals but most of them were not achieved and people faced several hardships. But all this was short-term and over the time, economic activity resumed, and many individuals returned to their regular employment situations.

(b) Discuss the implications of 'Swachha Bharat Abhiyaan'. Do you think that civil society has a role to play here? Substantiate your answer with example. 20 Marks

Sanitation has been integral part of society since Indus Valley Civilization. The Swaccha Bharat Mission has continued this tradition in an organized way to make Indian urban centers as well as villages clean and hygienic. The aim of Swaccha Bharat mission is to achieve an open-defecation-free India, promoting waste management, and ensuring a clean and hygienic environment.

Implications of Swaccha Bharat Abhiyaan:

1. **Improved Public Health:** Better sanitation has reduced the chances of diseases caused due to insanitary and unhygienic practices. Access to toilets reduces the incidents of waterborne diseases. It leads to better quality of life. According to Emile Durkhein, Public health plays crucial role in social solidarity. It reduces chaos in the society and promotes social integration.

2. **Economic Benefits:** Reduced chances of diseases will lead to less healthcare expenditure and increased savings for the people. And that money could be utilized for socio-economic development.

3. **Behavioural change:** Gandhiji has always propogated for cleanliness and Swaccha Bharat Mission is also dedicated to him. He states that 'Be the change you want to see in the world', i.e. behavioural change is very important to make something long term. He considered sanitation as an integral part of a person's duty and believed that cleanliness was next to godliness.

4. **Community Participation:** Swaccha Bharat abhiyaan is aimed at sanitation through community participation. Even Ivan Illich support such view, he argued against the professionalization of services and believed in the importance of community-led initiatives.

5. **Upliftment of marginalized community:** B.R. Ambedkar saw sanitation as crucial for the upliftment of marginalized communities. He advocated for social and economic equality and believed that access to sanitation facilities played a role in breaking down social hierarchies. Swaccha bharat abhiyaan promoted for zero manual scavenging which is mainly done by lower caste people.

6. **Empowerment of Women**: The availability of hygienic and secure sanitation facilities holds special significance for women. The Swachh Bharat Abhiyan strives to install toilets in homes, educational institutions, and public areas, thereby enhancing the dignity and safety of women who frequently encounter difficulties arising from the absence of adequate sanitation amenities.

7. **Change in values and norms of society:** Swaccha Bharat mission has challenged the existing traditional view of people to not build toilets in the home and instead go for open defecation. It has made people aware about better sanitation and its benefits.

Role of civil society in Swaccha Bharat Abhiyaan:

1. **Generating awareness:** Civil societies are like umbrella organizations having presence in family, market and state. It has wide presence In public domain in both rural as well as urban areas which makes its role crucial in making people aware about this scheme.

2. **Increases community participation:** As civil society is formed through members of society only. Thus, it increases the community participation in implementing the scheme.

The NGO Sulabh International is an example of a civil society organization actively involved in promoting sanitation and hygiene in India. Sulabh has been working to construct low-cost, eco-friendly toilets in rural areas and urban slums.

3. **Interlinkage between government and public:** It acts as a bridge between public and government and takes the demand and vies of general public in front of government. Civil societies provided the ground realities of sanitation and what are people responses to this initiative making it easier for government to implement the scheme at wider level.

4. **Innovation and Technology**: Civil society has the potential to enhance the campaign by presenting innovative solutions and technologies for the management of waste and sanitation. These creative approaches can work in tandem with government initiatives, effectively tackling particular challenges encountered by communities.

The Swaccha bharat abhiyaan is a huge leap forward towards better sanitation and hygiene by including the community. It has succeeded in making most of the India open defecation free and behavioural and attitudinal changed can be seen in the society. With increased awareness and using scientific technologies for sanitation, India can achieve its dream of 'clean India'.

(c) Do you agree that social movements are caused by opportunity structures that are generated by media? Why? 10 Marks

Answer

Structure

- Social movements

- Media and its components

- Opportunity structure

- Media 's impacts on social movements

- Conclusion.

Social movement, loosely organized but sustained campaign in support of a social goal, typically either the implementation or the prevention of a change in society's structure or values. Although social movements differ in size, they are all essentially collective. That is, they result from the more or less spontaneous coming together of people whose relationships are not defined by rules and procedures but who merely share a common outlook on society.

All definitions of social movement reflect the notion that social movements are intrinsically related to social change.

Media are the communications outlets or tools used to store and deliver information or data. The terms refers to components of mass media communications industry, like print media, publishing, the news media, photography, cinema, broadcasting (radio and television) and advertising.

The term "medium" (singular form of media) is defined as 'one of the means or channels of general communication, information, or entertainment in society.'

Opportunity structures, in sociology and in other social sciences, are exogenous factors which limit or empower collective actors (social movements).

In explaining the evolution of social movements, the structuralist approach emphasizes that factors external to the movements themselves, such as the level and type of state repression, or the group's access to political institutions, shape the development of the movements; such factors are called opportunity structures.

Media generates opportunity structure for social movements –

- Mass media are relevant to the study of social movements because they carry movement's ideas to a broad audience and give activists leverage in institutional and political processes. • More specifically, mass media are important to social movements because they legitimate movement issues, provide social movements an opportunity to shape public understandings of political problems, and mobilize a broader public to action.

- Mass media coverage legitimates movement issues and claims and put these issue and claims on the table of government.

- News media, for instance, set the public agenda by, first, choosing what events and social problems are relevant to the citizenry and, then, focusing public attention on these events and problems.

- Media coverage of social movement ideas and organizations is legitimizing because it indicates to the broader public that a movement represents credible claims.

A publication of a book can have a similar affect. Ralph Nader's book, Unsafe at Any Speed, exposed the reluctance of car manufacturers to spend money on safety features (such as seat belts) and supported Nader's efforts to mobilize a consumer rights movement.

- Mass media offer frameworks for understanding the causes of and solutions to political and social problems . Social movements, then, that garner media attention have an opportunity to shape public perceptions of political problems and affect broader debate.

- Mass media can also mobilize a broader population to action. Social movement frameworks disseminated via mass media identify motivations for and targets of collective action. For example, radio played an important role in strike campaigns of textile workers between 1929 and 1934. Music broadcast articulated the concerns of textile workers (such as low wages and family subsistence) and identified the root causes of these problems (i.e., exploitative owners and domineering managers). This music and Franklin Roosevelt's "Fireside Chats," which indicated support for industrial workers and improved working conditions, helped mobilize workers.

- The other aspect about media and its role in social movements is the power of transmission and repetition of the message of the social activists. Given the rapid dissemination of messages on Twitter and Facebook and the fact that television gives an instant image of the protests or the movements, media can indeed play a prominent role in ensuring that social movements are covered well.

- Recent we have witnessed some social movements like #METOO around the world (against sexual exploitation of women) , that trace its origin from media itself.

Finally, activists and social leaders need to be careful of how they use media and how the media uses them. The best example of this is the way in which the anticorruption movement in India lost support from the media after the initial euphoria. This was because the media jumps from issue to issue given the way in which the 24/7 news cycle and breaking news rhythms are structured.

Other side of the coin / Conclusion

- Media can limit the penetration and impacts of social movements in the society as explainaed by Louis althusser in Ideological state apparatus.

- Controlled media does not provide space for the social movements against state and state's policies in the society.

"Open media can be good or bad, but controlled media is only bad"

Question 8.

(a) Why has 'active aging' become a glocal goal? Do you agree that the role of elderly care-giving is disproportionately gendered in developing countries? Why? 20 Marks

Ageing is a process which starts with a conception and continues till death. It is a continous and irreversible process. According to WHO, active ageing is the process of optimizing opportunities for health, participation and security in order to enhance quality of life as people age. It allows people to realize their potential for physical, social, and mental well being throughout the life course and to participate in society according to their needs, desires and capacities, while providing them with adequate protection, security and care when they require assistance.

Why it has become a glocal(global and local) goal:

1. Demographic shift: Average age of world is increasing in which the developed countries are contributing the most. And after few year when developing world will age, it will lead to sudden increase in global average age which is around 30.5 years.

2. Increasing internatonal awareness through international bodies: WHO has released a paper on active ageing in which it has stated that active ageing shifts strategic planning away from a "needs-based" approach (which assumes that older people are passive targets) to a "rights-based" approach that recognizes the rights of people to equality of opportunity and treatment in all aspects of life as they grow older.

3. Active ageing approach has potential to address many old age problems. It can lead to fewer premature deaths, fewer chronic disabilities associated with ageing, more people enjoying a positive quality of life as they grow older etc.

4. Contribution of aged people to society: Old people can contribute to society with their knowledge and experience and can help to preserve the traditional knowledge.

Gender dimension of elderly care-giving:

1. Deep-seated stereotypes persist in asserting that men are primarily responsible for earning a living, while women are primarily associated with homemaking and caregiving. The predominantly female role as caregivers exacerbates gender inequalities, limiting women's chances to fully realize their fundamental human rights in comparison to men.

2. Sense of self-agency in care-giving: Men often found themselves trapped in their spouses' illness and alienated from their life ambitions while women consider it their duty to take care of her husband at all stages of life.

3. It shapes self-identity: Taking care of a family member is an unpaid responsibility. Women who are unable to participate in the workforce due to their caregiving responsibilities encounter financial challenges and frequently rely on male family members to generate income that can sustain the household. This circumstance reinforces the perception that women occupy a subordinate status and widens the gender inequality gap, preventing women from achieving economic independence.

4. It restricts women's time to participate in public sphere as women are indulged in care-giving and also managing the house.

5. According to Campbell and Martin females were required to provide more care-giving because it is the females only who require more care in old age due to their longevity.

All over the world, family members, friends and neighbours (most of whom are women) provide the bulk of support and care to older adults that need assistance. Some policy makers fear that providing more formal care services will lessen the involvement of families. Studies show that this is not the case. When appropriate formal services are provided, informal care remains the key partner.

Efforts are being made to address these gender disparities, including promoting policies and programs that support caregivers, providing education and training, and challenging traditional gender roles. Gender equality and social progress are essential in reducing the gendered care-giving burden in developing countries, as women should have the opportunity to participate fully in all aspects of society.

(b) What is POSH Act? "Identification of tormentor by women at workplace does not come easily even today". Examine the statement with substantive examples from India. 20 Marks

Vishakha guidelines provided by the Supreme court acted as basis for enacting Prevention for Sexual harassment at Workplace (POSH) Act, 2013. The primary objective of the POSH Act is to prevent and address sexual harassment of women in the workplace and to provide a mechanism for redressal of complaints related to such harassment. The PoSH Act defines sexual harassment to include unwelcome acts such as physical contact and sexual advances, a demand or request for sexual favours, making sexually coloured remarks, showing pornography, and any other unwelcome physical, verbal, or non-verbal conduct of a sexual nature.

Why identification of tormentor does not come easily in India:

As per a survey conducted in 2017 by the Indian Bar Association, 70% of girls said they didn't report harassment by superiors due to the fear of facing repercussions

1. **Social and Cultural Norms:** Traditional gender norms and cultural expectations can also deter women from identifying their tormentors. The hierarchical structure of Indian society can make it challenging for women to challenge the authority of male superiors, even in cases of harassment.

2. **Fear of social stigma:** Females are afraid to name their tormentors as patriarchal society will only degrade the character of girls as well as her family.

3. **Job insecurity:** Women also remain silent and refuse to report due to loss of reputation, stigma, and blame coming on the women themselves. It becomes difficult for such women to apply for further jobs.

4. **Lack of awareness of legal procedures:** A study on the internal complaints committees (ICC) in 15 government offices in Kerala found that while committees get formed and meet intermittently, the members of the committees and women employees remain unaware of the provisions of the act and hesitant to assert themselves in registering complaints or fighting for more women-friendly work structures.

5. **Poor implementation of rules by organizations:** Some organizations deny to implement guidelines effectively by giving reason that sexual harassment can't happen in their organization as workers come from good families.

6. **Fear of retaliation:** According to anti-sexual harassment lawyer Karuna Nundy, in approximately seven out of 10 cases, victims said they did not complain, as they fear retaliation, victim blaming and social stigma attached to cases of sexual harassment.

7. **Power imbalance at workplace:** In most of the sexual harassment cases the harasser holds a dominant and superior position which also limits the females to approach authorities against such powerful person.

8. **Informal sector:** This sector is much difficult to regulate and control. There is no data on number of sexual harassment cases in informal sector. A 2018 study by the Martha Farrell Foundation and Society for Participatory Research in Asia based on Right to Information requests to 655 districts in the country found many districts had failed to establish the committees or constitute them in line with the legal provisions. Even where they existed, it is difficult to find any information on websites or public spaces displaying their names and location.

With increasing education and awareness and social movements like MeToo, women in society has acquired internal strength to stand against such harassment. But here is need to change the ideology of people who objectifies women and treat them as means. There is a need for sensitization at workplaces and more balanced power distribution.

(c) What is 'social security'? Examine recent security measures adopted by the Government in India. (10 Marks)

Life is full of uncertainties and thus there is requirement of social security to keep life stabilized. Social security refers to a government-led system of programs, policies, and initiatives designed to provide financial and other forms of assistance and protection to individuals and families facing various life challenges, such as old age, disability, unemployment, sickness, and poverty.

The social security is related to the risks associated in the social phenomena and these risks are essentially contingencies against which an individual cannot effectively provide by his own ability or foresight alone or even in private combination with his fellows. For the government needs to stand up and provide support in the form of social security.

Objective of social security:

1. Instill a sense of assurance in individuals and families that their standard of living and overall quality of life will remain intact, even in the face of social or economic uncertainties.

2. Protect against unemployment by maintenance and promotion of job creation.

3. Promotes social, economic and political equality as well as equity.

4. Provide medical care and income security against consequences of defined contingencies.

Until recently, India's social security system was largely confined to the formal sector of the economy. Social benefits such as old-age pensions, health insurance and maternity benefits did not extend much beyond the public sector. The unorganised workforce – more than 90 per cent of all workers – was largely left to its own devices. During the last fifteen years, however, there have been important initiatives to put in place more inclusive forms of social security.

Different measures adopted by government in India:

1. School Meals: Undwer Mid Day Meal scheme programme, the central government provide one time meal to all school going children in government primary schools. This scheme ensures the most basic need of children i.e. hunger and also focuses on nutrition of children.

2. The Integrated Child Development Services: India's Integrated Child Development Services (ICDS) provides nutrition, health and preschool education services for children under the age of six years. These services are delivered through child care centres (or anganwadis) staffed by trained local women known as anganwadi workers and helpers.

3. The National Rural Employment Guarantee Act: The use of public works as a tool of social security, particularly in the context of drought relief, has a long history in India. Compared with other approaches, public works have two useful features: self-selection (people decide for themselves whether they need social support) and the creation (or at least possible creation) of productive assets.

4. National Social Assistance Program (NSAP): NSAP is a social security program for the elderly, widows, and persons with disabilities. It provides financial assistance to these vulnerable groups to ensure their economic well-being.

5. Atal Pension Yojana (APY): APY is a government-backed pension scheme designed to provide security for the elderly. It allows individuals to contribute towards their pension and receive a fixed pension amount after retirement, ensuring financial stability during old age.

6. The Public Distribution System: Under Nation Food Security Act,2013 government provide subsidized food grains to people belonging to BPL category. This scheme played crucial role during COVID times in ensuring proper food distribution and access to food for poor.

The government continues to evolve and expand its social security initiatives to address the needs of its diverse population and promote economic well-being and stability. Government is constitutionally committed for providing social security and welfare of all the citizens. These programme needs effective implementation, evaluation and monitoring to ensure proper coverage and accessibility.

Mains 2020 -Paper 1

Section A

Question 1. Answer the following questions in about 150 words each.

(a) How did the intellectual forces lead to the emergence of sociology? Discuss. (10 Marks)

Structure.

- **Introduce in brief intellectual forces lead to emergence of sociology.**
- **Explain how Industrial and French revolution acted as intellectual forces.**
- **Explain conservative reactions.**
- **Conclude**

Solution:

The emergence of sociology as a study of society is the response to 'Social conditions & intellectual climate' prevailing in Europe around 18th Century.

T.B. Bottomore has discussed certain intellectual antecedents, that is, certain prevailing intellectual streams, which primarily influenced the emergence of sociology as a separate body of knowledge.

a) Political philosophy

b) Philosophy of History

c) Biological theory of evolution

d) Social & political reform movements.

e) Development of method of social survey.

f) Rise of Feminism and associated thought (liberationist movement (Europe), progressive era of US (for rights)

French Revolution and Industrial revolution acted as intellectual forces helping Sociology's emergence

Berger says 'Sociology is one of the intellectual products of French revolution'.

French Revolution changed the political structure of European society by replacing age of Feudalism & heralding the arrival of democracy.

Intellectual Revolution

Political philosophy led by Voltaire, Montesquieu, Rousseau etc. who proposed that people have right to choose their sovereign, religious toleration, individual liberty & separation of powers etc. influenced early Sociologists.

Political revolution

Social order collapsed leading to a of the academicians of the era to conceptualize a science of the society that could help restore order to the society.

Also, as a result of Industrial revolution, several 'Social changes' followed, such as:

Rise of Capitalism

- Karl Marx critically analyzed the capitalism, as it became more & more complex.

- Weber studied the new class of industrial workers, managers, capitalists as they emerged.

- Durkheim studied how technology & factory system became subject matter, even altering the family relations.

- Life & work became depersonalized.

Rise of Socialism

- Socio — economic disparity widened

- 'Working Class' — Socially deprived yet indispensable.

These became a powerful social force to be studied.

Urbanization

- Industrial city grew, city life became a different way of life.

- New cities were known as 'repositories of misery & inhumanity'.

- Rise of petty crimes

- It was these aspects of Industrial revolution & consequent urbanization which concerned early Sociologist.

Chicago school rose to study urbanization and subsequently defended democracy and capitalism.

Conservative reaction

They wished to return to Golden times. When there was peace, community social welfare rather than turmoil of then contemporary Society.

It was represented by **French Louis de Bonald, Joseph de Maistre.**

(You can add a few points from the 10 points of Zeitlin here.)

Conclusion

The discipline of Sociology was an intellectual response to the conditions unfolding in a fast-changing European society, with immediate context and influence provided by both FR, IR as well as the prevailing intellectual forces of the time.

(b) Is sociology a value-free science? Discuss. (10 Marks)

Science can be defined as – "use of systematic methods of empirical investigation, the analysis of data, theoretical thinking and logical assessment of arguments to develop a body of knowledge about a particular subject matter.

To qualify as a science, for any discipline, certain criteria can be like:

- Inter-subjective reliability
- Objective and Value-free
- Quantifiability
- Universal testability and Theoretical Orientation

Sociology, as a discipline, aims to study human society, social behavior, and social institutions in a systematic and empirical manner. While the goal of sociology is to be objective and value-free, it is important to acknowledge that the discipline is not entirely free from values and biases. There are several reasons for this, which can be discussed through various sociological theories and perspectives.

Early Positivists such as Compte and Durkheim argued that Sociology could and should be objective or value-free. They were of the view that facts and values are different and disengaged & hence can be separated. They advocated that value distort reality and researcher should try to observe true facts (Independent of Values). They claimed that Objectivity was attainable by scientific methodology.

Weber believed that complete Value Freedom is not possible. Facts and values are different but not disengaged to each other. Weber proposed sociologists distinguish and recognize their own qualities and beat their own predispositions while leading sociological research, this he named as worth non partisanship

An increasing number of sociologists argue that a value-free science of society is not possible as values inevitably enter every stage of research. They bring up that a humanists decision of research subject, the field of study, plan of theory, all rely upon his molding (instructive and familial), his view focuses and values.

Weber believed that Value relevance would influence the choice of topics of study. Marx lived among the oppressed, thus he wrote Das Kapital; Weber saw bureaucracy as against human freedom, thus wrote on bureaucracy.

Gouldner accepted that all sociologists will in general subscribe to a specific arrangement of Domain suppositions which direct the manner in which research is led and end are come to.

Post-Modernists like Lyotard rejected the likelihood of delivering any target learning and supported that information reflects estimations of the distinctive social gathering.

Other perspectives

The Influence of the Researcher's Values

Sociologists are human beings with their own set of values, beliefs, and biases which can influence the choice of research topics, the formulation of hypotheses, and the interpretation of data.

The Role of Paradigms and Theoretical Perspectives

Sociology is characterized by the existence of multiple paradigms and theoretical perspectives, such as functionalism, conflict theory, and symbolic interactionism.

Each of these perspectives is based on certain assumptions and values about society, which can influence the research conducted within these frameworks. perspectives can lead to different interpretations of the same social phenomenon.

Societal values

Sociologists are not only influenced by their personal values but also by the values of the society in which they live. These societal values can shape the questions that sociologists ask, the methods they use, and the way they interpret their findings.

The Role of Ethics

Sociological research often involves studying human subjects, which raises ethical concerns about the potential harm to participants and the need to protect their privacy and confidentiality. For eg – Privacy is impacted in participant observation

Contemporary researchers give due weight to objectivity but at the same time recognize the futility of trying to wish away value influence completely from their research. Anthony Giddens says that structure, which is largely seen as objective, and social action, which is seen as value-laden, is two sides of the same coin and cannot exist independently.

(c) Methodology is a system of rules, principles and procedures, which forms scientific investigation. Comment. (10 Marks)

What is Methodology

Methodology forms the **backbone** of scientific investigation in sociology, providing **a systematic framework of rules, principles, and procedures**.

In the realm of **sociology, methodology serves as a guide for researchers**, ensuring **consistency**, **reliability**, and **validity** in the study of social phenomena.

By **adhering to these methodological guidelines**, sociologists can conduct **empirical research**, gather evidence, and draw **meaningful conclusions** about various aspects of human society.

Methodology In Sociology As A System Of Rules, Principles, And Procedures

1. Methodology as a System of Rules

Methodology in sociology involves a system of **rules that guide the scientific investigation** of social phenomena.

These rules **ensure consistency, reliability, and validity** in studying social phenomena.

- In **survey** research, **specific rules dictate** the **selection of participants**, construction of **questionnaires**, and **data collection** procedures.

- In a **sociological study on social mobility**, researchers may follow specific rules for **defining social class categories**, selecting **representative samples**, and **employing standardized measurement scales** to classify individuals.

2. Methodology as Principles

Methodology in sociology is based on **principles that provide a theoretical framework for research**.

Principles **help researchers develop hypotheses, identify relevant variables, and analyze data** within a conceptual framework.

- Principle of social **stratification** guides studies on the **unequal distribution of resources and opportunities** in society.

- When investigating the **impact of gender on educational attainment**, sociologists may apply **feminist theory** as a guiding principle to examine the **influence of patriarchal systems**, **societal expectations**, and **power dynamics** on educational outcomes.

3. Methodology as Procedures

- Methodology in sociology encompasses **specific procedures for data collection, analysis, and interpretation.**

- **Qualitative** research methods, such as **interviews or observations**, have **distinct procedures for sampling, data coding, and thematic analysis**.

- **Quantitative** methods, such as **statistical analysis**, follow specific **procedures for data cleaning, variable measurement, and hypothesis testing**.

Methodology In Sociology

Methodology in sociology aims to **ensure that research is conducted in a scientific manner**.

This involves adhering to **rigorous standards**, such as **objectivity, replicability, and peer review**.

Sociologists **employ systematic methods** to gather empirical evidence, analyze data, and draw conclusions based on evidence **rather than personal bias**.

- **Example**: In conducting a **qualitative study on the experience of immigration**, sociologists may employ procedures such as **purposive sampling** to select participants with **diverse migration backgrounds**, conduct **in-depth interviews** to gather rich narratives, and **use thematic analysis to identify common themes** and patterns.

Conclusion

By **adhering to a system of rules, principles, and procedures**, methodology in sociology allows for **a rigorous and scientific investigation of social phenomena**, promoting robust and reliable research outcomes.

(d) 'Ideal Types of Max Weber are mental constructs; they do not correspond to the reality'. Give your views. (10 Marks)

Ans: According to Weber, social reality by its very nature is infinitely compiled. Its chaotic and complex and can't be comprehended in its totality through social research. It is difficult to explain it through causal-correlation. So Weber suggested sociologists should build 'Ideal Types' to organize such chaotic, infinite and complex reality into comprehensive units.

Ideal types help to interpret subjective meanings and motives of an actor by an observer in an objective manner. He defined it as – 'An ideal type is formed by the one-sided accentuation of one or more points of view and by the synthesis of a great many diffuse, discrete, more or less present and occasionally absent concrete individual phenomena, which are arranged according to those one-sidedly emphasized viewpoints into a unified analytical construct… In its conceptual purity, this mental construct… cannot be found empirically anywhere in reality'. Ideal type is a mental construct which is used to identify certain regularities in social life. It doesn't deal with notion of perfection, but commonly understood meanings in terms of regularities. At highest level of abstraction, he developed four ideal types of his basic unit of analysis i.e. of social action. Four types of social actions are –

Social Actions - Traditional Action

- Actor's habitual and customary way of behaving.

- Traditional meanings are drawn by the actor from the beliefs or traditions in the society.

- For e.g. Greeting a priest.

Social Actions – Affective Action

- Determined by the emotional state of the actor.

- Affective meaning comes from emotions, in a particular situation Individual consciousness is least (Fear, hatred, love, anger).

- For e.g. Affection of a mother.

- Social Actions - Value Rational Action (Wert Rational Action)

- Determined by a conscious belief in the value for its sake of some ethical, aesthetic, religious, or other forms of behavior, independent of its prospects for success.

- In Wert Rational (or value Rational) action ends are "value" driven, i.e., valued by society.

- Thus, here means are rational but the end is a value.

- Example: Helping a poor with money, saving a drowning man

Social Actions - Means-ends Rational Action (Zweck rational action)

- Determined by expectations as to the behavior of objects in the environment and of the other human beings, these expectations are used as 'conditions' or 'means for the attainment of the actor's own rationally pursued and calculated ends.

- In Zweck Rational (or End Rational) action, ends are rational as well (Means too).

- It is based on individual's own needs & motivations.

- Example: Preparing hard for exam

770

Criticism of Weber's Ideal Types:

- Structure functionalist criticized Weber for ignoring the influence of collective conscience and over emphasizing orientation of individuals.

- According to Hans Gerth and C Wright Mills, although Weber implied that he had a great concern with mental processes, he actually spent little time on them.

- According to Talcott Parsons not only the meanings and orientations but values and norms of society as well as situational constraint also play important role in social action.

- According to Weber legal rational action is based on written rules and doesn't involve tradition, on this critics argue that why not all bureaucrats perform equally then.

Ideal Type is not a reality in itself, but a way to express the reality. The individual elements may be meaningless, but when combined with other elements from reality. Ideal types act as fixed point of reference. Therefore despite above criticism, Weber's theory is relevant to understand the complex reality of society. With time social action is changing from traditional/emotional rational to legal rational.

(e) Analyse the relevance of 'Pattern variables' in the study of social change. (10 Marks)

Answer:

In Talcott Parsons Theory of 'Social Action',

Pattern variables refers to **a set of concepts, which reflects the 'properties of all action systems'**.

According to Parsons, **in the performance of roles, individuals face 'dilemmas'** which occur due to **'improper internalisation** of values' related to **'role -expectation.'**

These strains in the 'role performance are reflected in **five sets of dilemma,** placed dichotomously, with each side representing one polar extreme.

Remember <u>ADAPCo</u>

The social actor has to 'choose' one side before the actor can act. The five pattern variables, as listed by Parsons are :

- Affectivity versus affective neutrality

- Self-orientation versus Collectivity orientation

- Universalism versus Particularism

- Ascription versus Achievement

- Specificity versus Diffuseness

The 'dilemma' of role performance is involved in relation to a 'situation' i.e., how much should a situation be evaluated in **'emotional terms or with a degree of emotional neutrality?**

In this the main issue is that of 'moral standard' in the procedure of evaluation.

Here the dilemma is whether or not the actor defines the objects of his or her role in terms of 'quality or performance!

In this the dilemma is to be understood in terms of 'nature of social interaction' or in other words, the scope of the object of role performance.

The Pattern variables, therefore according to Parsons, define the nature of 'role interaction' and 'role expectations' in social system.

It provides the overall direction in which most members of a social system choose their roles.

It therefore **gives us an idea about the nature of the social system.**

They, help us to identify different types of 'structures of social systems'. 'Social structure' , refers to the specific manner in which 'roles in an interaction situation are configured or composed'.

<u>Relevance of Parsons's pattern variables</u>

1. **<u>Analyzing social action</u>**: Pattern variables help in analyzing social action by identifying the different dimensions along which individuals make choices. They provide **a way to examine the factors that influence decision-making** in various social contexts.

772

2. **Balancing conflicting values:** Pattern variables **highlight the tension between different values and norms** that individuals must navigate when making choices. They illustrate the trade-offs individuals face in resolving conflicting social expectations.

3. **Understanding social order:** Pattern variables contribute to **understanding the maintenance of social order.** By examining **how individuals select patterns of action**, it becomes possible to comprehend how societies establish and reinforce normative systems that govern behavior.

4. **Cultural and social change:** The framework of pattern variables allows for the **examination of cultural and social change over time.** It helps identify shifts in dominant patterns of action and the factors influencing such changes.

5. **Cross-cultural analysis:** Pattern variables **enable comparative analysis** across different cultures and societies. By **examining how individuals respond to pattern variables in diverse contexts**, it becomes possible to **understand cultural variations in social behavior.**

6. **Decision-making processes:** The pattern variables framework provides insights into the decision-making processes of individuals. **It highlights the factors individuals consider, consciously or unconsciously,** when selecting a pattern of action in a given social situation.

7. **Application in various domains**: Pattern variables have been applied in various fields such as organizational behavior, political science, and family studies. They provide a useful analytical tool for understanding decision-making and behavior in different social contexts.

8. **Continuity with social theory:** The concept of pattern variables aligns with broader sociological theories, such as structural functionalism. It complements other theoretical perspectives by providing a framework to understand how individuals navigate social structures and norms.

Parsons's pattern variables are relevant in understanding **social action, decision-making, and the maintenance of social order.**

They offer **a valuable framework for analyzing individual choices and behavior in diverse social contexts** and contribute to our understanding of cultural variations and social change.

Question 2.

(a) What are the reactions of R.K. Merton to the functionalism of social anthropologists? Bring out the limitations of latent functions. (20 Marks)

Structure

- One can begin by briefing about Merton
- **Explain functionalism by Merton** with respect to social Anthropology
- Explain **Latent** and **Manifest** functions with **Limitations** of Latent functions
- Conclude

Robert K Merton was a critic of theory building strategy by Parsons.

Merton wrote extensively about functionalism in every aspect. He gave theories about Functional Paradigm, Latent and Manifest functions, and paradigm of anomie.

He wrote about the usefulness of research, middle range theory, reference group.

He summarised and modified all earlier functional approaches and its three postulates

1. Functional **Unity**
2. Universal **Functionalism**
3. Functional **Indispensability**

Due to his **modified functionalism**, he is also known as **neo-functionalist.**

Merton's Functionalism

Merton outlines the major points of his paradigm for functional research and analyses the state of functionalism at that time.

He was especially critical of the functionalism that grew out of anthropology. His functionalism is an attempt at modification and codification of functional approach.

1. Functional Unity

The first postulate is that **cultural items are functional** for the entire social or cultural system.

That a social function has a certain kind of unity and all parts of the social system work together with a **sufficient degree of harmony or internal consistency**.

R Brown- Every social system has to have minimal functional unity, exactly like **Parsons' Equilibrium.**

But in a **modern complex society**, the postulate of **functional unity,** as Merton argues, **needs to be redefined.**

First, Merton **doubts whether all societies are solidly integrated** and hence every culturally standardised practice or belief is functional for the society as a whole. E.g. **certain elements of religion can be divisive.**

Secondly, Merton wants the sociologists to remember that social usages or beliefs may be **functional for some groups and dysfunctional for others** in the same society.

As in Social anthropology it is the same study of the ways in which people live in **different social and cultural settings** across the globe.

As in **India**, how our **culture and norms are vastly diversified**. How people organise themselves, the **cultural practices** in which they engage, as well as **their religious, political and economic arrangements.**

2. Universal functionalism

The second postulate is that **all standardized social or cultural forms have positive functions**.

Auguste Comte believed and emphasised on **Consensus**. For e.g. –**Religion**.

Malinowski every cultural item satisfies some **vital need** or the other. **Whatever exists** is because it **satisfies some vital need.**

<u>However</u>, Merton wrote there may be positive consequences, negative and non- functional consequences for the social form to exist.

Merton argues that the functionalists must focus on a net balance of functional consequences, positive as well as negative.

As in Social anthropology symbolic and integrative needs of an individual are fulfilled by transmission of experience by means of precise consistent principles.

Needs of safety can be fulfilled by means of intellectual, emotional and pragmatic control of destiny and chance.

Functional indispensability

The third postulate of functionalism is functional indispensability

Malinowski asserts that **whatever fulfils some vital function**, be it a custom, a cultural practice, is indispensable in that society.

Radcliffe Brown's "necessary conditions" which means until necessary conditions are not fulfilled, society cannot exist.

Talcott Parson's functional requisite **(AGIL).**

Secondly, **Indispensability of existing social institution**.

He wrote **society will collapse in the absence** of some existing social institutions.

Durkheim's "Division of Labour" In which he says there must be some division of labour otherwise society will collapse.

Merton counters this by stating **that "just as the same item may have multiple functions, so may the same function be, diversely fulfilled by alternative items"**

Merton said that there are **functional alternatives** which exist in society. For eg- Crèche exists as alternative to family and Children's upbringing is done in Crèche as well.

As in **Social Anthropology, system of education, systems of play and repose,** set activities and systems of communications for relaxation and organisation of force and compulsion should exist to form a society.

But Merton says which type of consequence has more weightage, if negative consequence is more than positive consequence then we should think some other item which could be a substitute for it.

For **e.g. India, Religion created disunity at the time of partition. So we should choose an alternate ideology which should not be divisible** and have negative consequences.

Merton conducted study of **Hopi Tribe in America.** This was **regarding rain and many people gathered there.** This **did not give them rain but they got solidarity which was unknown to them.**

So **Merton added new dimensions** to functional analysis. **Manifest and Latent** functions are one of those important dimensions.

Manifest Functions

Merton says that this is **an idea what people think.** The **intended** consequence, participation and awareness among the society. For this function he was **inspired from Weber as psychological aspect** is involved. **He favoured non-positivist techniques** should be used to identify the manifest function.

Latent Functions

He says this **is what actually happens** i.e. which can be seen and verified and participants are unaware. By looking at latent functions we can explain why apparently certain activities continue in society.

E.g.- magic and religion. He is inspired by Durkheim and Radcliffe Brown because it shows what was the impact on society by your actions. Merton recommended using quantitative and qualitative methods to identify latent functions.

Limitations of Latent functions

- Latent functions often go unnoticed or uncredited, unless they produce negative outcomes.

- A report by New York Civil Liberties Union says that New York City's controversial Stop-and-Frisk policy is a classic example of a policy that is designed to do good but actually does harm. Post 9/11, the policy resulted in the **latent dysfunction of racist harassment,** as the majority of those subjected to the practice were Black, Latino, and Hispanic boys.

- It is said that focus on identifying the latent functions takes away the sociological emphasis from **Social Change**. That latent functional analysis is inevitably committed to a 'conservative' or a 'reactionary' perspective.

- The focus on latent functions and functional value will lead to loss of reformative agenda of Sociology. As sense could be made out of things that are otherwise detrimental for the co-existence of diverse members in a society.

- Latent functions at times are not able to differentiate between "unanticipated" consequences and "unintended" consequences.

- Through idea of dysfunction we can account for conflicts and create social disorder providing a kind of justification for them.

Conclusion

Robert Merton redefined functionalism as well as his disagreement with the conventional postulates and paradigms of functional analysis.

His brand of functionalism is more elastic, less dogmatic and hence capable of incorporating the societal experience of dynamics, change and dysfunctions.

Armed with the notion of latent function, Robert Merton proposes to expand the realm of sociological knowledge and enquiry. Essentially, he enables you to see the latent or hidden functions of many social practices, which our common sense perceptions fail to comprehend.

Merton's approach helps us analyse **functions with the methodological approach to arrive at generalisation or at Middle range Theory.**

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(b) How are Hierarchy and Exclusion the major impediments in the transformation of societies? Discuss. (20 Marks)

Answer

Try to answer this question using the following framework:

- What is Social Transformation?
- Obstacles in Social Transformation
- What is Hierarchy?
- What is Exclusion?
- How do they act as the major impediments in transforming society?
- Conclusion.

What is Social Transformation?

- Social transformation implies a fundamental change in society, which can be contrasted with social change viewed as gradual or incremental changes over a period of time.

- Social transformation is a broad concept which incorporates the meaning of evolution, progress, change, on the one hand, and development, modernisation and revolution on the other.

- In the process of transformation, society moves from the one social structure to another rapidly and holistically, for instance the transformation of a society from having a traditional social structure to modern social structure.

- Social transformation and social problems are closely linked with each other. Society is not static but the dominant groups in society sometimes want to perpetuate their hold over society and protect their interests by repressive methods. Thus, in a negative manner, if the process of social transformation is suppressed, it generates new social problems.

- On the other hand, if the process of social transformation is taking a natural course, the society faces the problems of adjustment during the transitional phase of the decline of the old system and the emergence of a new system.

- The major impediments that a society faces in the process of its transformation include:

  o Social- lack of community support, social norms and group conformity

  o Cultural- tradition, culture, customs, religion

  o Economic- lack of property rights, corruption, fiscal infrastructure

  o Political- ideology, values.

- Marx is perhaps the most famous proponent of the notion that forms of social organisation are largely determined by economic factors, and in particular the impact of industrial capitalism.

- Among political influences, the state – government – now plays a very large role in social life and change in industrial societies.

- Giddens believes that Cultural influences clearly play an important part in social change. For example, secularization and the development of science have had major effects on the way in which we think, attitudes to legitimacy and authority, and have thus also influenced social structures, systems and values.

- In this regards, two of the major impediments in the transformation of society are namely, Hierarchy and Exclusion.

- These are in some way or the other linked to all the four points mentioned above.

What is Hierarchy?

- Hierarchy refers to the ranking of members in social groups based on the power, influence, or dominance they exhibit, whereby some members are superior or subordinate to others.

- When inequalities are arranged in an order, hierarchy is formed. Hierarchy denotes presence of multiple strata in society placed one above the other.

- Functionalists suggest that Hierarchy is also a symbol of rising specialization and differentiation in the society.

- Hierarchies can be present in many forms like caste hierarchy, class hierarchy, gender hierarchy and political hierarchy.

- India is a hierarchical society. Societal hierarchy is evident in caste groups, amongst individuals, and in family and kinship groups.

What is Exclusion?

- "Social exclusion is a complex and multi-dimensional process.

- Ruth Levitas writes that it involves the lack or denial of resources, rights, goods and services, and the inability to participate in the normal relationships and activities, available to the majority of people in a society, whether in economic, social, cultural or political arenas.

- It affects both the quality of life of individuals and the equity and cohesion of society as a whole.

- Social exclusion describes a process by which certain groups are systematically disadvantaged because they are discriminated against on the basis of their ethnicity, race, religion, sexual orientation, caste, descent, gender, age, disability, HIV status, migrant status or where they live.

- Discrimination occurs in public institutions, such as the legal system or education and health services, as well as social institutions like the household.

Exclusionary processes can have various dimensions

- Political exclusion can include the denial of citizenship rights such as political participation and the right to organise, and also of personal security, the rule of law, freedom of expression and equality of opportunity.

- Bhalla and Lapeyre argue that political exclusion also involves the notion that the state, which grants basic rights and civil liberties, is not a neutral agency but a vehicle of a society's dominant classes, and may thus discriminate between social groups.

- Economic exclusion includes lack of access to labour markets, credit and other forms of 'capital assets'.

- Social exclusion may take the form of discrimination along a number of dimensions including gender, ethnicity and age, which reduce the opportunity for such groups to gain access to social services and limits their participation in the labour market, decision making institutions.

- Cultural exclusion refers to the extent to which diverse values, norms and ways of living are accepted and respected.

How do they act as the major impediments in transforming society?

Hierarchy

- Promotes conflict

- Merton writes that presence of sub-cultures limits the possibility of effective communication while also increasing chances of deviance

- Favours higher or dominant classes

- Disapproves of the 'equality of opportunity' status of most democratic societies.

- Causes centralization of power- Hierarchical structures centralize power and authority at the highest levels possible.

- Presence of closed groups on higher strata of hierarchy also limits the possibility of learning the ways of reference groups.

Exclusion

- Causes poverty- Socially excluded people are often denied the opportunities available to others to increase their income and escape from poverty by their own efforts. So, even though the economy may grow and general income levels may rise, excluded people are likely to be left behind, and make up an increasing proportion of those who remain in poverty.

- Social exclusion leads to conflict and insecurity- Social exclusion is a leading cause of conflict and insecurity in

- Many parts of the world. Excluded groups that suffer from multiple disadvantages may come together when they have unequal rights, are denied a voice in political processes and feel marginalised from the mainstream of their society.

- Peaceful mobilisation may be the first step, such as marches, strikes and demonstrations. But if this has no effect, or if governments react violently to such protests, then groups are more likely to resort to violent conflict if they feel there is no alternative.

- Social exclusion makes it harder to achieve the Development Goals- Social exclusion explains why some groups of people remain poorer than others, have less food, die younger, are less economically or politically involved, and are less likely to benefit from services. This makes it difficult to achieve the SDGs in some countries without particular strategies that directly tackle exclusion

- It causes social stigma and, thus, marginalization.

Conclusion

- Society is not a static element. It is a complex system of movements and counter movements pulling it in different directions.

- When this tussle is finally in favor of the movement, it becomes part of the social structure. Hierarchy and Exclusion, as seen above, are some of the major obstacles in transforming a society.

- For the transformation of a society, measures need to be taken to overcome such impediments and problems attached with them.

A Little More

Sociology of Social Transformation

- In developing the theories of social change and modernization, sociologists (and social scientists in general) draw upon the contributions of classical sociologists such as the works of those who were grappling with the rise of the capitalist industrial society in the nineteenth century. Their focus was on different aspects of this social transformation.

- While Marx was preoccupied with the new social relations of exploitation, and predicting a path towards an end of exploitation, Weber was concerned with the paradoxical consequences of modernization and cultural transformations, and Tocqueville was examining the social circumstances that gave rise to the democratic social order. Durkheim, the first systematic sociologist, examined the social and cultural consequences of the growing division of labour and specialization in society brought in by industrialization.

(c) Explain democracy as an order of society. What are the factors preventing people's participation in politics? (10 Marks)

Structure:

- Explain Democracy
- Give examples
- Importance of People's participation
- What is preventing them from participation
- Conclusion

Democracy

Mahatma Gandhi - It is not a legal phenomena but a spiritual one involving respect for each other and decentralisation of power.

Pluralists say People bestow power to leaders which could be withdrawn during elections.

Political participation of people is at the core of democracy.

Democracy can be imagined to be of three types:

- Participative - Direct participation via referendum, recall, plebiscite, initiative.
- **Representative** – it is of two types.
  - Agent based - One who consults the electorate.
  - Delegate based - One who acts on his own discretion while taking decision.
- Associative - Durkheim in "professional ethics and civic morals" wrote about party participation via voluntary organisation (socialist society).

Role of people's participation

People's participation may be defined as, **"behaviour through which people directly express their political opinions."**

In fact, participation comprises all those actions of citizens by which they seek to influence, support or criticize the government and its policies.

- People's participation in a democracy **acts as a check on elite power.**
- It prevents **rise of civil oligarchies.**
- It avoids **capture of democratic institutions by privilege groups.**
- It attempts to ensure that democratic structures are not reformed in ways which results in systematic exclusion of non-elites over the longer term.
- Participation has accountability which means not just being responsive but also answerable to people.
- Participation makes services efficient and more cost-effective, involving people challenging institutionalised discrimination.

- People's participation empowers women, increases independence, awareness and empowers capacity of marginalised groups. E.g.- in India Balwant Rai Mehta committee on Panchayati Raj.

Ordinary people can participate in politics, and every individual has right to participate including people with disabilities.

Eg- National Union of Disabled Persons of Uganda (NUDIPU) was formed in Uganda and works as a unified voice for persons with disabilities for the full realization of their rights and inclusive development.

Bastian and Bastian write four thematic variations in the concept of participation-

- Sense of belonging (as a simple means to getting unpaid labour from the people)

- Provides self-reliance

- As a technique to create ideal villages (where everybody lived peacefully and solved problems together)

- As a method of project management (by adopting participatory methods project can be successfully managed and completed)

Factors affecting People's participation

- People's participation can be affected by many factors such as social and economic factors which are gender, age, education, family, income, poverty, economic growth, social relationships and regional affiliation.

- Family conveys certain decision making patterns with concrete social relations as well as with social values and norms through the conscious socialisation process.

- There are structural barriers in which even educated people face problems during registration for voting lists.

- Gender as lack of women's interest in politics affects their participation and they feel that their participation can't bring a social change.

- Old age people are more prone to health issues, which affects their participation.

- Social relationship there may be a degree of alienation or hostility towards politics, there is also a sense of anomie.

- There may be a certain "cynicism", suspicion towards and distrust of motive and activities of politicians.

- Lack of political networks- The lack of openness and political decision-making and undemocratic internal process pose a challenge for all newcomers.

- Palmor and Simon pointed out the difference of regions within the same country affected the political participation of the inhabitants of these regions. Ethnic diversity, different habits, incomes of people led to the difference in political participation.

Conclusion

- Participation is **extremely essential** in development needs to collect local information by involving local people at all stages.

- No government can function without the support of people.

783

- The process of development of public opinion generates thinking, promotes awareness and invites people's view on public concern.

- Media seems to have the strongest positive relationship with political participation as it helps to formulate public opinion.

- For development of societies there is a need to involve people to ensure equitable distribution of development.

- The World Bank Participation Sourcebook (1996) defines participation as, "a rich concept that means different things to different people in different settings. For some, it is a matter or principle; for others, a practice and for still others, an end in itself" and this definition itself paves different ways for us to create a more participative democracy.

Question 3.

(a) Capitalism has brought increasing informalisation of work in society. Substantiate your answer. (20 Marks)

Ans: Informalization refers to the growing prevalence of informal or non-standard employment arrangements, characterized by the absence of formal contracts, job security, social protections, and benefits typically associated with traditional full-time employment.

1. Flexible Labor Market: Capitalism promotes a flexible labor market where employers seek to maximize profits by minimizing labor costs. This has led to the rise of non-standard employment arrangements such as part-time work, temporary contracts, and subcontracting. These arrangements often lack the stability, job security, and benefits associated with traditional full-time employment.

2. Globalization and Outsourcing: Capitalism's global nature and pursuit of cost efficiency have led to outsourcing and offshoring of jobs. Companies often move production to countries with lower labor costs and fewer regulations. This shift has resulted in informal work arrangements, as subcontracting and informal labor become prevalent in global supply chains.

3. Technological Advancements: Capitalism drives technological advancements, which have had a profound impact on the labor market. Automation and digitization have led to the displacement of many traditional jobs. While new jobs are created, they often require different skills and may be more precarious in nature, such as gig economy work or independent contracting.

4. Deregulation and Labor Market Flexibility: Capitalist economies often prioritize deregulation and labor market flexibility to stimulate economic growth and attract investment. While this can create opportunities for entrepreneurship and innovation, it can also weaken worker protections. Reduced labor regulations and weaker collective bargaining power contribute to the informalization of work as employers exploit the lack of legal safeguards.

5. Rising Income Inequality: Capitalism, if not properly regulated, can contribute to widening income inequality. As wealth becomes concentrated among a few, the labor market becomes more precarious for those at the lower end of the income spectrum. People may be forced into informal work due to limited formal employment opportunities, exacerbating the informalization trend.

6. Lack of Social Protections: Capitalism's emphasis on individualism and profit maximization can result in a lack of social protections for workers. Informal workers often face limited access to healthcare, pension plans, unemployment benefits, and other social safety nets typically associated with formal employment. This lack of protection further exacerbates the informalization of work.

Though we know main aim of capitalism is profit making and which has led to increase in informalization of work but at the same time it has also increased formalization in many sectors like IT etc. Recently Government has also taken various steps in the form of labour codes to recognize and force capitalists to recognize contractual workers and provide them with different social benefits.

(b) Critically analyse Durkheim's views on elementary forms of religious life and role of religion. Also discuss the consequences of religious revivalism in contemporary society. (20 Marks)

Ans: According to Durkheim religion is defined as the- unified system of beliefs and practices relative to the sacred things, the thongs which are set apart and forbidden, beliefs and practices which unite one simple moral community called a Church and those who adhere to it. There are, thus, three fundamental elements to every religion: sacred objects, a set of beliefs and practices, and the existence of a moral community.

Rejecting Animism, Naturalism and other theological explanations, Durkheim studied Totemism to explain the origin of religion. According to him- anything whether stone, plant, animal etc. which is transfigured into sacred by a community is refereed as a totem. For this Durkheim studied the Arunta Tribe of Australia and established totemism as the origin of religion. The members of the clan believe themselves to have descended from some common ancestor — an animal, a plant or even some non-living object. The "common ancestor" is the "totemic object".

According to Durkheim, a religion comes into being and is legitimated through moments of what he calls "collective effervescence." Collective effervescence refers to moments in societal life when the group of individuals that makes up a society comes together in order to perform a religious ritual. During these moments, the group comes together and communicates in the same thought and participates in the same action, which serves to unify a group of individuals. When individuals come into close contact with one another and when they are assembled in such a fashion, certain "electricity" is created and released, leading participants to a high degree of collective emotional excitement or delirium. This impersonal, extra-individual force, which is a core element of religion, transports the individuals into a new, ideal realm, lifts them up outside of themselves, and makes them feel as if they are in contact with an extraordinary energy.

Role of Religion:

1. Social cohesion: Religion unites the members of society and strengthens the collective conscience. Even n modern highly differentiated and individualized society religion plays role of uniting peole through festivals, religious ceremonies etc.

2. Meaning and Purpose: Religion offers answers to existential questions, providing individuals with a sense of meaning, purpose, and identity. It addresses fundamental human concerns such as the origins of the universe, the meaning of life, and the existence of an afterlife. By providing explanations and narratives, religion helps individuals make sense of the world and cope with life's uncertainties.

3. Social Control: Religion acts as important agency of social control. It socializes people into moral community and puts constraints on individual behavior. For example non-vegetarianism, no consumption of alcohol etc.

4. Sacred and Profane Dichotomy: Durkheim proposed that religion establishes a distinction between the sacred and the profane. The sacred refers to the extraordinary, transcendent realm that is set apart and revered, while the profane encompasses the ordinary, everyday aspects of life. This dichotomy helps to create a sense of awe, reverence, and moral order within society.

Criticism:

1. According to Weh Stanner, the distinction between the profane and the sacred is not always absolute, and there can exist elements that are considered mundane or ordinary.

2. According to R.K Merton, religion has functions for simple societies but it is not true for modern complex societies. In modern complex society religion is used for exploitation like communal conflict, fundamentalism/terrorism etc.

3. According to William Edward and Starmer, the distinction between sacred and profane is faulty at empirical level. The reality lies in continuity as there is a third group called Mundane(This wordly).

4. Malinowski labeled his theory as an armchair theory, criticizing the fact that he never visited the Arunta tribes even once.

5. Religion is not the sole factor for integration in the society. Today people are integrated because of other factors like climate change, secularization etc.

Religious revivalism: Religious revivalism simply means revival of religion in any form, be it institutional attendance as in a church, growth of religious institutions and phenomenon like sects, cults and denominations, rise in individuals pursuing spiritual peace through personal motions of religion and finally, growth of fundamental ideas or fundamentalism. For example, the rise of the Arya Samaj and the Brahmo Samaj movements in India in the 19th century was a response to the growing British presence in India and the British challenge to Hindu traditions.

There are different factors which has led to this in contemporary society like: economic and social insecurities that arise out of the tension of losing a job, there is a new sense of alienation due to increased 'individuation', increasing uncertainty of life due to pandemics like COVID-19 etc.

Consequences of religious revivalism:

1. Cultural Revitalization: Revivalism can play a role in cultural revitalization by preserving and promoting religious traditions, rituals, and practices. It can serve as a means of reconnecting with cultural heritage, reinforcing cultural identity, and preserving traditional customs and values.

2. Intolerance and Conflict: In some cases, religious revivalism may lead to heightened religious intolerance and interfaith tensions. Revivalist movements can fuel exclusivist attitudes and ideologies, potentially leading to conflicts with other religious groups or secular societies. Intolerance and conflicts may arise when revivalist movements challenge established social norms or clash with other belief systems.

3. Multiple identities and complicated political scenario like increase in votebank politics.

4. Increasing religious participation and social cohesion.

Consequences of religious revivalism are not uniform and can vary widely based on cultural, historical, and sociopolitical contexts. Positive outcomes such as community empowerment, social support, and individual fulfillment can coexist with negative outcomes like exclusion, fundamentalism, and intergroup conflicts.

(c) Discuss the consequences of Across Region marriage on kinship system in modern Indian society. (10 Marks)

Ans: According to Malinowski, a legal marriage is one which gives a woman a socially recognized husband and her children a socially recognized father.

Radcliffe-Brown states that Marriage is a social arrangement by which a child is given a legitimate position in the society determined by parent hood in the social sense. While kinship is the relation by the bond of blood, marriage and includes kindered ones. It represents one of the basic social institutions. Kinship is universal and in most societies plays a significant role in the socialization of individuals and the maintenance of group solidarity. A.R Radcliffe Brown defines kinship as a system of dynamic relations between person and person in a community, the behavior of any two persons in any of these relations being regulated in some way and to a greater or less extent by social usage.

It is clear from different definitions that it is only through the establishment of culturally controlled and sanctioned marital relations that a family comes into being. The institutionalized form of these relations is called marriage. Marriage and family are two aspects of the same social reality that is recognized by the world.

Consequences of marriage on klinship:

1. Blending of Cultural Practices: Across-region marriages often involve individuals from different cultural backgrounds, leading to the blending and exchange of cultural practices. This can result in a hybridization of traditions, rituals, and customs within the kinship system. It promotes cultural diversity and enriches the collective identity of the family.

2. Expansion of Social Networks: Marrying across regions can expand an individual's social network and increase their exposure to diverse social and cultural experiences. It can lead to the formation of new social connections, both within the immediate family and extended kinship networks. This can broaden perspectives, promote understanding, and foster social cohesion.

3. Negotiation of Linguistic and Communication Challenges: Across-region marriages may involve partners who speak different languages or dialects. This can necessitate the negotiation of linguistic barriers within the kinship system. Family members may adopt bilingual or multilingual communication strategies, facilitating cultural exchange and fostering language acquisition among family members.

4. Changes in Family Structure and Dynamics: Marrying across regions can introduce different family structures and dynamics into the kinship system. For example, individuals may bring with them unique familial roles, expectations, and patterns of interaction influenced by their regional background. This can lead to adaptations in traditional family hierarchies and power dynamics.

5. Transformation of Kinship Practices: Across-region marriages can challenge and reshape traditional kinship practices. For instance, the preference for arranged marriages within specific regional or caste boundaries may give way to more individual choice and autonomy in partner selection. This can result in the renegotiation of marriage customs, dowry practices, and inheritance patterns.

6. Bridging Regional Divisions: Across-region marriages have the potential to bridge regional divisions and promote inter-regional unity within the broader society. As families become more geographically dispersed and interlinked through marriages, it can foster a sense of common identity and shared belonging across different regions of India.

7. Challenges of Integration and Acceptance: Across-region marriages may face challenges related to integration and acceptance within extended kinship networks. Resistance or skepticism from conservative family members or communities could arise due to cultural or regional differences. Over time, however, such challenges can diminish as families adapt and embrace the evolving dynamics of the kinship system.

It's important to note that the consequences of across-region marriages on the kinship system are not uniform and can vary based on factors such as regional diversity, individual choices, and societal norms. The impacts can be both positive, fostering cultural diversity and social integration, as well as challenging, requiring adjustments and negotiations within the kinship structure.

Question 4.

(a) Is humanity at the mercy of Nature, Science and Technology? Comment in the light of pandemic situation. (20 Marks)

Structure

- Relation between human and nature

- What are the impacts of human's endeavour to control nature?

- Pandemic, Humanity and Nature

- Way Out

Relation between human and nature

- Humans are now seen as independent drivers of global environmental change, clearly humanity is not in control of the planet's forces, much less the only force on the planet.

- We regularly witness the effects of global warming, in the most developed parts of the world for e.g. hurricanes in New Orleans and New York; and tsunamis in Java and Japan.

- Karl Marx had termed the march of humanity as a continuous march to control the forces of nature. Many often regard him to have a positive view of industrialisation and saw nature as a source to be controlled for man's benefit.

- Although Rachel Carson's Silent Spring along with well- publicised man – made environmental disaster of the 1960s and 1970s made many Americans realise that science and technology created problems as well as solved them.

- Today, many commentators optimistically but paradoxically propose to solve the problems of science and technology with yet more science and technology, not less.

- Emanuele Coccia argues that we inhabit not Earth but the atmosphere, which he describes as a sea of life, as swimmers in this sea, we cannot be biologically isolated. Neither can our ecological practices. While, Theodor W. Adorno criticised our destructive and self-destructive relationship with nature, with the ultimate aim of reshaping that relationship in more mutually beneficial ways.

Impacts of Human's endeavour to control nature

- Earth Day was designed to make us pause and consider how our actions impact the natural environment.

- Willis Carrier endeavoured to convince people that their individual environments should be controlled and that comfort could be quantified.

- Following are some arguments describing the impacts of human's endeavour to control nature:

  o Purpose of many technologies is to exploit, control, or otherwise "improve" upon nature for the perceived benefit of humanity. At the same time, the myriad of processes in nature have been optimised, and are continually adjusted, by evolution.

Any disturbance of these natural processes by technology is likely to result in negative environmental consequences.

o The environmental impact of agriculture is means based and effect based, which are related to production methods used by farmers. It involves a variety of factors from soil to water, air, animal and soil diversity, plants, and food itself.

o Some of the environmental issues that are related to agriculture are climate change, deforestation, genetic engineering, irrigation problems, pollutants, soil degradation, and waste.

o Environmental impacts of transport systems include traffic congestion and automobile-oriented urban sprawl, which can consume natural habitat and agricultural lands.

o Global Footprint Network, an international non-profit that calculates how we are managing or failing to manage the world's resources, says that in the first seven months of 2018 we devoured a year's worth of resources, such as water, to produce everything from the food on our plates to the clothes we're wearing

o a new unwanted record. In just over 40 years, the world has witnessed 60% decline in wildlife across land, sea and freshwater and is heading towards a shocking decline in the future if current trends continue.

Pandemic, Humanity and Nature

- If there can be any enduring takeaway from the social and economic cost imposed by COVID-19, it must be that our muchvaunted modern and technologically sophisticated society can be humbled by nature operating at its most microscopic scale.

- At this scale, the speed of replication and proliferation is astounding and, within a few weeks from its first manifestation, the virus brought a globally connected economy to a standstill, and endangered the lives of total strangers across all continents.

- During the lockdown implemented due to the pandemic, the snow-capped Himalayan range was visible to the naked eye due to cleaner air as restrictions were also imposed on transportation.

- Visuals of a huge flock of flamingos migrating to Mumbai flooded social media. Forest officials attributed the event to 'less polluted water, and also the 'improvement in the quality of the algae', which is the primary food for the flamingos. This shows that how human intervention in nature and natural processes has affected the lives and living conditions of birds as well as animals.

- Darwinian thought teaches us the concept of never-ending competition between the "fit" and the "unfit."

- Society has changed dramatically, and human populations and longevity have increased, as advances in science and engineering have influenced the ways in which people interact with one another and with their surrounding natural environment.

- A large number of wildlife species are threatened with extinction from cutting down forests and expanding urban areas and industrial activities.

- The survivors are forced into closer proximity with themselves and humans, increasing the likelihood of transforming what would otherwise be benign animal microbes into deadly human pathogens.

- At the same time, almost silently, at the other end of the scale, a slow but perceptible escalation of climate calamities, including more severe storms, more destructive forest fires and faster melting of glaciers, indicate a carbon-emissions-triggered crisis where nature in reacting on a macro scale.

- The sobering conclusion is that our armoury is inadequate to deal with either end of nature's scale of intervention.

Way Out

- The UN sustainable development Goals is to provide resources for the use of present populations without compromising the availability of those resources for future generations, and without causing environmental damage that challenges the survival of other species and natural ecosystems.

- Engels summarised the dependence on, and need to learn from, nature:

- "Thus at every step we are reminded that we by no means rule over nature like a conqueror over a foreign people, like someone standing outside of nature – but that we, with flesh, blood and brain, belong to nature, exist in its midst, and that all our mastery of it consists in the fact that we have the advantage of all other creatures of being able to learn its laws and apply them correctly".

- We need to recognise that in our success in controlling nature, we've become alienated from it, which has potentially disastrous consequences as the climate changes.

- There is no doubt progress in science and technology has served humanity well over centuries and they will continue to be called upon to serve society for centuries to come. What we will need, however, is an outlook that seeks to harness our knowledge of science to work in harmony with nature, rather than attempt to bulldoze it.

- In all of this, nature seems to expect of us a certain economy of consumption and gentleness of impact.

- A human society that is sympathetic to and in harmony with our environment, and where human beings listen to and nurture their selves, may be an enduring recipe for a safer future.

- Do read articles of Avijit Pathak written during and after Covid (he talks about the philosophical aspects of the pandemic).

(b) According to Durkheim, "The major function of education is the transmission of society's norms and values." Discuss. (20 Marks)

Ans: Durkheim argues the education system provides what he terms secondary socialization as opposed to the primary socialization which is delivered by the family. While the family passes on particular norms and values, secondary socialization passes on universal norms and values that are shared by broader society. This helps individuals to become fully-functional, normal members of society and this in term helps society because people know how to behave. He defined education as- "Education is the influence exercised by adult generations on those that are not yet ready for social life. Its object is to arouse and to develop in the child a certain number of physical, intellectual and moral states which are demanded of him by both the political society as a whole and the special, milieu for which he is specifically destined"

According to Durkheim- "society can survive only if there exist among its members a sufficient degree of homogeneity; education perpetuates and reinforces this homogeneity by fixing in the mind of child, from the beginning, the essential similarities that social life demands". Durkheim argued that 'to become attached to society, the child must feel in it something that is real, alive and powerful, which dominates the person and to which he owes the best part of himself'.

How education plays major role in transmitting society's norms and values:

1. Instilling social solidarity: By learning about history, children learn to see themselves as part of a bigger picture and people should work together for common goals. Children also learn how to get on with people from different backgrounds and with different experiences.

2. Teaching social rules and how to abide by them: Schools ensure everyone follows a particular set of rules and have to behave in the same way, regardless of relationships and friendships. Learning to interact within a set of rules is learning how to function in society. This is important because it limits deviance: children learn about punishment and with that learn self-discipline.

3. Moral Education: Durkheim emphasized the importance of moral education in schools. He believed that education should teach individuals the moral principles and ethical standards necessary for social cohesion. By internalizing these values, individuals develop a conscience and a sense of right and wrong, enabling them to navigate society in a morally responsible manner.

4. Cultural Transmission: Education serves as a vehicle for transmitting cultural knowledge and heritage from one generation to the next. It encompasses not only academic subjects but also the cultural and historical narratives of a society. Through education, individuals gain an understanding of their cultural heritage, shared history, and collective memory.

5. Teaching specialist skills: Durkheim noted how people were going to work in mass production, performing quite a specialist function using specialist skills. Where in agrarian society people might have learned a particular job or craft from a parent, modern jobs required technical knowledge and also industrial societies saw industrial change, so the nature of jobs changed from generation to generation.

Criticism:

1. Postmodernists might criticise Durkheim for his assumption that society needs shared values – for example, Britain has become much more multicultural in recent decades, and the extent to which there is a single British culture is debatable. So there is no common shared values among them.

2. Marxists would be a bit more cynical about the relationship between school and work – according to Durkheim school is a neutral institution which simply transmits values and skills to individuals which enable the economy to run smoothly – according to Bowles and Gintis' Correspondence Principle, this is a much darker process – school teaches working class kids to be passive, making them easier to exploit in later life.

3. Hargreaves has argued that the education system encourages individualism and competition rather than social solidarity and shared values.

Durkheim was interested in the ways institutional systems embody and reflect the values of society, he was also concerned with how such systems as education could foster a society better suited to deal with the changes wrought by modernization and industrialization. For Durkheim, it's not enough to merely identify society's past and present values, but to discover those values that best coincide with the conditions of society. Durkheim found education to reflect underlying changes in society. As such, he used educational systems as a window into society's organization and values, both past and present.

(c) Critically assess social mobility in closed and open systems. (10 Marks)

Ans: Social mobility refers to the process of transitioning from one social position to another, which typically involves significant changes in life-chances and lifestyles. The classical definition of social mobility, coined by Pitirim A. Sorokin, encompasses not only individuals but also social objects or values. In other words, any entity that has been created or influenced by human activity can undergo social mobility.

Functionalists like Parsons believed that mobility is a result of process of differentiation in society and role filling by those who suit them most. Marx, on the other hand, believed that high rate of social mobility, embourgeoisement, will weaken class solidarity. Andre Beteille in his – 'Caste, Class and Power, 1971' has shown how mobility in a closed and stratified caste system is difficult. M N Srinivas in his study of Coorgs showed that in such a system alternate methods like Sanskritization are evolved to move socially up, but this affects only cultural aspects and not structural aspects.

There are two types of mobility:

1. Horizontal mobility: Horizontal social mobility means movement by individuals or groups from one position to another in society which does not involve a shift into a higher or lower stratum. Since horizontal mobility does not involve a major movement up or down the hierarchical ladder, the horizontal dimension of social mobility cannot throw much light on the nature of stratification present in any society.

2. Vertical mobility: P. Sorokin defines Vertical Social Mobility as the relations involved in a transition of an individual (or a social object) from one social stratum to another. According to the direction of the transition there are two types of vertical social mobility: ascending and descending, or 'social climbing' and 'social sinking' respectively.

Social mobility in open and closed system:

Closed system mobility: A closed system of mobility is that where norms prescribe mobility. Thus the closed system emphasizes the associative character of the hierarchy. It justifies the inequality in the distribution of means of production status symbols and power positions and discourages any attempt to change them. Any attempt to bring about changes in such a system or to promote mobility is permanently suppressed. In such a system individuals are assigned their place in the social structure on the basis of ascriptive criteria like age, birth, sex. Considerations of functional suitability or ideological notions of equality of opportunity are irrelevant in deciding the positions of individuals to different statuses. However no system in reality is perfectly close. Even in the most rigid systems of stratification limited degree of mobility exists. Traditional caste system in India is an example of closed system.

Open system mobility: Open systems are characterized by the absence of barriers that prevent mobility from one social stratum to another, allowing individuals to move freely between different positions. In modern societies, these open systems are believed to exist in theory, as individuals have the potential to attain any social position through hard work, skills, knowledge, and personal efforts.

In the open system the norms prescribed and encourage mobility. There are independent principles of ranking like status, class and power. In an open system individuals are assigned to different positions in the social structure on the basis of their merit or achievement. Open systems mobility is generally characterized with occupational diversity, a flexible hierarchy, differentiated social structure and rapidity of change. In such systems the hold of ascription based corporate groups like

795

caste, kinship or extended family etc declines.

The dominant values in such a system emphasize on equality and freedom of the individual and on change and innovation. While open systems offer the potential for social mobility, it's important to acknowledge that they do not guarantee equal outcomes. Even in open systems, structural barriers can impede social mobility. Factors such as educational disparities, economic inequalities, and social biases can create obstacles for individuals seeking upward mobility, particularly for marginalized groups.

Closed systems tend to restrict social mobility and perpetuate social inequalities, while open systems offer greater opportunities for individuals to move between social positions based on merit. However, it's important to empirically assess the extent to which open systems truly provide equal opportunities and address structural barriers that may hinder social mobility for marginalized groups.

Section B

Question 5. Answer the following Questions in about 150 words each:

(a) In the context of globalisation, has the scope of sociology been changing India? Comment. (10 Marks)

Globalisation refers to the growing interdependence between different people, regions and countries in the world as social and economic relationships come to stretch world-wide. The sociologist now cannot study society as an isolated entity. The compression of space and time has changed this. Sociologists have to study villages, families, movements, child rearing practices, work and leisure, bureaucratic organisations or castes taking this global interconnection into account. Studies will have to take into account the impact of WTO rules on agriculture and therefore on the farmer.

The scope of sociology in India has had to adapt and expand its focus to address these changes:

1. Study of global processes: As globalization has interlinked Indian society with outer world(other societies) thus sociologists now need to incorporate the impact of those inter-linkages on social structure, institutions, culture etc.

2. Influence of political structure: international liberal economies, political institutions impact the political structure in India as well. It is no more secluded in nature. Action of one acountry is monitored by all other nations for example, in Ukriane-Russia war, Russia is criticized for its actions on global forums like UN. There is the growth of international and regional mechanisms for political collaboration Like EU, ASEAN, SAARC etc.

3. Changing Social Structures: The social structure of Indian society has undergone significant changes due to globalization. It has witnessed a transition from traditional agrarian societies to urbanized and industrialized ones, resulting in alterations in social relationships, family arrangements, and gender roles. Sociologists in India focus their research on these transformations, along with topics like urbanization, migration from rural to urban areas, social hierarchy, and the effects of globalization on marginalized communities.

4. New cultural practices: The process of globalization has facilitated the dissemination of ideas, cultural practices, and values beyond national boundaries. Sociologists in India delve into the consequences of globalization on indigenous cultures, cultural fusion, the resistance to cultural change, and the dynamics of identity formation. For example, emergence and celebration of new festivals like New year, mother's/father's day, Valentine's day etc. They scrutinize the interaction between globalized cultures and local traditions, as well as religious beliefs, examining how they shape social norms, lifestyles, and patterns of consumption.

5. New form of inequalities: Earlier Indian society faced social inequalities like caste, gender, power etc. but with globalization and growing technology, new form of inequalities has emerged like digital divide, after LPG emergence of new social classes, poverty based of skills etc.

So globalization has intruded in almost all aspects of Indian society and sociologists need to count in all those impacts while evaluating the Indian society in the modern times. They impacts some time are positively some time negatively. For examples linking of tribals to outer society may provide them with better life opportunity or health infrastructure but at the same time it is a threat to their traditional culture and knowledge. Therefore, the scope of sociology must adapt to emerging trends of society.

(b) Discuss the importance and sources of hypothesis in social research. (10 Marks)

According to Lundberg- A Hypothesis is a tentative generalization, the validity of which remains to be tested. In its most elementary stages, the hypothesis may be any hunch, guess imaginative idea or Intuition whatsoever which becomes the basis of action or Investigation. The process of research initiates with the identification of a problem, a perceived need, or a challenge. The objective of research is to discover a resolution to the identified difficulty. Ideally, the researcher should present a collection of proposed solutions or explanations for the problem being addressed. These preliminary solutions, presented as statements, are known as hypotheses, which serve as a basis for the research to explore and provide potential resolutions. According to Stebbing, 'Every hypothesis springs from the union of knowledge and sagacity'.

Importance of Hypothesis:

1. It acts as the starting point for research: Once the selection and definition of the research problem have been accomplished, the derivation of the hypothesis is the next most important step in the research process.

2. Act as operating tool for theory: It enables the researcher to proceed on correct line of study. Due to this progress, the investigator becomes capable of drawing proper conclusions. In the words of Goode and Hatt, "without hypothesis the research is unfocussed, a random empirical wandering". The results cannot be studied as facts with clear meaning.

3. Enables researcher to select relevant fact and data: P.V. Young has stated, "The use of hypothesis prevents a blind research and indiscriminate gathering of masses of data which may later prove irrelevant to the problem under study".

4. Testing Theories: Hypotheses allow sociologists to test existing theories or develop new ones. They provide a framework for examining relationships between variables and help researchers evaluate the validity of sociological concepts, ideas, and explanations.

5. Promotes objectivity of research: The formulation of hypotheses in sociological research fosters objectivity by presenting explicit statements regarding anticipated relationships or outcomes. This helps mitigate the influence of personal biases or preconceived notions on researchers, thereby facilitating a more objective analysis of data.

Sources of Hypothesis:

1. Experience and Creativity of the Researcher: While conducting research within a given environment, researchers encounter various challenges, including some that are particularly significant and demand substantial effort to resolve. On the basis of his personal experience and creativity, he uses his mind and suggests some points for the eradication of a social problem through developing a good hypothesis.

2. Background Knowledge: A researcher must possess comprehensive knowledge of established facts, existing theories, and prior research relevant to the problem at hand. The literature related to the subject serves as a valuable resource for formulating hypotheses. It enhances the researcher's understanding of how to hypothesize the relationship between variables, identifies areas of the relationship that have already been explored, and highlights aspects that require further investigation.

3. Versatility of Intellect: It induces originality in the process of research. an alert mind is capable of deriving a meaningful hypothesis and rejecting a faulty hypothesis. With his versatile intellect, the researcher may restructure his experiences and deduce the hypothesis from a theory using logic.

4. Scientific theories: A theory is capable in explaining all the facts relating to the problem. Scientific theory is a fertile source of hypothesis formulation. The theory which is used by a researcher may satisfy the needs of making it, because theory explains the known facts. For example, a researcher working on 'Modification of Teacher Behaviour' may be benefited by the Skinnerian theory of behaviour shaping.

5. Analogies: Reasoning by analogy is based on similarities and differences between two situations in which a similar or the same phenomenon or event takes place. Which provides empirical ground for formulating hypothesis.

6. Culture: Culture represents the compilation of behavioral patterns and practices that develop within a specific location and timeframe. When constructing a hypothesis to address a problem, it is crucial to consider the cultural context. For instance, if the aim is to examine trends in female education within a specific area, it is necessary to investigate the area's cultural aspects, including traditions, family structures, norms, values, regional influences, and the education system.

Hypotheses play a vital role in social research by offering direction, focus, and verifiable predictions. They contribute to the development of theories, foster rigor and objectivity, and provide guidance for collecting and analyzing empirical data.

(c) What are the problems in observing social facts in Durkheim's views? (10 Marks)

Ans: In his book, 'The Rules of Sociological Method', published in 1895, Durkheim is concerned with the subject matter of sociology and called social facts the subject matter of sociology. Durkheim defines social facts as "ways of acting, thinking and feeling, external to the individual, and endowed with a power of coercion by reason of which they control him". To Durkheim society is a reality suigeneris. Society comes into being by the association of individuals. Hence society represents a specific reality which has its own characteristics.

Durkheim treated social facts as things. They are real and exist independent of the individual's will or desire. They are external to individuals and are capable of exerting constraint upon them. In other words they are coercive in nature. Examples of social facts included social institutions such as kinship and marriage, language, religion, political organization etc. In 'The Rules of Sociological Method', Durkheim differentiated between two broad types of social facts — material and nonmaterial Social Facts.

Problems in observing social facts:

1. Reliability of data: while observing social fact, reliability of data is a major concern. While observing data for his study on Suicide, Durkheim observed that may suicides were wrong interpreted, some were not included in records.

2. Biasness of observer: A sociologist could be biased while observing social facts which leads to decline in objectivity of the research.

3. Impact of social facts on individual: Durkheim has taken society as a collective unit and neglected the individuals at all. So it is difficult for him to explain how same social fact influences different individuals differently.

4. Universalistic theories: he attempted to make common universalistic theories for all societies which is a difficult task as different societies have different culture, norms and practices. For example not all the societies are patriarchal in nature nut some are matriarchal as well. For example Khasi tribes in India.

5. Complex nature of social facts: Social facts are complex and multifaceted phenomena that encompass various interconnected elements. Observing and understanding all aspects of social facts can be difficult, as they involve multiple dimensions, interactions, and contextual factors.

Despite such difficulties in observing social facts, Durkheim has provided a different dimension to sociological research with his concept of social facts. His theory of 'social facts' is significant because, according to Susan Jones in her 'What Does Durkheim Mean by 'Thing'?', it was crucial in separating the new discipline from philosophical discourse. From Durkheim's perspective, we can assert that he firmly regarded sociology as a separate scientific field with its own unique subject matter.

(d) State the reasons for the various religious beliefs and practices in pre-modern societies. (10 Marks)

Religious beliefs of one sort or other are present in every known society, but their variety and form could be different. Durkheim defines it as 'a unified system of beliefs and practices related to sacred things, that is to say – things set apart and forbidden, beliefs and practices which unite them into a single moral community, for all those who adhere to them'.

Origin of religion is more of a calculated speculation rather than an empirically researched conclusion.

Different thinkers have put forward different theories regarding origin of religion:

1. Intellectual Theories – They were the earliest theories of religion. They were based on primitive logic. These theories include – Soul Theory by Comte; Dreams Theory of Spencer; Theory of Animism of Tylor; Mana Theory of R R Marett. For example, Ghost theory of Spencer ststes that- Primitive societies interpret the presence of deceased individuals in dreams as an indication of a transient afterlife, thus giving rise to the belief in supernatural entities known as ghosts. This concept, gradually evolves into the notion of gods, whereby ancestral spirits are transformed into divine beings.

2. Functionalist: Functionalists observe that societies follow religious beliefs as it has functional role in society's need. According to them society requires some degree of social solidarity, value consensus, harmony and integration. For example, Emile Durkheim studied the Australian Aborigines and observed that religion in the form of 'Totemism' makes different clans unite together at certain occasion and such congregation boosts their solidarity and makes their spirit exalted and joyous.

Malinowski observed source of religion in 'crisis of life' like birth, death, puberty, marriage etc. According to him religious rituals deals with different crisis of life. For example, a funeral ceremony expresses the belief in immortality, which denies the fact of death, and so comforts the bereaved.

According to Parsons, religious beliefs are required to provide guidelines for human action and standard against which people's conduct can be evaluated.

3. Marxist perspective: According to Marx religion is created and maintained by bourgeoisie class to control and subjugate proletariats. According to him religion is a form of 'Mystification' to distort real relationship between humans and inanimate objects(nature/factors of production). Marx says that religion exist in capitalist society because it eases pain caused by exploitation and oppression. It justifies and legitimizes the subordination of class by another. Marx believed that religion will not last forever. Proletariat will remove the need for religion by replacing capitalist society with communist society.

4. Feminist perspective: they argue that religion is product of 'Patriarchy' in the society. It is created and maintained to subordinate the women over men. According to Anthony Giddens the Christian religion is a resolutely male affair both symbolically and hierarchically.

French Spencer believed that the theological stage was the beginning, metaphysical stage was the next and the scientific stage was the last in the evolution of human societies. As science advances and a contract-based society develop, religion centered on god head will fade away. But in modern society we see many instances of religious revivalism in different societies.

(e) Does the institution of marriage continue to be sacred in Indian society? Comments. (10 Marks)

According to Malinowski, 'Marriage is a contract for the production and maintenance of children'. Marriage is one of the deepest and most complex human relationships. It is the cornerstone of a society. It involves social sanction, generally in the form of civil or religious ceremony, authorizing two persons of opposite sexes to engage in sexual union. But the Hindu concept of marriage is that it is a sanskara (tradition) and a religious sacrament, not a contract.

Marriage is considered sacred because of several reasons:

1. Dharma was the highest aim of marriage.

2. Performance of marriage ceremony included certain rites (like havan, kanyadan, panigrahana, saptapadi, etc.) which were considered sacred.

3. Rites were performed before sacred god Agni by reciting mantras from sacred scriptures Vedas by a sacred Brahmin.

4. Union (between man and woman) was considered indissoluble and irrevocable.

5. Emphasis was on chastity of the woman and faithfulness of the man.

How marriage in India is still sacred:

1. Most marriages with sanction of family.

2. Still plays significant role in procreation and socialization.

3. Almost all marriages are conducted according to the rituals provided in different religions, so it is still connected to the traditional sacred aspect of marriage.

4. Still the concept of 'Pati Parmeshwar' is widely transmitted to females from the family and society.

How marriage is losing its sacredness:
1. Increasing number of divorce: The Hindu shastras regarded marriage a bond indissoluble in life. The wife was to worship her husband as a god. To Hindu Law there was no such thing as divorce. But in recent times divorce is institutionalized by legal means and divorce rate is increasing day by day.
2. Extra marital affairs: Earlier marriage was considered pure as both husband and wife remain faithful for each other but now that chastity is being diluted with increasing extra marital affairs.
3. Live in relationships: It has emerged as an alternative to marriage in the the society. It is noe legally and socially recognized as well, thus diluting the very concept of marriage.
4. Individualized and pleasure oriented marriages: Marriage performed for dharma and kama both is called dharmik marriage, while one performed only for sexual pleasure is regarded as adharmik marriage.
5. Religious rituals and ceremony is now followed just for formality and show off.
6. Marriage is no more a religious duty rather it is performed for lifelong companionship.

Despite such divergence from traditional marriage form, it still plays crucial role in maintenance of different social institutions like family. It maintains to progression of any society by procreation, socialization of children.

Question 6.

(a) Discuss the new labour codes and their impact on formal and informal labour in India. (20 Marks)

In an effort to codify the numerous labour laws in the nation, the Parliament has passed three labour codes on industrial relations, social security, occupational safety, health, and working conditions, along with the wage code passed in 2019. The four Codes are part of the government's labour law reforms agenda.

The new labour codes are aimed at facilitating ease of doing business in the country and seek to replace 29 cumbersome laws.The objective is to encompass over 500 million organized and unorganized sector workers—90% of the workforce which has been outside labour laws.

The idea is to ensure that they receive wage security, social security and health security, gender equality in terms of remuneration, a minimum floor wage, and make the lives of inter-state migrant workers easier.

Code on Wages, 2019:

This labour code envisages uniform applicability of the provisions of timely payment of wages and minimum wages to all employees and bonus payments in all employments where any industry, business, trade or manufacture is carried out.

It introduces the concept of a floor wage, which is to be determined by the Centre after taking into account the minimum living standards of workers which may be different for different geographical areas.

The Code prohibits gender discrimination in wages and recruitment of people for the same work or work of similar nature. Work of a similar nature is defined as work for which the skill, effort, experience, and responsibility required are the same.

Advisory boards will be constituted which will advise the governments on minimum wage fixing and increasing the employment opportunities for women.

Code on Industrial Relations, 2020:

This labour code amalgamates three existing laws and expands the definition of worker to include persons employed in a skilled or unskilled, manual, technical, operational and clerical capacity.

The code introduces a new provision for fixed-term employment, giving employers the flexibility to engage a worker on the basis of a written contract. Fixed-term employees will get the same benefits as permanent employees.

Equality for women in every sphere: Women have to be permitted to work in every sector at night, but it has to be ensured that provision for their security is made by the employer and consent of women is taken before they work at night.

The provision of a "Social Security Fund" for 40 Crore unorganized workers along with GIG and platform workers will help Universal Social Security coverage

Code on Social Security, 2020:

The definition of employees has been widened to include inter-state migrant workers, construction workers, film industry workers and platform workers/ gig workers.

803

It subsumes nine laws and empowers the Centre to notify various social security schemes like the EPF, EPS and ESI for the benefit of workers in all sectors.

It also empowers the Centre to frame any other schemes for the self-employed, unorganised workers, gig workers and platform workers and the members of their families.

Code on Occupational Safety, Health and Working Conditions, 2020:

It amalgamates 13 existing labour laws into the labour code and applies to factories (as the code expands the definition) having at least 20 workers if the manufacturing process is being carried on with the aid of power and 40 if the manufacturing process is being done without power.

Under this code, employers are required to ensure that the workplace is free from hazards which cause injury or occupational disease to the employees and provide free annual health examinations or tests, free of cost to certain classes of employees.

Impact on formal labor

Potential Positive Impacts:

Simplified Compliance: The new labor codes aimed to simplify and rationalize compliance procedures, making it easier for formal sector employers to navigate and adhere to labor laws.

Ease of Doing Business: The consolidation of labor laws intended to create a more business-friendly environment, reducing administrative complexities and encouraging formalization of employment practices.

Flexibility in Employment so reduced alienation

The Code on Industrial Relations introduced provisions for fixed-term employment, providing formal sector employers with greater flexibility in hiring for specific projects or seasons.

Clarity in Wage Structures:

The Code on Wages sought to bring clarity to wage structures, making it easier for formal sector employers and employees to understand and adhere to wage-related provisions.

Improved Industrial Relations:

The consolidation of laws related to trade unions and industrial disputes under the Code on Industrial Relations aimed to streamline dispute resolution processes, potentially fostering better industrial relations. Therefore refuting the Marxian clain of revolution and polarisation.

Inclusion of Social Security Benefits:

While the primary focus of the Code on Social Security is on informal labor, certain provisions extend social security benefits to formal sector employees, enhancing their overall welfare.

Potential Negative Impacts:

Resistance to Changes:

There may be resistance from certain segments of formal labor to the changes introduced by the new codes, especially if there are perceived reductions in benefits or changes to established practices.

Impact on Job Security: The flexibility introduced through provisions like fixed-term employment could potentially impact job security for some formal sector workers, as contracts may be project-based and short-term. This is way by the capitalist to masquerade their true intention.

Challenges in Trade Union Formation:

Changes in the process of forming trade unions might pose challenges for workers in certain sectors to organize and collectively bargain, potentially impacting their ability to negotiate for better working conditions.

Unequal Implementation:

The implementation of the new labor codes may not be uniform across industries and regions, leading to disparities in how formal sector workers experience the changes.

Impact on Informal Labor:

Positives

Universalization of the right to minimum wages- Prevent pauperization and exploitation of women.

Social Security Inclusion: The Code on Social Security aimed to extend social security benefits to workers in the informal sector. This could include health and maternity benefits, life and disability coverage, and old-age protection.

Formal Recognition:

The codes aimed to provide legal recognition to informal workers, bringing them under the purview of labor laws. This recognition could lead to improved working conditions and protection of rights.

Facilitation of Formalization:

By streamlining labor laws and compliance processes, the new codes might make it easier for informal enterprises to transition into the formal sector. This could lead to better access to credit, markets, and government schemes.

Flexibility for Employers:

The introduction of fixed-term employment under the Code on Industrial Relations could provide flexibility to employers in hiring workers for specific projects, potentially benefitting both parties.

Bringing gender equity- All the 4 codes have provisions on promoting gender equity and prevent exploitation at all fronts

Potential Negative Impacts:

Implementation Challenges: The effectiveness of the labor codes in improving the conditions of informal labor depends heavily on their successful implementation. In many cases, enforcement mechanisms may be weak, leading to challenges in realizing the intended benefits.

Resistance and Opposition: Informal sector workers may face challenges in organizing and forming trade unions, as the Code on Industrial Relations introduced changes in this regard. This could limit their collective bargaining power.

Lack of Awareness: Informal workers might not be fully aware of their rights and the changes brought about by the new labor codes. This lack of awareness could hinder their ability to access and demand the benefits they are entitled to.

Continued Job Insecurity: While the formalization of certain aspects may occur, the informal nature of employment in some sectors might persist, contributing to ongoing job insecurity for many workers.

Unequal Access: The implementation of social security measures may not reach all informal workers uniformly, leading to disparities in access to benefits based on factors such as location, industry, and gender.

It's crucial to note that the success of these labor codes depends on their effective implementation and enforcement. Additionally, the impact on formal and informal labor may vary across sectors and regions

(b) According to Mills, "Elites rule in institutional terms rather than psychological terms." Comment. (20 Marks)

Wright Mills explains elite rule (Theory of Power Elite) in institutional terms in his "The power elite, 1956" He explains elite rule in institutional rather than psychological terms. He rejected the view that members of the elite have superior qualities of the population. Instead he argues that the structure of institutions is such that those at the top of the institutional hierarchy largely monopolize power.

C.Wright Mills in his book titled the Power Elite in 1956, discusses the analysis of American society. Mills seek to explain elite rule in institutional terms as he identifies three key institutions in USA – the major business corporations, the military and the federal government.

These institutions occupy pivotal positions in society. Those who occupy command posts in these three key institutions constitute the elite. The holders of these command posts though apparently distinguishable from one another in terms of their association with three key institutions are sufficiently similar in their values, interests and ideals and are interconnected to form a single ruling minority.

He names this ruling minority 'the power elite'. The economic, military and political interests which these three groups represent are promoted to the extent that there is cooperation and sharing among them. Thus as armaments pour out of factories in huge quantities, the interests of both economic and military elites are served.

Buisness and government cannot now be seen as two distinct worlds. Economic pressure groups influence governmental decision on economic matters particularly those pertaining to giant corporations. Moreover, those who are in government have substantial interests in these corporations. The net result of coincidence of economic, military and political power is power elite which dominates American society and takes all decisions of major national and international importance.

The cohesiveness and unity of the power elite is strengthened by the similarity of the social background of its members and the interchange and overlapping of personnel between and three elites. Members are drawn largely from the upper strata of society: they are mainly protestant, native-born Americans, from urban areas in the eastern USA.

They share similar educational backgrounds and mix socially in the same high-prestige clubs. As a result they tend to share similar values and sympathies which provide a basis for mutual trust and cooperation.

Mills argues that American society is dominated by power elite of 'unprecedented power and unaccountability'. He claims that momentous decisions such as American entry into World War II and the dropping of the atomic bomb on Hiroshima were made by the power elite with little or no reference to the people. Despite the fact that such decisions affect all members of society, the power elite is not accountable for its actions either directly to the public or to any body-which represents the public interest.

Criticism

- Robert Dahl criticized Mills that his statements are only suggestive and not conclusive. According to Dahl, Mills has emphasized only on one aspect of power-elite whereas their second aspect is equally important that they work for the welfare of the mass with full commitment.

- Mills theory is also criticised for having a narrow view as it was based on his observations of the American society only. Social facts in Latin American, Asian and African Societies are different.
- According to T B Bottomore – 'Elite circulation may not be always there'. In Indian society, Brahmins , Kshatriyas and survived for long as elite due to closed nature of caste system.
- According to Westergaard and Resler, power does not lie with those who make the decisions, but, is visible through its consequences.

Though narrow in conception but it provides deep insight into the power structure and also gave a broad-based conception of the classical elite theory.

(c) Analyse the strengths and weaknesses of social survey method in social research. (10 Marks)

Overview

- Introduction of social survey method

- Strengths of method

- Weakness of method

- Conclusion

The social survey method in social research involves collecting data from a sample of individuals through standardized questionnaires or interviews to understand social phenomena. These surveys often employ statistical techniques to analyze data and draw conclusions about social attitudes, behaviors, beliefs, or demographics within a society or specific social groups.

Strengths:

- **Generalizability**: By sampling a representative microcosm of a population, surveys can paint a picture of the macrocosm with confidence. This, as **Émile Durkheim** advocated, allows researchers to grasp widespread trends, beliefs, and behaviors, offering a glimpse into the collective consciousness.

- **Efficiency and Affordability**: Compared to the immersive depths of ethnography or the meticulousness of participant observation, surveys offer swift and cost-effective data collection. As **Max Weber championed**, efficiency in research paves the way for larger-scale studies and wider impact.

- **Standardization and Reliability**: Standardized questionnaires, ensure consistency in data collection, minimizing researcher bias and enabling comparisons across studies. This strengthens the foundations of reliable and replicable research.

- **Quantitative Data and Statistical Analysis:** Survey data, as Theodor Adorno might have appreciated, thrives in the realm of numbers. Statistical methods unlock patterns, correlations, and causal relationships, facilitating hypothesis testing and the extraction of significant insights with a rigor that qualitative methods often lack.

Weaknesses:

- **Issue of subjectivity:** Critics, including George Herbert Mead, emphasized the role of social context and the subjective nature of human behavior. Surveys might produce biased or unreliable results due to question framing, respondent bias, or limited options provided. This limitation affects the accuracy and validity of findings.

- **Inability to Capture Social Change**: As pointed out by contemporary sociologists like Anthony Giddens, surveys might struggle to capture rapid societal changes or complex social dynamics. They often reflect a particular moment in time and may not adapt quickly to evolving social contexts.

Sampling Bias: A skewed sample can distort reality. Accessibility, response rates, and self-selection bias can cast doubt on the inferences drawn from the data, jeopardizing the very essence of scientific research.

Pierre Bourdieu argued that the power dynamics embedded in language and social interactions distort responses, failing to capture the full picture of social realities.

In conclusion, while social surveys offer benefits such as quantifiable data, generalizability, and efficiency, they also face limitations in terms of depth of understanding, validity, reliability, and adaptability to complex social changes, as highlighted by various sociological thinkers and empirical examples. By combining surveys with other methods and critically interpreting results, social researchers can build bridges between numbers and lived experiences, paving the way for a comprehensive and nuanced understanding of the social world.

Question 7.

(a) Technology has accelerated the process of development and dependency. Discuss.

- **Briefly introduce role of technology**

- **How technology promotes Development**

- **How technology can lead to dependency**

- **Conclusion**

Technology exchange drives development by spurring innovation and economic growth, fostering global collaboration. For example, multinational companies exporting advanced tech equipment bolster economic progress. However, dependency theory contends that relying on dominant nations for crucial resources, like China's control over rare earth minerals, sustains power imbalances. This reliance perpetuates disparities, reinforcing unequal global relations despite the developmental gains from technological exchange.

How technology promotes Development

- **Promotion of Economic Growth:** Scholars like Joseph Schumpeter emphasize how technological innovations drive economic growth. For instance, the digital revolution has led to the creation of new industries and markets, fostering economic development in technologically advanced nations.

- **Global supply chains -** Supply chains crisscross continents, powered by logistics platforms and e-commerce, creating economic partnerships and interdependence. **The "Asian Tigers,"** fueled by technological adoption, emerged as economic powerhouses, showcasing the development potential of technology integration

- **Enhanced Connectivity and Social Development:** Thinkers like Anthony Giddens highlight how technology facilitates global connectivity and social development. The internet, as envisioned by Ted Nelson, has dismantled information barriers, enabling knowledge exchange across borders. Online platforms facilitate scientific collaboration, technological transfer, and the emergence of global research communities

- **Technology bridges infrastructure gaps, as Amartya Sen argued**, enabling developing nations to leapfrog stages of traditional development. Mobile banking in Kenya, for instance, bypasses brick-and-mortar limitations, expanding financial inclusion.

- **Facilitation of Political Engagement:** Robert Putnam's social capital theory suggests that technology enables political engagement. For instance, social media platforms empower citizens to participate in political discourse and activism, contributing to political development globally.

- **Soft Power and Influence:** Technology offers states new avenues for projecting influence. Cyber diplomacy facilitates international communication and negotiation, while cultural exports like music and film leverage digital platforms to shape global perceptions. South Korea's "Korean Wave," driven by K-pop and dramas, exemplifies the cultural influence wielded through technological dissemination.

How technology can lead to dependency

- **Dependency on Technological Imports: Dependency theorists like Andre Gunder Frank** argue developing nations often rely on importing advanced technologies from developed countries, reinforcing their technological dependency. Access to cutting-edge technologies like Artificial Intelligence and quantum computing can create strategic dependencies, exacerbating global power imbalances. **The ongoing US-China rivalry in technology development underscores this potential for digital dominance.**

- **Unequal Exchange and Center-Periphery Relations: Immanuel Wallerstein's** core-periphery framework sheds light on how technology can exacerbate global inequalities. Developed nations, acting as the technological core, export advanced technologies at higher prices while importing raw materials and cheap labor from the periphery. This creates a cycle of unequal exchange, where peripheral nations remain technologically dependent and struggle to break free from economic exploitation.

- **Cybersecurity Vulnerabilities and Warfare**: The digital landscape presents new avenues for conflict and vulnerability. Cyberattacks can cripple critical infrastructure, disrupt economies, and manipulate political processes, creating unprecedented security challenges.

- **Technological Hegemony and Dependency:** technological hegemony can undermine the autonomy of the host nation and influence the policy making process. This had negative impact for the democracy.

- According to critics **this is a new age of neo-imperialism**, that means, a form of domination and hegemony established over others by way of formally free legal agreements through economic and technological influence.

Conclusion

As technology advances, its influence on global relationships becomes more intricate. Recognizing its dual potential to drive progress and generate dependencies is crucial in navigating this complex digital landscape. To ensure a positive impact, prioritizing collaboration, promoting digital independence, and closing the technology gap are imperative. By doing so, we can harness technology as a force for global advancement and cooperation, steering away from allowing it to widen inequalities or give excessive power to a few nations.

b) Phenomenological perspectives in sociology reject many of the assumptions of positivism. Comment. (20 Marks)

What is Phenomenology

Phenomenological perspectives in sociology offer a **unique lens through which to examine social phenomena**, **diverging from the assumptions and approaches of more traditional sociological perspectives**, such as positivism.

Phenomenology **emphasizes subjective reality**, the **social construction of reality**, **interpretation**, **contextual understanding**, **emotion** and **subjectivity, reflexivity, empathy, and qualitative research** methods.

In contrast, sociological counterpoints often focus on objective reality, external factors, quantitative measurement, generalizations across contexts, rationality, and quantitative research methods.

Phenomenological Perspective	Sociological Counterpoint	
Emphasis on **Subjective** Reality	Emphasis on **Objective** Reality	Phenomenology focuses on **individual experiences** and **subjective interpretations** of social phenomena, while sociological counterpoints argue for the existence of an objective reality that can be measured and observed. Phenomenological perspective might explore **how individuals experience and interpret the concept** of "freedom," whereas a sociological counterpoint might analyze **objective indicators of freedom, such as legal rights or political participation.**
Social Construction of Reality	Emphasis on **External Factors**	Phenomenology highlights the **role of social interactions and interpretations** in constructing reality, whereas **positivistic sociological counterpoints emphasize the influence of external factors**, such as social structures and institutions, on shaping social reality. Phenomenological perspective might investigate **how individuals construct their identity within a particular cultural context**, while a sociological counterpoint might analyze **how broader social**

813

		structures, such as gender norms or economic systems, shape identity formation.
Emphasis on **Interpretation**	Emphasis on **Quantitative** Measurement	Phenomenology emphasizes the importance of **interpreting and understanding the meanings individuals assign** to social phenomena, while **sociological counterpoints often prioritize quantitative** measurement and prediction.
		Phenomenological perspective might explore the **subjective interpretations of social inequality among marginalized communities**, while a sociological counterpoint might measure and compare **objective indicators of inequality, such as income disparities or educational attainment.**
Contextual Understanding	**Generalizations** across Contexts	Phenomenology highlights the need for **in-depth exploration and contextual understanding** of social phenomena, whereas sociological counterpoints seek generalizations and causal relationships across different contexts.
		Phenomenological perspective might examine **how cultural practices shape the experience of grief** within a specific community, while a sociological counterpoint might **analyze broader patterns** and trends in grieving practices across different societies.
Emotion and Subjectivity	**Objective and Rational Approaches**	Phenomenology **acknowledges the role of emotions and subjectivity** in shaping social realities, whereas sociological counterpoints often favor objective and rational approaches to understanding social phenomena.
		Phenomenological perspective might explore the **emotional experiences of individuals involved in social**

814

		movements, while a sociological counterpoint might focus on the **rational motivations and collective action mechanisms** within those movements.
Qualitative Research Methods	**Quantitative Research Methods**	Phenomenological perspectives often employ **qualitative research methods to capture subjective aspects** of social phenomena, while sociological counterpoints often rely on **quantitative** methods for measurement and analysis. Phenomenological perspective might utilize **in-depth interviews and analysis of personal narratives** to understand the experience of living with a chronic illness, while a sociological counterpoint might employ **surveys and statistical analysis** to examine prevalence rates or access to healthcare services among those with the illness.

(c) Critically assess the Marxian theory of 'Alienation'. (10 Marks)

- **Breifly explain Alienation**

- **Types of alienation**

- **Strengths of the Theory**

- **Criticism of the Theory**

- **Conclusion**

Marx's theory of alienation refers to a feeling of disconnection, estrangement, or isolation from oneself, others, work, or society. It highlights the loss of control and fulfillment in labor, resulting in a sense of detachment and exploitation within capitalist societies.

Marx identified four distinct types of alienation-

- **Alienation from the product of labor**: The factory worker who has no ownership or control over the goods they produce

- **Alienation from the act of labor**: The repetitive, mundane tasks characteristic of many jobs stifles creativity and autonomy, turning work into a means to an end.

- **Alienation from one's fellow humans**: Competition and individualism fostered by capitalism breed isolation and distrust, hindering a sense of community and solidarity

- **Alienation from one's species-being**: By suppressing our inherent potential for creativity, fulfillment, and social connection, capitalism alienates us from our true human essence.

Strengths of the Theory:

- **Powerful Critique of Capitalism**: Exposes capitalism's profit-driven exploitation, aligning with modern concerns of income inequality

- **Multifaceted Framework**: Acknowledges various alienation types (psychological, social, existential), aiding applicability to diverse work and social scenarios

- **Catalyst for Social Change**: Inspires movements against dehumanizing work conditions (e.g., Occupy Wall Street, Black Lives Matter).

Criticism of the Theory:

- Historical Specificity: Limited applicability in service-based economies; risks oversimplification in modern work contexts

- **Oversimplified Human Motivation**: Neglects non-work-related human experiences and motivations highlighted by thinkers like **Jurgen Habermas**

- Ambiguity in Solutions: Offers vague revolutionary calls without clear transitional steps, prompting critiques about feasibility from thinkers like **Antonio Gramsci**.

- **According to Durkheim**, the problem of alienation and anomie may be alleviated in society by building solidarity and consensus. According to Durkheim existing mechanisms may handle the problem and there is no need to topple the entire system.

Conclusion

Marx's theory reveals capitalism's dehumanizing effect, seen in precarious work resembling a detachment from labor. Moreover, AI and automation challenging human labor echo alienation's worry about technology's dehumanizing role. Although useful for critiquing capitalism, it needs scrutiny for its limitations. Understanding its strengths and weaknesses sparks meaningful discussions on work, technology, and human well-being in today's changing world.

Question 8.

(a) How does Marx view social conflict as an essential element in social change? (20 Marks)

Structure

- Defining social change

- The idea of social conflict according to Marx

- How Conflict brings Social Change (Marxist view) with examples in various eras

- Contemporary take

- Criticism

- Conclude

Defining social change and its theories

- Social change can be defined as the significant alteration or modification of any social organization and/or social structure and functions of a society and its various manifestations.

- Karl Marx contended that the most significant social changes were revolutionary in nature, and were brought about by the struggle for supremacy between economic classes.

Social Conflict and Social Change

- According to the theory of relative deprivation, social conflict arises when a social group feels that it is worse off than others around it. Such conflict is likely to result in successful collective protest.

- According to Marx, conflict leads not only to ever-changing relations within the existing social structure, but the total social system undergoes transformation through conflict.

   o Marx saw conflict in society as the primary means of change.

   o Marx maintained that conflicts appeared consistently throughout history during the times of social revolution. The revolutions or "class antagonism" as he called them, were a result of one class dominating another.

   o Marx focused on exploitation of propertyless class that they should be aware that they are dominated by a powerful and are being exploited.

Social Conflict and Change during the feudal period

- The relations between serf and lord (between burgher and gentry), underwent many changes both in law and in fact.

- Yet conflict finally led to a breakdown of all feudal relations and hence to the rise of a new social system governed by different patterns of social relations.

Social Conflict and Change after the feudal period

- Marx developed another idea that is concept of false consciousness.

- In fact, it is the ideology of the dominant class that is imposed upon the proletariat ideas such as emphasis of competition over cooperation or of hard-work being its own reward, clearly benefit the owners of industry.

- Marx proposed that it be replaced with class consciousness, which is the awareness of one's rank in society. Only when society entered the state of political consciousness would it be ready for social revolution.

- Social Conflict won't break out suddenly it will take time, that is when one class is weaker the other will take over it.

- This sweeping change occurs between the classes because the entire superstructure is depended on the relation of production.

- Eventually, Marx conceptualised certain theses on how conflict will rise in capitalistic society: -

    o Polarisation Thesis- As society progresses there is competition between large and small capitalists, over a period of time capitalists have built-in capacity to turn into monopoly capitalism. So the society would get polarised with two sections- Monopoly capitalists and minority.

- Homogenisation thesis - He said in feudal society the workers remained divided on the basis of their skills. There was internal fragmentation of workers and with the advent of capitalism there will be the homogenisation of the proletariats.

- Pauperisation Thesis - as capitalism progressed workers will become poorer.

Social Conflict and Change in the Contemporary times

- American Sociologist Crane Brixton said revolutions are never inevitable even revolution requires better class antagonism.

- There must be charismatic leader for revolution.

- Ralf Dahrendorf in his book class conflict in industrial societies wrote about post capitalist society which includes high incidence of social mobility, rise of welfare state, social structure has become highly differentiated, insulation and institutionalisation of conflict.

- Thomas L Friedman wrote on social change due to pandemic: Covid19 is a Black elephant. It is the logical outcome of our increasingly destructive wars against nature.

- Thomas Piketty highlighted the growth of inequality, that today capitalism has ended up being self-serving.

- Dattatreya Narayan Dhanagare wrote extensively on Farmer's movement in Maharashtra and said sudden shift to commercial agriculture particularly to cotton cultivation led to increased requirement of rural credit and indebtedness among the peasantry. This was the root cause of the Deccan riots and is accepted by every researcher.

Criticism of Marx and his conflict theory

- Conflict is only on the basis of contradiction on economic infrastructure and he has ignored other basis of conflicts.

- Marx has attempted to give a generalised theory on the basis of common assumption which may not be applicable in every case. For instance, Marx could not sufficiently explain the structure of society in Asian subcontinent using his methodologies.

- Marx over emphasised conflict as a reaction to contradiction or exploitation.

- The growth of a new middle class contradicts the theory of Polarisation of classes and casts serious doubts on Marx's theory of social change.

Conclusion

- Karl Marx is the innovator of conflict theories. Sometimes Marx's theory can be considered as a prefabricated theory. He first ideated capitalism is bound to die and then he collected data to prove it.

- Karl Marx believed that it's a fundamental rule "powerful use their power to overcome paralyse so there is a clash of interest between property owner and property less" that revolution will not occur on its own but only when mature conditions exist and as long as inequality persists, Marx's theories will keep providing relevant inputs for us to take some action.

Extra:

Social Change Definitions:

- Auguste Comte, in his theory of social dynamics, proposed that societies progressed through a series of predictable stages based on the development of human knowledge.

- Herbert Spencer offered a theory of change that was evolutionary, based on population growth and structural differentiation.

These are the various theories of social change: -

- Evolutionary theories- The main notion of the evolutionary theory of change is that there is a consistent direction of social change of all societies in a similar sequence of stages from the original to the final stage of development, or from a simple and 'primitive' to the more complex and advanced state.

- Cyclical Theories- Cyclical theories have been concerned with the repetitive change of conditions, events, forms and/or fashions over a long period of time, although the period of recurrent phases (cycles) of change would vary.

  o Pitirim Sorokin-Three cultural systems in a cyclical way

- o Arnold Toynbee after going through the trend of twenty one great civilizations concluded that civilizations are born, grow, decay and die.

- o Vilfredo Pareto in his studies on political elites provides yet another classic cyclical theory of change of the circulation of elites.

- Structural Functional theories- According to these theories, societies change but they also tend to move towards equilibrium. They hold that changes disrupt the equilibrium of a society, until the change has been integrated into the culture. Societies accept and adopt those changes that are found useful (functional), while they reject changes that are useless (dysfunctional).

- Robert K Merton held that "all major social structures have in due course been cumulatively modified or abruptly terminated. In either event, they have not been eternally fixed and unyielding to change".

Marx and Conflict theory

- Conflict theories- According to this theory, every pattern action, belief and interaction tend to generate an opposing reaction. Thus this theory highlights the forces producing instability using social disorganisation.

- Marx's idea of conflict is mainly based on the causes and consequences of class conflict between the bourgeoisie and the proletariat.

- The infrastructure in capitalist society consisted of two rival classes -the Bourgeoisie or the Owners of the means of production (Have's) and the Proletarian or the non-owners (Have-nots).

- Since the main aim of the Bourgeoisie is to achieve maximum profit, he develops inhuman attitude towards the workers, this results in exploitation and alienation of the workers, who because of their feelings of discontentment and deprivation acquire feeling of class-consciousness. These Self-conscious classes then come into conflict with each other in order to protect their own interests.

821

(b) What is the impact of gender division of labour on the development of society? (20 Marks)

Structure:

- Define Division of labour Sociologically

- Division of labour with respect to Gender

- How DOL leads to development of society

- How the development of society leads to gendered DOL

- Conclusion

Sociological Division Of Labour

According to Spencer, it is an interplay of individual interests that holds society together.

It serves the selfish interests of individuals to strive for integration. Thus, social life is possible.

Gender DOL

The gendered division of labor refers to the way each society divides work among men and women, boys and girls, according to socially-established gender roles or what is considered suitable and valuable for each sex.

In this context, the concept of Public- Private dichotomy delves into the processes operational behind associations of women with the private place and that of men with the public places.

Impacts of Gender DOL on society

Social expectations of each gender change over time, and often develop differently in cultures around the world.

Division of Labor based on Gender leads to the following in society: -

- Lack of control over resources

- Prevalence of males on higher education, jobs

- Placement of women in the domestic setting (which is devalued in monetary terms)

- It further reinforces the belief that women are responsible for domestic work, leading to formation of a culture where women are assumed to be fit only for domestic chores

- It leads to 'occupational segregation', which is commonly split into a horizontal and a vertical dimension.
  - Horizontal segregation refers to the extent to which men and women are located in different occupational sectors. Women are usually highly concentrated in the sectors that require lesser skills (e.g. agriculture), that promise little chance for career advancements (e.g. services) and that are related to care-giving (e.g.: nursing), which often coincide also with low wages.
  - Vertical segregation refers to the extent to which men and women occupy different hierarchical positions within the same occupational sector. Within the same sector, women tend to occupy the lower ranks of the hierarchical ladder (and consequently the lower salary ranges)

822

- Hochschild argues that changes in the gender division of labor are leading to increasing tensions between the demands of employment and caring responsibilities.

- Beck-Gernsheim have argued that gender conflicts are replacing class conflicts.

- C.L. Ridgeway states that taken for granted beliefs about the gender division of labor allow actors to be reliably categorized as men and women in all contexts and understood as more or less appropriate candidates for different roles and positions in society.

- Often women and girls are confined to fulfilling roles as mothers, wives and caretakers. Gender norms position girls as caretakers, which leads to gender inequality in how roles are distributed at the household level. This also results in a lack of education due to the restriction of outside opportunities and a lower labour female participation rate (LFPR).

- In Murdock's examination of the division of labor among 324 societies around the world, he found that in nearly all cases the jobs assigned to men were given greater prestige. Even if the job types were very similar but men's work was still considered more vital.

Impact of Society on Gender DOL

- According to US Census Bureau, even when a woman's employment status is equal to a man she will generally make only 77 cents for every dollar made by her male counterpart.

- Women in the paid labor force also still do the majority of the unpaid work at home.

- Women are assumed responsible to be the primary care giver within the four walls of the home as well as outside it.

- Because of the prevailing gender role of general subordination, women were not granted the right to vote in many parts of the world until the 19th or 20th centuries, some well into the 21st. Their presence in leadership roles is still abysmal.

- Gender roles are usually referenced in a pejorative sense, as an institution that restricts freedom of behaviour and expression, or are used as a basis for discrimination.

Conclusion

Anyone planning a community intervention needs to know and understand the division of labor and allocation of assets on a sex-and-age disaggregated basis for every community affected by development interventions.

Rather than viewing 'gender' and 'class' as alternative causal processes, we should rather focus on their interaction.

With the mass entry of women into the labor force, it is increasingly problematic to regard paid and unpaid labor as residing in 'separate spheres,' as class analysis conventionally has done.

Demands originating from the domestic realm—for example, for time to carry out caring responsibilities or unpaid labor (both men and women may make these demands)—might potentially have a substantial impact on the structuring of paid employment and thus on a significant aspect of class relations.

Shulamith Firestone claims that the mothering role is the root cause of sexual division of labour, and its removal can lead to gender equality.

Indian government has also taken steps to ensure women representations in the government by proposing to reserve at least 33% of seats in Lok Sabha for women.

In corporate sector, it is mandatory for companies to at least have one female member on the board of the directors.

World development report examines how greater gender equality can enhance productivity, improve development outcomes for the next generation, and make institutions more representative.

Markets, institutions, and households can play a role in reducing inequality, and globalisation can provide important opportunities.

(c) Examine how social movements come to an end. Illustrate with examples. (10 Marks)

Overview

- Briefly introduce social movements

- Why social movements ends

- Impact of social movements

- Conclusion

Social movements, driven by shared goals and collective action, operate outside established institutions to bring about or resist societal changes. **Charles Tilly** sees them as a series of contentious actions, providing ordinary people a crucial avenue for collective claims and political participation.

However Movements may decline after achieving goals or due to financial issues, waning enthusiasm, or internal divisions. Success or failure determines the fate of these dynamic and influential social phenomena.

Why social movements ends

- **Achieving Objectives:** Some movements, like the labor movement, naturally decline after securing significant rights and benefits through strategic efforts and strikes. **Sidney Tarrow's concept of "success"** aligns, emphasizing transformative change and integration into social norms upon achieving goals**.**

- **Internal Fragmentation**: Disagreements over tactics or leadership, exemplified by the 1960s anti-war movement, can fracture movements. **Charles Tilly** underscores organizational cohesion's importance, warning that internal conflicts can impede a movement's progress.

- **External Repression:** State violence, legal constraints, and societal backlash, as seen in the Tiananmen Square protests, can crush dissent. **Doug McAdam** notes the role of repressive tactics by powerful actors in hindering movements.

- **Loss of Public Momentum:** Movements, like Occupy Wall Street, may struggle when issues fade from public attention. **David Snow** highlights the pivotal role of sustained public resonance in maintaining a movement's energy and effectiveness**.**

- **Co-optation and Dilution:** Powerful actors may absorb and dilute a movement's agenda, a risk faced by the environmental movement. Scholars like **Frances Fox Piven** caution against co-optation, emphasizing the challenge of preserving core values while engaging with influential institutions.

- **Depletion of resources** – According to Resource Mobilization Theory (RMT) movements require resources to sustain themselves. Depletion of resources may lead to movement decline.

Impact of social movements –

- Political Change: Civil Rights Movement led to 1964 Civil Rights Act, ending segregation and expanding Black voting rights.

- Social Transformation: LGBTQ+ movement increased acceptance and legal protections for LGBTQ+ individuals globally.

- Cultural Shifts: Feminist movement sparked feminist art, literature, and music challenging traditional gender roles.

- Technological Advancements: Environmental movement drove innovations in renewable energy and clean technologies.

- Inspiring Future Generations: Anti-colonial movements inspired independence struggles, laying the groundwork for ongoing fights against oppression.

Social movements, though temporary, leave lasting legacies shaping society. Whether successful or not, they drive political change, reshape norms, influence culture, advance technology, and inspire future activism. The diverse paths to closure unveil the intricate interplay between human agency and social structures, emphasizing the transformative potential within collective action for a more just future.

Mains 2020- Paper 2

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Section - A

Question 1.

a) Elaborate A. R. Desai's perspective to the study of Indian society. (10 Marks)

Overview

- **Briefly introduce A.R Desai and his approach**

- **Elaborate Desai's perspective to the study of Indian society**

- **Write criticisms.**

- **Conclusion**

A.R Desai was the pioneer Marxist in Indian sociological tradition who introduced Marxist approach with empirical field studies. Influenced by Marx, he applied the **historical dialectical** approach. Desai looked into the macro changes in Indian society like capitalism, nationalism, emergence of new classes and changes in class structure, peasant movements etc.

Desai's understanding of Indian society:

- Desai challenges the notion of tradition as solely religious or cultural. He views it as rooted in economic realities, inextricably linked to power dynamics. While acknowledging the importance of caste, religion, and language, he insists on analysing them within the evolving context of class relations and economic structure.

Desai examined three stages in Indian society: Pre-colonial, Colonial, and Post-colonial.

Pre-colonial Stage:

- Desai conceptualized the Pre-colonial Stage as a village-centric society, where each village led a simple life, relying on agricultural land for direct consumption.

- Despite caste differences, villages were self-sufficient. Lower castes engaged in manufacturing, and upper castes, who owned fertile land, were the main consumers.

- Desai viewed pre-colonial India as a feudal system, with rulers focused on political control rather than displacing indigenous people from their land.

Colonial Stage:

- The introduction of the Zamindari system during the Colonial Stage intensified rural **exploitation** due to absentee landlords, landlords of various sizes, tenants, peasants, and moneylenders.

- Colonial governance brought centralized laws, modern education, railways, and industries, leading to significant socio-economic changes in urban areas.

- Desai observed the emergence of a new middle class loyal to the colonial government through government job opportunities, contributing to a polarized class structure in both urban and rural India.

Post-Colonial Stage:

- In the Post-Colonial Stage, Desai analysed independent India's development planning and welfare policies. Policies like the Green Revolution contributed to the rise of the rural petty bourgeoisie.

- Desai argued that rural cooperatives and Panchayati Raj institutions legitimized traditional dominant caste hegemony over modern institutions.

- A.R. Desai expresses skepticism toward new policies, characterizing them as embodying a **false consciousness**. This includes governmental initiatives such as Land Reforms and Reservations.

- Desai perceives these policies as **deliberate designs by dominant groups** to accentuate divisions among sections of society that are culturally, politically, and economically deprived.

Criticism:

- **Andre Beteille** argues that Desai tends to exaggerate economic history to fit it into Marxist theory, neglecting other bases of stratification such as caste and political mobility.

- **Y. Singh** criticizes Marxist theory for its failure to explore alternatives to social change and its overall scepticism towards various elements, including government policies, mass media, and popular movements. Singh highlights peasant and farmer movements across the country as signs of democracy, a phenomenon unprecedented in history.

- **Gail Omvedt** points out that Marxist theory oversimplifies social classes into two polarized categories, while in India, the degree of inequality varies among different classes. Dalits, in particular, face immense suppression and are the worst victims of inequality.

- **Jyoti Basu** criticizes Marxist studies in India for overlooking castes and religion, asserting that equating caste as class is invalid in the Indian context.

Conclusion:

Desai's dialectical perspective prompts a critical examination of the historical and current forces influencing Indian society. It emphasizes the interplay of economic structures, class relations, and power dynamics, providing insights into the challenges and opportunities for diverse social groups in India. Despite critiques, Desai's framework remains valuable for understanding the complexities of Indian society and its ongoing pursuit of social justice.

b). "Banning practice of 'Sati' is attributed to annihilation of a major social evil in colonial India." Comment. (10 Marks)

Answer

Overview:

- **Write about the historical context of abolition of Sati**

- **Elaborate on the significance of the ban**

- **Mention counter arguments**

- **Conclusion**

One of the landmark moments in the history of India was the abolition of the practice of Sati in – the self-immolation of the widow on the funeral pyre of her husband in 1829. Abolition of sati is considered an important achievement of the socio-religious reform movement. **Raja Rammohan Roy, starting in 1812, actively campaigned against Sati, c**ollecting data that revealed 700 widows burnt alive in Bengal in 1817. **The Bengal Sati Regulation of 1829, enacted by Lord William Bentinck, formally banned Sati** in all lands under Bengal Presidency. The ban faced legal challenges but was upheld by the Privy Council in London in 1832

Significance of the Ban:

- **Social Reform:** The ban on 'Sati' represents a critical moment in social reform during the colonial period. It signified a departure from traditional practices that were harmful, oppressive, and discriminatory, particularly against women.

- **Colonial Influence:** The colonial administration played a role in enforcing the ban, showcasing the impact of colonial rulers on social norms and practices. The ban might be seen as part of a broader attempt by the British to assert moral authority and reform certain aspects of Indian society.

- **Resistance and Cultural Context:** While the ban aimed at eradicating a harmful practice, it also faced resistance from certain sections of society. This resistance can be analysed in the context of cultural norms, religious beliefs, and traditional practices deeply embedded in the social fabric.

- **Impact on Caste Dynamics:** 'Sati' was not uniform across all castes, and its prohibition may have influenced caste dynamics differently. Sociological analysis would involve examining how the ban affected different caste groups, their reactions, and the broader implications for social stratification.

- **Modernization and Enlightenment**: The ban on 'Sati' can be seen as a reflection of the influence of modernization and enlightenment values during the colonial era. Sociologically, it marks a departure from traditional practices guided by superstition and orthodoxy.

Counterview

- Challenging the Emancipation Narrative:

  - Lata Mani in her work Contentious Traditions challenges the conventional view that the abolition of widow burning in 1829 marked a straightforward advancement for women's emancipation in modern India.

- Peripheral Role of Women:
  - Mani argues that women subjected to burning were peripheral to the discourse, and the real controversy revolved around broader issues such as defining Hindu tradition, the role of ritual in religious worship, colonialism's civilizing objectives, and the colonial state's appropriate role.

- Complex Nature of Missionary Narratives:
  - The missionary narratives about India are depicted as intricate and contradictory, involving discussions about the religious foundations of sati, nuanced scriptural interpretations, and conflicting views on women's roles.

- Paradoxical Nature of Sati History:
  - The history of widow burning is portrayed as paradoxical, with primary participants focusing on religious foundations and scriptural interpretations, while women at the funeral pyres addressed tangible hardships and societal expectations linked to widowhood.

- **Rajeshwari Sundarajan's View:** Sundarajan challenges the idea of sati as an 'individual decision' and questions the celebration of pain in the practice. She highlights the psychological subservience of women's status to religious norms, criticizing the structural glorification of sati. **Issues of consent and coercion in sati are tied to broader systems of religious, economic, and social oppression**.

Conclusion:

Banning Sati was the annihilation of a major social evil in colonial India captures a crucial moment of progress in addressing a harmful practice. However, a nuanced sociological evaluation necessitates recognizing the colonial context, acknowledging regional variations, considering the agency of women involved, and understanding the limitations of the ban in achieving complete eradication and broader gender equality. It remains a complex issue with lasting historical and contemporary implications for Indian society.

c) How do you justify Dumont's deliberate stress on ideology that produce intellectualized account of Indian society? (10 Marks)

Answer

Overview:

- Introduce Dumont's perspective

- Explain his stress on ideology and then provide justification for the same

- Write criticism

- Conclusion

Louis Dumont, a French anthropologist, is known for his influential work *Homo Hierarchicus* on Indian society, particularly his emphasis on the concept of hierarchy and the role of ideology in shaping social structures. He argues that ideology/values are basic principles of social organization.

Dumont seeks the ideology of caste in Indology, and in the assumption of the unity of Indian civilization. Defining ideology, he writes**: "it designates a more or less unified set of ideas and values"**. Indian civilization, to him, is a specific ideology whose components are in a binary opposition to that of West**: modern against traditional, holism against individualism, hierarchy against equality, purity against pollution, status against power** etc. This opposition (dialectic) is basis for comparison at the level of global ideology within the specific ideology of the caste system.

Dumont's stress on Ideology:

- He argued that Indian society is characterized by a dominant ideology of "**holism",** where individuals are seen as part of a larger whole (caste, family, community) and social order is based on **purity and pollution**. Ritual hierarchy encompasses other political and economic hierarchies.

- This ideology, according to Dumont, manifests in various aspects of Indian life, including the caste system, religious practices, and social hierarchies.

- By focusing on ideology, Dumont aimed to provide a coherent and overarching framework for understanding the complex dynamics of Indian society.

Justification for Dumont's stress on ideology:

- **Holistic Approach:** Dumont aimed for a comprehensive understanding of Indian society by focusing on the interconnectedness of various social elements. His emphasis on ideology allowed him to explore the underlying principles that informed social relationships, hierarchical structures, and the overall organization of society.

- **Rejecting Western Universalism:** Dumont's approach can be seen as a reaction against **Western universalism**, which often assumed that Western societal norms and values were universally applicable. By focusing on Indian ideology, Dumont sought to understand and appreciate **the unique cultural and social dynamics** of Indian society without imposing Western frameworks.

- **Comparative Perspective:** Dumont's stress on ideology facilitated a comparative analysis between **Indian and Western societies**. By highlighting the differences in ideological foundations, he aimed to challenge ethnocentric perspectives and encourage a more nuanced appreciation of diverse cultural systems.

831

- **Cultural Relativism:** Dumont's emphasis on ideology aligns with the principles of cultural relativism, acknowledging that different societies may have distinct value systems and belief structures. This approach encourages scholars to avoid imposing external judgments on a society and instead understand it within its own cultural context.

- **Reveals underlying structures:** In Dumont's perspective, "ideology" naturally acquires its neutral scientific meaning uncovering the **deepest structures of historical consciousness.** Dumont encourages us to critically examine underlying assumptions and values that often remain implicit in social structures and practices. This can be helpful for challenging dominant narratives and promoting social change.

<u>Criticism</u>:

- **Oversimplification**: Critics argue that Dumont's binary of "holism" and "individualism" is overly simplistic and fails to capture the nuances and internal variations within both Indian and Western societies. McKim Marriott criticizes Homo Hierarchicus as containing a speculative sketch of a pair of models, strongly shaped and documented mainly with textual ideology of social science and philosophical allusions

- **Neglect of agency:** By focusing on overarching ideologies, Dumont is accused of neglecting the agency of individuals and groups who may contest or subvert dominant norms. Critics have also pointed out that the oppressive side of the caste system and the various oppositional movements against it are not epiphenomenal to caste. as has been suggested by Dumont.

- **Eurocentric bias**: Some critics argue that Dumont's framework is inherently Eurocentric, privileging Western concepts and values while marginalizing indigenous understandings of Indian society.

- **False dichotomy between traditional and modern:** Berreman has argued Dumont's theory assumes Western societies are individualistic and egalitarian, while traditional societies like India are portrayed as collective, prioritizing social goals and hierarchy. This representation implies that traditional societies lack values of equality and liberty, perpetuating the view of India as closed and unchanging, contrasting with the progressive and open image ascribed to the West.

<u>Conclusion</u>:

Though ideology provides crucial insights on underlying belief and values that shape the social structure, it can't be the exclusive lens through which we can attain comprehensive understanding of society. Diverse sociological perspectives are essential for a more holistic analysis.

d) Explain the definitional problems concerning the tribal communities in India. (10 Marks)

Answer

Overview

- Give a broad definition of tribes in the introduction

- Explain the reasons behind the definitional problem

- Mention different sociological perspectives in this context

- Conclusion

Derived from the Latin term "tribus," the word 'tribe' signifies a community claiming **common ancestry.** Initially used by the colonial government in India to differentiate from the term 'caste,' it encompasses diverse groups in terms of demographics, language, culture, ecology, and living conditions. Referred to as 'Scheduled Tribe' (ST) post-independence, these communities are characterized by **isolation, cultural distinctiveness, and a lower level of production and subsistence.**

Definitional problem:

Tribe in India refers to 8% of the population, internally segmented with diverse racial, linguistic, and cultural identities. The complexity in defining Scheduled Tribes (STs) in India stems from multiple factors. With over 80 million people falling under this classification, there exists a profound **diversity in language, customs, and social structures among tribal groups, rendering a single, uniform definition inadequate in capturing their rich variations.** Historical perceptions of tribes as primitive and isolated, perpetuated by colonial anthropologists, contribute to the definitional challenge. Modern sociologists highlight the difficulty of applying Western tribal models to the diverse Indian context. Additionally, urbanization, development, and cultural exchange blur traditional markers used to identify tribal communities, making it hard to establish fixed criteria.

Sociological perspectives:

- **D.N. Majumdar** defines a tribe as a socially cohesive, endogamous group with territorial affiliation.

- **Ralph Linton** characterizes tribes as bands occupying contiguous territories, united by cultural similarities and common interests.

- **LM Lewis** sees tribal societies as small-scale, spatially restricted, possessing distinct moralities, religions, and worldviews.

Evolution of tribal studies

- **Colonial Period and Tribal Studies:**

  - During the colonial era, the administration introduced the concept of tribes to assess the numerical strength of various cultural communities. The examination of Gonds, Oraons, Nagas, Andaman Islanders, Todas, and Baigas by both colonial and Indian scholars revealed that tribes adhered to distinct cultures, religions, ways of life, and primitive modes of production. Hutton referred to them as Aborigines, while Verrier Elwin used the term Aboriginals.

- o L.P. Vidyarthi characterized this period as the formative stage of Indian anthropology, where scholars like S.C. Roy, N.K. Bose, and D.N. Majumdar developed the concept of "Tribe-caste continuum".

- **Post-Independence Anthropology:** Post-independence, scholars like G.S. Ghurye and A.R. Desai explored the tribal-caste continuum. Ghurye labelled them as Backward Hindus while Desai characterised them into purest of pure tribes, partially assimilated, fully assimilated, and aristocratic tribes. Surjeet Sinha and F.G. Bailey argued for understanding tribes in terms of technological adaptation and economic change.

- Andre Beteille and Jaganath Pathy highlight the challenges in defining tribes due to cultural diversity and self-identification.

- **Constitutional and Developmental Perspectives** : The founding fathers of the constitution were aware of definitional problems but prioritized developmental issues for tribes. Jawaharlal Nehru advocated for tribal development in Panchsheel principles, emphasizing their integration into the larger economy and political life. In the Constitution, criteria for defining tribes has not been clearly stated. Article 342 of the Constitution attributes "isolation, backwardness and cultural distinctiveness" as the characteristics of the Scheduled Tribes.

Conclusion:

Thus the definition of tribe depend on their habitat, cultural customs, beliefs, ways of living, dialect and social and economic conditions. A nuanced approach embracing diversity, historical context, self-identification, and evolving realities is crucial to understanding and addressing their specific needs and concerns.

e) "Secularism was an outcome of 20th century humanistic radicalism." Comment on this statement. (10 Marks)

Answer

Overview:

- Define Secularism and Humanistic Radicalism in the introduction

- Elaborate the historical roots of secularism with emphasis on humanistic radicalism

- Briefly explain the idea of secularism in Indian context

- Conclusion

The term **"Secularism"** was coined in 1851 by Gorge Jacob Holyoake, who described it as an ideology where morality was determined by reason rather than religious principles.

Peter Berger holds that secularism means progress in which a section of society and culture move away from religious domination of institutions. The origin of secularism in Europe was through the 'doctrine that morality should be based on the well-being of man in the present life, without regard to religious belief '

Humanistic radicalism refers to an intellectual and ideological approach that places a strong emphasis on human values, rights, and welfare, often advocating for significant societal changes to achieve these objectives

Historical Roots of Secularism:

Enlightenment & Revolution: Medieval Europe witnessed significant power struggle between the Church and State, It led to the devastating 30 years war. Influencing thinkers like Hobbes and Descartes secularism emerged, advocating the separation of the State and the Church.

17th-18th centuries: The Age of Enlightenment saw a surge in thinkers like Locke, Montesquieu, and Voltaire advocating for **individual rights, reason, and tolerance**. Their critiques of religious privilege and emphasis on a secular state laid the groundwork for modern secularism.

American & French Revolutions: These revolutions put Enlightenment ideals into practice, establishing the **separation of church and state** and enshrining principles of religious freedom in their constitutions.

Humanism and Rationalism:

Rejection of Supernatural Authority: Radical humanism, as an intellectual movement, questioned the authority of supernatural entities and religious dogmas. It emphasized the capacity of human reason and intellect to guide ethical and moral choices, challenging the need for religious doctrines in governance.

Scientific Advancements:

Empirical and Rational Inquiry: The scientific progress of the 20th century contributed to a worldview that sought naturalistic explanations for phenomena, diminishing the role of supernatural explanations. **Karl Popper** emphasized the importance of falsifiability in scientific theories. His philosophy encouraged critical thinking and rational discourse, providing a foundation for a secular worldview.

Reaction to World Wars:

The devastation of World Wars I and II, along with the atrocities, led to a global aversion to war.

The mass media played a role in making people aware of worldwide suffering, prompting a questioning of faith due to the horrors experienced.

Secularism in India:

Secularism in India has distinctive origins compared to the West, and understanding it requires considering the unique historical, cultural, and socio-political context of the Indian subcontinent.

Cultural and Religious Diversity: India is characterized by immense cultural and religious diversity, with various communities coexisting for centuries. M.N. Srinivas highlighted the concept of "unity in diversity," emphasizing the need for a framework that respects and accommodates this diversity.

Colonial Legacy: The colonial experience significantly influenced the trajectory of secularism in India. Colonial rulers implemented policies that sometimes exacerbated religious and communal divisions for administrative convenience. Dipankar Gupta has discussed how the British colonial administration engaged with different religious communities, impacting inter-community relations.

Inclusive Secularism: Indian secularism, in contrast to Western secularism, is often characterized as "inclusive secularism," accommodating religious practices within the public sphere.

Post-Independence Secularism: After gaining independence in 1947, India adopted a secular approach as enshrined in its Constitution. **T.N. Madan** has examined the secular ethos in India, emphasizing the constitutional commitment to treating all religions equally.

Conclusion:

While the connection between humanistic radicalism and the emergence of secularism holds true, it's essential to recognize that the roots of secular thought can be traced back to earlier centuries, and various cultural, historical, and intellectual factors have contributed to its development. Additionally, interpretations and implementations of secularism can vary across different societies and contexts as seen in the case of India.

Question 2.

Answer

Overview

- Define caste system in the introduction

- Briefly mention the key features of caste system

- Explain how caste system is unhealthy for the growth of sociology in India

- Write counter-perspective

- Conclusion

Caste is a system of social stratification. It lies at the root of Indian social structure. It involves ranking according to birth and determines one's occupation, marriage and social relationships. There is a prescribed set of norms, values and sanctions which govern social behaviour within caste. The caste system has had complex implications for the growth of sociology in India.

Features of caste system:

Ghurye studied caste from a historical, comparative, and integrative perspective. He identified six basic features of caste system:

- Segmental division.

- Lack of choice of occupations in those divisions.

- Purity and pollution based on occupation.

- Hierarchy of those divisions based on purity.

- Commensal and conjugal relations. (Civil/religious disabilities/privileges of groups)

- Restrictions on marriage. (Caste endogamy and Gotra/Pinda exogamy)

Caste system unhealthy for the growth of sociology

- **Reinforced Inequalities:** The rigid caste hierarchy creates enduring disparities in access to education, resources, and opportunities, limiting social mobility and perpetuating discrimination. This makes it difficult to achieve equitable representation within the field of sociology itself. Only 0.5% of academics in India come from Dalit communities (Dhingra, 2019). This makes it difficult to achieve equitable representation within sociology itself.

- **Marginalized Voices**: The historical and ongoing exclusion of lower castes restricts the diversity of perspectives in sociological research. Critical insights from marginalized communities are often overlooked or silenced, leading to incomplete understandings of Indian society. Prof. Vivek Kumar has argued that Indian sociology has failed to locate Dalits in the Indian society. Srinivas and Beteille examined Indian villages through the lens of unity and interdependence. However, the Dalit perspective challenges this mainstream sociological viewpoint, considering it to be flawed.

- **Subject Matter Bias:** The field's current focus on caste dynamics, while valuable, can overshadow other critical issues like gender, class, and regional inequalities. This lack of comprehensive analysis hampers a holistic understanding of social structures and their interplay. As highlighted by T.K. Oommen, some academics may self-censor sensitive discussions for fear of upsetting established societal norms and religious beliefs.

- **Religious and Cultural Entanglements:** The deep connections between the caste system and Indian religion and culture complicate critical analysis. Some may shy away from sensitive discussions for fear of causing offense or disrupting established social norms.

- **Limited Social Mobility**: The rigid hierarchy restricts the pool of potential sociologists from lower castes who might bring unique perspectives and experiences to the field. This further reinforces the dominance of privileged voices within sociology.

- **Research Bias:** Caste biases can influence research design, data collection, and interpretation. Researchers from privileged backgrounds may struggle to fully comprehend the lived experiences of marginalized groups, leading to skewed or inaccurate representations. M. N. Srinivas' work highlights the complexities and challenges of conducting field research within the caste system.

- Dalit Scholar Labelling: Labelling sociologists solely as "Dalit sociologists" risks marginalizing their contributions and reducing their work to a single aspect of their identity. This reinforces existing biases and hinders fair evaluation of their scholarship.

Opportunities for the growth of Sociology:

- **Challenge to Western theories**: Studying the caste system can expose the limitations of Western-centric sociological theories that might not fully capture its specificities. Ranajit Guha, for instance, argued that understanding colonial India requires acknowledging the distinct role of caste in shaping power dynamics and social relations.

- The study of the caste system, along with village studies, played a pivotal role in stimulating the sociological imagination of pioneering scholars in Indian sociology, such as M.N. Srinivas, G.S. Ghurye, and André Béteille. This focus provided a significant impetus to the field of sociology in India..

- **Catalyst for Social Change**: Through critical analysis and advocacy, understanding the caste system can inform social reform movements and policies aimed at dismantling discriminatory practices and promoting social justice. Sociology can play a crucial role in advancing positive change. Gail Omvedt's work on affirmative action policies and caste inequalities exemplifies this transformative potential.

- **Fostering Inclusive Research:** Acknowledging the challenges and actively diversifying research methods, participants, and interpretations can lead to more equitable and representative sociological studies. This will enrich the field with a broader range of perspectives and experiences. V. Geetha pioneered participatory research methods involving marginalized communities, providing a model for inclusive research practices.

- **Promoting Social Mobility:** Expanding access to education and career opportunities within sociology for individuals from lower castes can increase diversity in the field and enrich its perspectives. This will contribute to a more inclusive and representative scholarly community. The establishment of Ambedkar Chairs in various universities across India is a step towards achieving this goal.

Conclusion:

While the caste system has posed challenges, it also offers a complex and distinctive sociological landscape for examination. Sociological studies in India often grapple with understanding the intricate interplay between caste, identity, and social structures, contributing to the ongoing discourse on social dynamics in the country.

b) Discuss Whitehead's contention that caste has potential to displace class and colonial contradiction. (20 Marks)

Structure

- Whitehead's idea of Caste System
- Colonial assertions about India
- Whitehead's perspective on how colonial rulers saw caste.
- Her idea on if Caste has potential to displace class and colonial contradictions
- Shortcoming in Whitehead's Ideas
- Conclusion

Introduction

According to Whitehead, while caste existed during the precolonial period, it **acquired a political and ritual rigidity during the latter half of the nineteenth century** as it became linked to new disciplinary forms of the colonial state.

Early census ethnographers saw it as a timeless institution originating in the distant past, and thus an original mark of difference from Europe.

Indeed, **European representations** of India in the late nineteenth century often **identified caste as the principal cause of India's lack of economic progress** and of its domination by outsiders.

In the words of one of the major policy makers of this period:

"India was a traditional society, impervious to change in which the various castes and races lived in perfect harmony with each other ... Caste secured India from the convulsions with which individual ambition might threaten it and made change from within a virtual impossibility."

Colonial Assertions

Judy Whitehead points that:

- Colonial ideology emphasised **the moral and scientific inferiority of India's tradition.**
- **The position of Indian women and supposedly "barbaric" Hindu practices** such as child — marriage and devdasi system became symbols of Britain's higher level of civilisation and of its moral right to govern a subject population.
- British rule raised and provided **that sole index for understanding India is caste,** they reduced everything to **a single explanatory category** of caste.
- Caste was **not merely a fabrication of British rulers designed to demean and** subjugate Indians.

  The contradiction lies in the fact that it did serve the colonial interests by condemning the 'Brahmanical tyranny' and appeasing to other castes and communities to weaken the national movement.

Whitehead's Viewpoint on Colonial Understandings of Caste

Whitehead writes that **European perceptions** of the caste system came to **mix historical reconstructions with projections** of their own cultural prejudices which channelled future commentaries and analyses of caste.

Whitehead agrees that **colonial rulers saw caste as a key symbol, as it constituted 'the most powerful element of stability in this feudal structure, which secured rural areas from the convulsions** with which individual ambition might threaten it'.

The definitions of caste incorporated into successive colonial discourses collapsed history into nature, appearing timeless and exotic: an apt symbol of **the 'archaic' East.**

Whitehead writes that for **Bougle, caste became the synecdoche of India, a single social institution that symbolized the character of the entire society.**

He saw in this 'essential institution' causes for the lack of separation between religious and secular law, which in turn determined the lack of evolution of the state, a lack exacerbated by the local divisions of the caste system.

Whether Caste has potential to displace class and colonial contradictions

Whitehead writes that there are several logical lacunae in a direct reduction of caste forms to class domination or colonial ideas:

- Interpreting the **ideological domain as an immediate reflection of class interests ignores conditions by which subjects consent to ruling class definitions of social reality.**

  That is, the **conception of class hegemony cannot address the question of why it assumes** different **shapes** across societies and through time.

- She says that **Dumont 'conveniently smuggled'** empirical relations in as examples of the materialisation of imputed categories of thought.

  By such a procedure, the **possibility of critically understanding the historical processes which produce different forms of social consciousness is eradicated.**

- The fact of **Brahmins being landlords represents a secularisation of and deviation from the principle of religious hierarchy,** highlighting how **caste and class are already mingled** in practice.

- She says that **Dumont transformed real class and caste contradictions into oppositions in thought, which though** looks like a critical understanding of the social relations which produce caste ideology, but is **an apology for Brahminical Hinduism.**

- She also writes that **Colonialism exaggerated cultural specifities into rigid evolutionary contrasts** between Europe and the rest of the world which **reproduced images of timeless 'others' existing outside real historical processes,** maintaining **a temporal distance between Europe and its colonies** as effectively as did more elaborate evolutionary scales elsewhere. Caste cannot re lace this understanding.

These empirical loose ends and logical problems have provided the gap into which present-day orientalists have rushed to deny the possibility of applying materialist categories to caste society.

Shortcoming in Whitehead's Ideas

- Whitehead develops on ideas of Dumont, which are in particular encouraged a caste view of Indian society.

- **L N Venkataraman** writes (in EPW) that the growing **disappearance of economic dependency** which was a product of caste-based division of labour is **freeing the erstwhile "lower" castes from the dominance of the "others".**

This is an important aspect as **Caste-based division of labour is changing to a class-centric one.**

The role of education in this change is intersectionally influential in the villages.

- Whitehead's criticism is based on how Dumont imagined the caste system in India. Since Dumont's views are much on what caste used to be and not what caste today is, Whitehead's understanding of caste system also seems misplaced in time.

- It is also worth noting that superiority of hegemons is also questioned by others who see power concentrated in their hands.

Conclusion

Robert Deliege writes that the diversification of occupations related modernity has transformed traditional caste interdependence into mutual rivalry and, at times, outright competition for classes.

Caste dimension still remains important and India has gone for only selective modernisation and not complete modernisation as explained by Yogendra Singh neither has it remained totally traditional as Dumont has put it.

For both British and French traditions (colonial rulers of India), the power of caste as a symbol resided in its multivocal ability to displace class and colonial contradictions and condense them in a metaphor of India's essential and pre-existing deviations from the sociology of western Europe.

Whitehead uses these understandings between colonial past, development models and prevalent social policies to offer valuable insights and lessons on the type of social policy that can foster democratic and rights-based models of social development.

Extra:

MN Srinivas tried to capture the fluidity of caste system through concepts of Sanskritisation, dominant castes and Brahminisation.

He predominantly used the field studies to explain working of caste, but also resorted to Indological sources.

He used a multidimensional approach and focused on not just tradition, but he understood it in terms of status, wealth and power.

Louis Dumont in Seminal work Homohierarchicus : Caste System and it's implications, synthesised macro perspective of Ghurye with Micro perspective of the empirical studies, Thus, combining 'text' with 'context'. He sees caste from an ideological perspective and not just an empirical reality.

He constructed textually Informed image of caste which according to Him is a combination of indological and structuralist approach with dual focus on ideology as well as structure. According to him, caste plays and integrative role in Indian society and is distinctive of India and He sees caste system in terms of ideas and values.

c) "Indian rural society is a faction-ridden society." Discuss. (10 Marks)

Answer:

Overview:

- Introduce with the importance of rural society in India

- Elaborate on the statement that rural society is faction-ridden with the mention of different sociological views

- Present the counter argument regarding solidarity in villages

- Conclusion

Indian society is overwhelmingly rural. It represents a demographic and structural reality in modern India. When scholars say that '**India lives in villages', they mean not only that villages constitute the abode of three-quarters of Indians, but also that the fundamental values of Indian society and civilization are preserved in villages**, wherefrom they are transmitted to towns and cities.

But, factionalism in rural society are deep-rooted as well. **Caste, gender, religion are crucial social institutions that often threaten the unity of villages.**

Rural society is faction-ridden:

- **Oscar Lewis's** Group Dynamics in a North Indian Village popularised the word "faction" in Indian village society. Lewis attributed factionalism to factors like land disputes, rivalries among family groups and caste groups, sexual offences, murders and competition for scarce resources. He observed how these conflicts could disrupt social harmony and impede collective action.

- **M.N. Srinivas:** In his study of Rampur village, Srinivas highlighted how competition for political power within the panchayat system often exacerbated existing social divisions, leading to the formation of factions vying for control.

- **A.R. Desai:** Desai analysed the link between factionalism and class and caste structures in rural India. He argued that economic inequalities and lack of land reforms could contribute to internal conflicts, with dominant groups using their control over resources to maintain power over others.

- **Veena Das:** Emphasizing the historical context, Das argued that factionalism should be understood within the broader power dynamics at play in rural communities. She highlighted how external forces like colonial legacies and state policies could contribute to internal divisions and conflicts.

- **D.N. Dhanagare's** studies on rural politics in Maharashtra explored how political parties and leaders contribute to factionalism. Political alignments and affiliations often lead to the formation of factions supporting different parties or leaders.

- **Dr. B.R Ambedkar**: He considered village life to be cesspool of factionalism and inequality. He was apprehensive that the caste-ridden nature of villages would defeat the objective of local governments.

- **F.G Bailey** rejected the idea of communitarian unity in villages. He stressed on the coercive aspects of caste relations.

Counter-argument:

- The village settlement, as a unit of social organisation, represented a kind of solidarity which was different from that of the kin, the caste, and the class. Each village was a distinct entity, had some individual mores and usages, and possessed a **corporate unity**. Different castes and communities inhabiting the village were integrated in its economic, social, and ritual pattern by ties **of mutual and reciprocal obligations** sanctioned and sustained by generally accepted conventions.

- Rural India has long been associated with social cohesion. Villages in India are known

- for being close-knit social units. Village residents, regardless of caste or profession,

- contribute to the village's unity through peaceful coexistence and mutual support.

- Rural India has long been associated with social cohesion. Villages in India are known

- for being close-knit social units. Village residents, regardless of caste or profession,

- contribute to the village's unity through peaceful coexistence and mutual support.

- People's social lives are mostly confined to their villages, their livelihoods and lives revolve around the rural environment and resources. The village is thus a point of prestige and personal identity. Along with caste, class or locality, village provides an important source of identity to its residents.

- Village studies from **M.N. Srinivas's study of the Coorgs to A.M. Shah'**s works shows how the solidarity marks **inter-caste and intra-caste relations, to maintain stability within the village.**

- **W.H.R Wiser** conceptualised the social relationships between caste groups in the framework of **reciprocity.**

- Factionalism is not static and can evolve over time. Social interventions, changing leadership, and economic development can transform the dynamics of communities, potentially **mitigating factionalism and fostering greater unity**.

Conclusion:

While factionalism undoubtedly exists in many communities, it's crucial to recognize its diverse manifestations, underlying causes, and changing dynamics. A nuanced understanding is needed, acknowledging both the challenges posed by factionalism and the inherent resilience and collaborative spirit that also characterizes rural societies in India.

Question 3.

a) Examine the colonial policy of segregation of tribes under the Government of India Act, 1935. (20 Marks)

Answer

Overview

- Introduce the key feature of the tribal policy of 1935 Act
- Discuss the implications of this policy and subsequently the consequences
- Further, mention counter-perspectives
- Conclusion

Government of India Act,1935 demarcated tribal areas as **excluded areas** and **partially excluded areas**, which were beyond the purview of federal and provincial legislations. It reflected the broader administrative and social ideologies of the British colonial rule in India. It ensued a debate on the correct approach regarding tribal policy.

Implications of the policy:

- **Paternalistic Protection:** The colonial policy was driven by a paternalistic attitude that viewed tribes as primitive and in **need of protection**. Colonial authorities believed that segregating tribes into protected zones would shield them from exploitation and allow for their gradual integration into mainstream society.

- **Cultural Primitivism:** Some officials, influenced by romanticized views, believed that **maintaining the isolation of tribes would preserve their cultural identity** and prevent the erosion of traditional practices. This perspective saw tribes as living in harmony with nature and morally superior to the more industrialized and "civilized" world.

- **Cultural autonomy of tribals:** Verrier Elwin believed in the cultural autonomy of tribal life and value system, which is a unique civilizational order according to its on terms and references. For him the 'primitive' constituted a 'pure' and a 'pristine' state of existence. Elwin's image of the forest dwellers voiced his despair at the tendency towards the destruction of an idyllic society.

- **Economic Democracy:** The concept of "economic democracy" within the colonial policy aimed at ensuring tribal rights, ownership of land, and freedom from exploitation. The intention was to uplift tribal communities economically without subjecting them to the negative aspects of modern commercial economy.

- **Recognition of Tribal Diversity:** The policy, to some extent, recognized the diversity among tribal communities. It acknowledged that a one-size-fits-all approach would not work, leading to the creation of specific measures for different tribal groups.

Consequences:

- **Dependency on State Welfare:** The policy of segregation resulted in tribal communities becoming more dependent on state welfare measures. The consequence was increased intervention in their affairs, which could potentially lead to a loss of self-sufficiency.

- **Limitation of Autonomy:** The creation of protected zones limited the autonomy of tribal communities. They were subject to rules and regulations imposed by colonial authorities,

845

impacting their ability to govern themselves according to their traditional systems.

- **Formation of Static Identities:** The policy influenced the formation of static tribal identities. Bans on certain practices, coupled with external interventions, contributed to tribes perceiving themselves in specific roles (e.g., hunters and gatherers), hindering their ability to adapt to changing circumstances.

- **Impact on Socio-Economic Development:** While the policy aimed at socio-economic development, its impact was mixed. It created a dependence on state support but also provided a framework for protection and, in some cases, the preservation of traditional practices.

- **Political marginalization:** The policy of segregation resulted in the political marginalization of tribal communities, depriving them of representation in provincial legislatures and subjecting them to distinct sets of laws and regulations.

Counter-perspective

- Nationalists in the 1930s and 40s criticized colonial policies and anthropological writings celebrating cultural primitivism. They argued against the segregation of tribes and peasants, viewing it as exploitative and detrimental to economic progress.

- The Congress party emphasized anti-imperialism and the development of a unified Indian identity.

- Nationalists rejected the idea of tribes having special needs and opposed celebrating **cultural distinctiveness.**

- **G.S. Ghurye** and other nationalist sociologists criticized pro-exclusionist policies, **advocating assimilation** into Hindu society. They considered assimilation beneficial for the tribes' moral and economic betterment.

- Social worker **A.V. Thakkar** stressed the need for a nationalist identity but proposed assimilation over isolation.

- Subsequently, Indian constitution adopted the policy of integration based on **Panchsheel** principles of Nehru.

Conclusion:

The policy of segregation was based on the assumption that tribal people were primitive and backward, and that they needed to be protected from the corrupting influences of modernity. However, the policy had a number of negative consequences. It led to the marginalization of tribal people, and it made it difficult for them to participate in the political and economic life of the country. The legacy of the segregation policy continues to be felt by tribal communities in India today. Many tribal communities are still struggling to overcome the social, economic, and political disadvantages that they inherited from the colonial era.

b) Discuss the dynamics of 'migrant workers' in India in the context of Corona pandemic. (20 Marks)

Answer

Overview

- Briefly define migration in the context of Pandemic

- Elaborate the different dynamics of the migrant workers

- Write few suggestions as way forward

- Conclusion

Migration is the **movement of people** away from their usual place of residence, either **internal** (within the country) or **international** (across countries) borders.

The COVID-19 pandemic exposed and exacerbated the existing vulnerabilities of India's vast migrant workforce, estimated to be around 45 crore (450 million). These workers, often employed in the informal sector with limited social security, faced immense challenges due to lockdowns and economic disruptions.

Migration in India:

According to the 2011 Population Census, the number of migrants was 450 million. The share of the migrant in total population increased to 37% in 2011, from 30% in 2001. A significant part of the migration is primarily for **'social reasons'**, such as marriage and the movement of families. Low **agricultural income, agricultural unemployment and underemployment** are the major economic factors pushing the migrants towards areas with greater job opportunities.

Covid-19 pandemic prompted large scale **reverse-migration** in the country as migrants returned to their place of origin after having migrated to another place for a certain period.

Dynamics of migrant workers during the Pandemic:

- The vulnerability of migrant workers during the COVID-19 pandemic can be understood in the context of the sudden and harshly implemented lockdown, which had uneven **impacts on different economic classes**.

- While the **middle classes** adapted to online work, the **working classes** faced abrupt disruptions in earnings, especially for those in congested slums where social distancing was a luxury.

- **Lack of statistical data** on migration and the invisibility of migrant workers in official statistics and policy thinking contributed to **the unanticipated response** to the lockdown.

- The lockdown prompted thousands of migrant workers to embark on **long journeys to reach their homes**, leading to a humanitarian crisis with deaths, diseases, and hardships.

- Immediate impacts included **loss of employment, non-payment of wages, loss of consumption, and depletion of savings, with inter-state migrants experiencing higher job losses.** Migrant workers, often employed in the **informal sector**, lacked **social security benefits**. The sudden loss of income left them without financial resources.

- **Oxfam International's** report highlighted the widening inequality as a consequence of the pandemic. The migrant exodus worsened the inequality.

847

- The abrupt loss of employment resulted in a drastic fall in income, with a majority of workers earning **below statutory minimum wages**, and many reporting inability to survive beyond a week. **Jan Breman's** ideaa of "**precarious livelihoods"** resonates with the struggles of informal workers facing abrupt disruptions in earnings.

- **Food shortages** became prevalent among migrant workers, with a significant percentage facing extreme food insecurity and having rations for less than a day.

- **Female workers** suffered disproportionately during the crisis, facing challenges such as discrimination, exploitation, and inadequate support. **Children** were dropped out of school and there was a rise in child marriages.

- **Discrimination and stigmatization** awaited migrants who returned to their home states, and relief measures initiated by governments were reported to have inadequate coverage and exclusion errors.

- Rural economies suffered due to **disrupted agricultural operations** and supply chains, impacting sectors like dairy and poultry, leading to a lack of wage employment for rural labour households.

- The **long-term implications** of the pandemic reveal pre-existing challenges in the Indian economy, including **faltering economic growth, rural livelihood crises, and a neoliberal turn favouring big capital** at the expense of the working classes.

- The "migrant crisis" is a manifestation of conditions under **neoliberal globalization, emphasizing cheap labour and precarious employment relations, contributing to vulnerabilities for informal workers. Jayati Ghosh** critically analyses economic policies, especially during the pandemic, highlighting how government responses may worsen challenges for vulnerable migrant workers.

- The sources of vulnerabilities are economic, social, and political, with migrant workers facing stigmatization, discrimination, and exclusion both at their places of origin and destination.

- **Government Initiatives:** The Indian government launched various schemes like free food grains, financial assistance, and special trains to facilitate the return of migrants. However, the implementation faced challenges like bureaucratic hurdles, inadequate resources, and lack of targeting marginalized groups.

Opportunities and Way Ahead:

Post-COVID-19 Crisis Management: Address unemployment and reverse migration for economic recovery. Prioritize providing basic amenities, food, and healthcare to migrant workers.

Rural Development and Agriculture: Intensify agriculture, utilizing surplus grains for global markets. Engage returned migrants in diverse agricultural activities.

Nonfarm Sector Development: Strengthen nonfarm sector employment and address supply chain disruptions.

Micro, Small, and Medium Enterprises (MSME): Boost labor-intensive MSMEs and enhance migrant skill development.

Comprehensive Employment and Industrial Policy: Develop policies aligning employment and industrial goals, focusing on skill enhancement.

MGNREGA Scheme: Utilize MGNREGA for rural employment, ensuring fair wages.

Encouraging Medium- and Long-Term Livelihood Options: Encourage migrants to invest in sustainable livelihoods. Facilitate credit through co-operatives, banks, and Kisan credit cards.

Creating database for migrant workers:. Establish a reliable migrant worker database at the panchayat level for effective crisis response. At the panchayat level, a system should be created for the registration of every migrant worker. This would help the government to extend benefits to the workers during any crisis like the COVID-19.

Conclusion:

The COVID-19 pandemic brought the plight of migrant workers in India into sharp focus. The crisis faced by migrant workers during the pandemic highlights the need for structural changes, supportive measures, and recognition of the long-term employment crisis in the Indian economy to address persistent vulnerabilities.

(c) How does Andre Beteille justify middle class in India? (10 Marks)

Answer

Overview:

- Briefly introduce the concept of middle class and middle class in India

- Explain the ideas of Beteille on middle class

- Conclusion

Despite extensive study, there is **no commonly agreed definition** of the middle class. Some scholars define it in terms of its link to the **means of production**, while others define it in terms of **relative salaries** or **spending patterns**. The middle class has notably **evolved as a strong, influential, and dominating element** of society, **determining the nation's** economy, polity, culture, education, and social interactions based on money, social status, education, occupation, and consumption. **Weber** defines the middle class in terms of **structural life opportunities**, including small property owners, artisans, skilled employees, public officials, and so on. **Anthony Giddens** defines middle class as having the necessary **educational and technical qualifications**.

Middle Class in India:

Middle class in India is understood to have emerged as a result of colonial policies. The middle class witnessed significant growth after independence due to policies promoting education, industrialization, and the expansion of the service sector. The middle class embodies values like upward mobility, education, material success, and individual achievement, shaping their consumption patterns and lifestyle choices.

Andre Beteille's justification for the Middle Class:

According to Andre Beteille in his paper, **The Social Character of the Indian Middle Class**, before the nineteenth century, there existed numerous distinctions on the basis of class, caste, kinship. However, there was no middle class that existed. This according to him was a feature of the western countries. He also argues that, from the European point of view, it was the very absence of the middle class, which was the main reason for India being considered an oriental society. For him the growth of middle classes is a rather modern phenomenon which took **place post the nineteenth century**.

- Beteille identifies occupational function and employment status as crucial criteria for defining the middle class, **with non-manual work being typical of middle-class occupations.**

- The urban middle classes in India are categorized into **three hierarchical sections**: "upper," comprising top managerial, executive, legal, and medical positions; "lower," including school teachers, clerks, and shop assistants; and a middle section with intermediate income and social status.

- While the urban middle classes are largely composed of **upper castes,** recruitment to professional and managerial roles is selectively based on caste.

- The diversity in income, occupation, education, and caste within the urban middle classes offers a rich field for studying changing dynamics between **caste and class**, as well as the interaction between "**traditional" and "modern"** elements of status.

- Beteille views castes as status groups, noting that fluidity among the **"upper caste, urban middle classes"** suggests a shift toward more overlapping and **less rigid** categories while retaining influences from the traditional order.

- Middle-class values are characterized by **contradictions and oppositions**, still in the process of formation and lacking a stable form, according to Beteille.

- Beteille advises against comparing the Indian middle class with the European middle class, considering the Indian middle class to be the most **polymorphous** in the world.

- Despite significant growth, the Indian middle class coexists with the multitude of castes and communities from the past, with its peculiarity arising from the social environment in which it operates.

Conclusion:

Beteille's approach highlights the complexity of defining and understanding the middle class in India. By emphasizing its diverse composition, evolving nature, and distinct socio-cultural characteristics, he provides a valuable framework for analysing this influential social group and its role in Indian society.

Question 4.

(a) Discuss the conceptual issues about lineage and descent in India. Give suitable illustrations. (20 Marks)

Answer

Overview:

- **Introduce lineage and descent in the introduction**

- **Elaborate on the key conceptual issues**

- **Conclusion**

Lineage is the principle based upon which inheritance is chosen. **Example**: Patrilineage, Matrilineage. It refers to a particular type of kin group in which a member has a common ancestor whose identity is known.

Descent can be defined as a relationship defined by connection to an ancestor (or ancestress) through a culturally recognized sequence of parent-child relationship. Descent can be unilineal(patrilineal or matrilineal), double descent(both patrilineal and matrilineal), cognatic(equally patrilineal and matrilineal) and Ambilineal(depends on individual choice).

Key conceptual issues:

- **Patrilineality vs. Matrilineality:** The overwhelming dominance of **patrilineal descent,** tracing ancestry through the male line, in India stands in contrast to **matrilineal systems,** where the female line prevails. This creates significant social and cultural implications, **influencing inheritance patterns, property rights, family structures, and even rituals**. **For example**, in patrilineal societies like North India, **sons inherit property, carry forward the family name, and perform ancestral rites**, while daughters often transition to their husband's lineage upon marriage. Conversely, matrilineal communities like those among **Khasis of Meghalaya or Nayars of Kerala** exhibit contrasting dynamics, with property and titles passing down through the female line and nephews holding important positions within the family structure. **M.N Srinivas's study in the Coorg society discussed about Okka-**patrilineal and patrilocal unit of the society.

- **Unilineality vs. Bilateralism:** While **unilineal systems** emphasize tracing ancestry through either the father's or mother's side exclusively, **bilateral systems** acknowledge kinship ties on both sides. India exhibits a complex interplay of these systems. While patrilineality remains dominant, aspects of bilateral kinship are evident in certain practices like **maintaining ties with maternal relatives and seeking blessings from both paternal and maternal grandparents**. This highlights the fluidity and dynamism of kinship structures, even within seemingly rigid systems.

- **Caste and Lineage:** Caste often intersects with lineage, influencing social status and privileges. This reflects the intricate connection between descent and social stratification. **Irawati Karve** considered caste and kinship as inseparable. She noted that every caste is an endogamous unit and one has no relatives outside of one's own caste. **Louis Dumont's study of Sarjupari Brahmins** in Mirzapur district of Uttar Pradesh illustrate the relationship between caste and kinship. Among the Sarjupari Brahmins in this region, three sub-castes exist, organized into hierarchical kin groups or lineages known as 'houses.'

- Marriages are consistently arranged from lower to higher houses, indicating a **hierarchical relationship between the bride-givers and bride-takers.**

- **Gender roles:** Patrilineal descent in India historically emphasized male centrality in lineage, with men inheriting property, carrying the family name, and performing rituals. Daughters faced limited inheritance rights, fostering economic dependence and gender disparities. Rituals associated with lineage often excluded women, reinforcing their marginalization within the kinship structure. **Matrilineal systems have more gender equality as women have inheritance rights. But the dominance of men still persists even in matrilineal systems, sometimes called as "matrilineal puzzle."**

- **Political Representation:** Lineages often form networks that extend into political structures, influencing decision-making processes and resource allocation. Lineages can act as powerful political units, influencing voting patterns, mobilizing communities, and even shaping local governance structures. The intersection of lineage with caste can impact political representation, with certain lineages holding historical dominance in political spheres.

- **Shifting Dynamics**: Globalization, urbanization, and evolving family structures reshape lineage practices in India. Migration, nuclear families, and changing gender roles prompt reassessments of traditional norms. Increasingly educated and career-oriented daughters challenge inheritance patterns, questioning traditional emphasis on male heirs. This transition impacts gender roles as individuals, especially women, gain more autonomy in decision-making and lifestyle choices.

Conclusion:

Sociological analysis of lineage and descent in India goes beyond mere conceptual frameworks. It requires exploring the complex interplay of power, inequality, kinship dynamics, political and economic implications, and theoretical interpretations. By adopting a multifaceted approach, we can gain a deeper understanding of how these intricate kinship structures shape individual lives, community dynamics, and societal transformations in the ever-evolving Indian landscape.

(b) Analyze household dimensions of family in India. (20 Marks)

Answer

Overview:

- **Define Family and Household in the introduction**
- **Elaborate the key features of household dimensions especially referring to A.M Shah**
- **Conclusion**

The concept, **family**, broadly refers to the primary group comprising husband-wife unit (parents) and their children. This definition keeps three types of ties in mind. The ties are: of marriage between the spouses, (i.e. the parents) and of siblingship between children .The family is based on the **principles of kinship** whose members usually share a common residence. They reside in a house/homestead. This residential unit is called the **household**. The members of a household have a set of relational ties amongst them. These ties are linked with the statuses held and the corroborating role complexes members of the family are expected to constitute. The **household** (*ghar)* is a residential and domestic unit composed of one or more persons living under the same roof and eating food cooked in the same kitchen (**hearth/chulah).** Household provides a **processual view** of the family closer to the lived social reality.

Household dimensions of family:

According to **A.M Shah**, **'simple'** household is composed of a complete elementary family or a part of an elementary family and '**complex**' or 'joint' household is composed of two or more elementary families, or of parts of two or more elementary families, or of one elementary family and parts of one or more other elementary families. He proposes a typology of households in India, classifying them based on the presence of nuclear families, joint families, or extended families within the household unit.

Shah critiques **the overemphasis on the joint family** as the ideal family form in India, highlighting the prevalence of diverse household structures and the need for nuanced analysis. **I.P Desai** considers that nuclear families are mushrooming both in rural and urban India. **Kolenda**, has contributed to conceptual clarity on **family and household dynamics.** In her **comparative study of the Indian joint family**, based on post-1949 ethnographic studies and household censuses, she introduced a **12-type classificatory scheme**. This scheme goes beyond the conventional joint-nuclear or extended-elementary family classifications, providing a nuanced understanding.

Household Structure and Composition:

<u>Complexity with Additional Relatives</u>: The structure of a household becomes more intricate with the inclusion of various categories of relatives.

Relationship Dynamics: In a one-member household, there is no relationship; a two-member household involves one relationship. However, adding a relative introduces multiple relationships. **For instance**, adding a son's wife creates relationships between the son and his wife, father-in-law and daughter-in-law, and mother-in-law and daughter-in-law.

Interactions and Dynamics: Each member in a household engages in a complex pattern of behaviour with every other member. Every household member has unique likes, dislikes, habits, tastes, and idiosyncrasies. Life in a household is marked by sentiments, emotions, cooperation, and **conflict.**

854

Progression and Regression: Households undergo processes of **progression and regression.** There is simultaneous existence of small, simple households and large, complex households in society. **Examples**: A household may be progressing by expanding in size or regressing by simplifying its composition.

Simultaneous Operation of Relationships:

Effects of Partition: When a complex household (e.g., with married brothers) is partitioned, separate households emerge. **Continued Relationships**: Despite separation, relationships persist. Members may cooperate in economic pursuits, jointly manage property, assist each other, and participate in shared festivities and ceremonies.

Technical Distinction: Emphasizes the importance of distinguishing between "household" and "family." Multiple households may exist separately but function as one family.

Gender Roles and Power Dynamics: Household structures often reflect and reinforce existing gender norms and power dynamics. Patriarchal hierarchies may be evident in decision-making, access to resources, and division of labour within the household. **Leela Dube** analyses the gendered experiences within households, highlighting the complexities of women's agency and negotiation of power dynamics.

Conclusion:

The conceptualization of the family in India has evolved with an expanded focus on the household dimension. This approach emphasizes that households are integral to the developmental cycle, undergoing transformations influenced by various factors such as life expectancy, economic conditions, migration patterns, and interpersonal relationships. Examining the family through the lens of households offers a dynamic and evolving understanding of its structure and dynamics.

(c) Write a note on cultural pluralism in multi-religious society like India. (10 Marks)

Approach

- **Define Cultural Pluralism.**

- **Explain India as a Multi-Religious Society.**

- **Highlight Tolerance and Coexistence among various communities.**

- **Challenges and Conflicts.**

- **Conclude.**

Cultural pluralism, refers to the coexistence and recognition of diverse cultural practices, beliefs, and identities within a society.

Sociological thinkers like **Robert Park and Milton Gordon** have explored the idea of cultural pluralism, emphasizing the **importance of embracing cultural diversity to foster social cohesion and harmony.**

In India, cultural pluralism is **exemplified by the coexistence of various religious communities**, such as Hindus, Muslims, Sikhs, Christians, and Buddhists, each **preserving** their **distinct traditions, rituals, and customs.**

This sociological concept promotes **tolerance, mutual respect, and social integration**, allowing individuals from different cultural backgrounds to thrive together while enriching the nation's social fabric.

India is a vibrant multi-religious society with a rich tapestry of diverse religious traditions coexisting harmoniously.

- **M.N. Srinivas and T.N. Madan** have extensively studied India's multi-religious fabric. The country is home to various religions, **each contributing to the nation's cultural tapestry**.

- The **Kumbh Mela**, an ancient Hindu pilgrimage, witnesses millions of devotees from across the country, while festivals like **Eid, Diwali, Christmas, Gurpurab, Budh and Mahavir Jayanti** are celebrated with equal fervour by followers of different faiths.

- Moreover, **secularism, enshrined in the Indian Constitution**, emphasizes the **principle of equal respect** for all religions, protecting the rights of religious minorities.

- Despite **instances of religious tensions**, India's multi-religious society continues to foster **a sense of national unity.**

India stands as a captivating multi-religious society, intricately woven with various religious beliefs and practices.

Tolerance And Coexistence Among Various Communities.

1. **Societal Peace and Harmony:** Tolerance and coexistence contribute to societal peace and harmony, fostering a sense of belonging and unity among diverse religious, ethnic, and cultural groups. M**.N. Srinivas** emphasized the importance of peaceful coexistence in pluralistic societies like India.

2. **Social Integration and Solidarity:** Tolerance and coexistence promote social integration and solidarity, transcending barriers of religion, caste, and language. **T.N. Madan** highlighted how religious pluralism strengthens social cohesion in India.

856

3. **Interreligious Marriages:** Tolerance allows for interreligious marriages, symbolizing the acceptance and appreciation of diverse cultural backgrounds. **Leela Dube** studied the dynamics of interreligious marriages in India.

4. **Religious Festivals:** Coexistence is evident during religious festivals like Diwali, Eid, and Christmas, where people from different faiths participate in celebrations. **G.S. Ghurye** explored the significance of religious festivals in Indian society.

5. **Religious Places of Worship:** Tolerance is evident through the coexistence of temples, mosques, churches, and gurudwaras in close proximity, showcasing mutual respect for each other's religious spaces**. Irawati Karve** studied the spatial distribution of religious sites in India.

6. **Inclusive Educational Institutions:** Tolerance in educational institutions fosters a nurturing environment, promoting cross-cultural learning and understanding. **Yogendra Singh** discussed the role of education in building inclusive societies.

7. **Interreligious Dialogue:** Coexistence is fostered through interreligious dialogues, enabling meaningful conversations and mutual learning among different faiths. **Sarvepalli Radhakrishnan** emphasized the importance of religious dialogue for social harmony.

8. **Community Festivals**: Tolerance is showcased during community festivals like Pongal, Baisakhi, and Onam, where people from various backgrounds participate in each other's cultural celebrations. **Andre Beteille** explored the cultural dynamics of Indian festivals.

9. **Social Welfare Initiatives:** Tolerance is reflected in social welfare initiatives run by organizations of different religions, working together for the betterment of society. **Veena Das** studied the impact of religious organizations on social welfare.

10. **Art and Literature:** Coexistence is expressed through art, literature, and music, which incorporate themes from different cultural backgrounds, fostering appreciation and respect for diversity**. Ashis Nandy** examined the role of culture in shaping Indian society.

Challenges and Conflicts

1. **Religious Tensions and Communal Riots:** India has witnessed several instances of communal clashes due to cultural differences and religious beliefs. For instance, there has been a history of riots which has resulted in widespread violence between Hindus and Muslims, leading to loss of lives and property. **Ashish Nandy** has extensively written about the relationship between religion and violence in society.

2. **Identity Politics**: Cultural pluralism often gives rise to identity politics, where different religious and cultural groups vie for recognition and power. This can lead to conflicts over resources and representation. **M.N. Srinivas** studied caste and communal politics in India, analyzing how identities are mobilized in the political sphere.

3. **Caste-Based Discrimination:** India's caste system is deeply entrenched in its social fabric. Cultural pluralism exacerbates caste-based discrimination, as various religious groups may perpetuate hierarchical practices within their own communities. **B.R. Ambedkar** played a significant role in advocating for the rights of Dalits and addressing caste-based discrimination.

4. **Religious Conversion:** Conflicts arise when religious conversion is perceived as a threat to the dominant culture or religion. For example, the controversy surrounding **religious conversions in tribal areas** has been a recurring issue. **G.S. Ghurye** studied various aspects of Indian society, including religious conversion and its impact on cultural pluralism.

5. **Language and Regional Conflicts:** India's linguistic diversity often leads to conflicts over the recognition and status of different languages. **A.M. Shah** researched the relationship between language and identity, examining how linguistic diversity can impact social cohesion.

6. **Interfaith Marriages:** Cultural pluralism **can create tensions when individuals** from different religious backgrounds choose to marry. Such unions may face societal opposition or disapproval. **Veena Das** has written about issues of love, marriage, and the complexities of inter-community relationships in Indian society.

7. **Religious Symbols and Practices in Public Spaces:** Disagreements may arise over the display of religious symbols and practices in public spaces, as it can be seen as an assertion of dominance by one religious group over others. **T.N. Madan** studied religious pluralism and the dynamics of secularism in India.

8. **Education and Curriculum:** Educational institutions often face challenges in developing a curriculum that is sensitive to the diverse religious beliefs of students. **Krishna Kumar** has written about the role of education in promoting pluralism and understanding in a multi-religious society.

9. **Social Exclusion and Marginalization:** Cultural pluralism can inadvertently lead to the exclusion and marginalization of certain religious or cultural groups. **Surinder Jodhka** has explored issues of social inequality and exclusion in Indian society, particularly focusing on marginalized communities.

Conclusion

Cultural pluralism is an essential aspect of India's multi-religious society, defining its uniqueness and resilience. Embracing cultural pluralism can lead to a harmonious society where different religious communities coexist peacefully, promoting social cohesion and national integration.

It is **crucial for policymakers, community leaders, and individuals to work together to strengthen cultural pluralism** and ensure a future of unity and understanding in India.

Section B

Question 5. Write short answers, with a sociological perspective, of the following questions in about 150 words each:

(a) Point out the benefits of 'green chemistry' for agrarian transformation in India. (10 Marks)

- **Define Green Chemistry**

- **Discuss the Benefits of Green Chemistry**

- **Discuss the challenges associated**

- **Conclusion**

Green chemistry involves the design and development of products and processes that minimize or eliminate the use and generation of chemicals hazardous to the environment and human health. The principles of green chemistry involve the development of green catalysts and use of non-toxic reagents. In contrast to the notion that economic growth and environmental preservation are mutually exclusive. Green Chemistry posits potential compatibility between these dimensions **Winterton** contends that the growing demand for materials and services to sustain an expanding population could escalate environmental impact unless technologies facilitating more resource-efficient use are developed.

Benefits of Green Chemistry for agrarian transformation in India:

- **Resource conservation:** Techniques like water-based reactions and solvent recycling conserve precious resources. Green chemistry focuses on maximizing the efficiency of resource utilization, minimizing waste, and ensuring sustainable farming methods that conserve water and soil.

- **Climate change mitigation:** Many chemicals end up in the environment by intentional release during use (e.g., pesticides), by unintended releases (including emissions during manufacturing), or by disposal. Green chemicals either degrade to innocuous products or are recovered for further use. Thus there is lower potential for global warming, ozone depletion, and smog formation, less chemical disruption of ecosystems and less use of landfills, especially hazardous waste landfills.

- **Improved soil health:** Bio-based fertilizers and pest control solutions promote soil health and biodiversity, contributing to sustainable agriculture, a topic researched by sociologists like **Vandana Shiva**. Neem-based insecticides and microbial biocontrol agents offer safer alternatives to chemical pesticides.

- **Increased crop yields:** Optimized fertilizers and improved pest management can lead to higher crop yields, benefiting **farmers' income and national food security**. **Nano-fertilizers** deliver nutrients directly to plants, reducing wastage and improving efficiency.

- **Economic Feasibility:** The methodologies of green chemistry advocate for the creation of affordable and locally accessible inputs. This improves the economic viability of small-scale farmers by lowering production expenses and decreasing reliance on costly chemical inputs. This shift has the potential to transform Indian agriculture into a profitable capitalist enterprise, departing from the current state characterized by feudalistic features such as indebtedness, limited technology adoption, and low productivity, as emphasized by **Dhanagare.**

- **Market access:** Growing global demand for sustainable products creates opportunities for Indian farmers to access premium markets for their produce. It will lead to increase in consumer sales by displaying a safer product label.

- **Improved farmer well-being:** Reduced health risks and increased income associated with green chemistry can improve the well-being of farmers. Example, Implementation of integrated pest management (IPM) strategies, reducing the reliance on chemical pesticides and minimizing health risks for farmers.

- **Empowered rural communities:** By adopting green practices, farmers can become more self-reliant and less dependent on external inputs. The shift towards sustainable agriculture can create new jobs and boost rural economies. It can lead to betterment in the life of **marginalized farmers. Women's** access to technologies will enhance their income and lifestyle.

Challenges:

- **Limited Availability of Green Technologies for Agriculture**: The toolbox of green chemistry may lack comprehensive and practical solutions for various agricultural processes and practices. It may hinder the widespread adoption of environmentally friendly practices.

- **Social Disparities:** The initial investments associated with the adoption of green technology may be beyond the means of certain individuals or communities. These societal inequalities can impede fair access to sustainable alternatives, intensifying existing disparities..

- **Resistance to Change and Tradition:** Overcoming the inertia of traditional practices and convincing farmers to embrace new, sustainable methods is a considerable challenge.

- **Lack of Awareness and Education:** There may be a lack of awareness and education among farmers about the benefits and practical applications of green chemistry in agriculture.

- **Economic Viability and Cost Concerns:** Green chemistry solutions may be perceived as costly or financially burdensome for farmers, especially those with limited resources.

- **Infrastructure and Technological Barriers:** Inadequate infrastructure and technological support may hinder the implementation of certain green chemistry practices in remote or less developed agricultural regions..

- **Climate Variability and Adaptation:** Climate change and variability can pose challenges for farmers adopting new green practices, as they may need to adapt to changing weather patterns.

Green chemistry holds immense promise for transforming India's vast and diverse agricultural sector, tackling head-on the critical environmental, social, and economic challenges it faces. By embracing these green principles, India has the potential to cultivate a more sustainable, equitable, and prosperous agricultural future for all. However, to fully realize this potential, a multi-pronged approach is necessary to overcome existing hurdles and ensure that the benefits are distributed inclusively among all stakeholders.

(b) Analyze the issues related to the citizenship in contemporary India. Give suitable illustrations. (10 Marks)

Answer:

Structure: -

- Introduction

- Issues in contemporary India along with examples

- Conclusion

Citizenship is often defined as a set of rights and duties by virtue of membership to a society. It is basically the right to have rights. Earlier in traditional societies people used to have little concern over who ruled them and they had a little feeling of being a part of one whole. But the modern society which is characterized by interdependence, this feeling of oneness is imperative which gives more traction to the concept of citizenship.

Issues related in contemporary India:

The concept of citizenship itself has become very contested where there is a constant struggle between the state and residents over the issue. The case of Assam and NRC is very appropriate for this issue which has class, religion and ethnicity element attached to it.

It aims to shed light on new approaches and dimensions able to capture and explain the relationship (or lack thereof) between citizenship issues and migration, ethnic identity and conflict, and statelessness issues in Assam.

The issue of disenfranchising the migrant from Bangladesh to Assam has a lot of connotations attached to it. It is a way to reduce population pressure on the existing available resources and the incapacity of the state to expand the same. Today the concept of granting citizenship is not only a matter of oneness but a tool is hand of the state to further the interest of the state. This in a way challenges Marxian concept which says that the economic infrastructure affects the political superstructure. The migrant population is beneficial for the capitalist as it provides cheap labour to them but their disenfranchisement is a blow to capitalism.

The recently passed Citizenship Amendment Act 2019 provides a case that the state is also protecting the minorities, though there is some dispute regarding one of the minorities by giving citizenship to Jains, Buddhists, Sikhs etc.

According to Social Contract theory, Citizenships bring both right and duties. Therefore, we can see that recent curb in civil liberties – Ban on comedy, increase in the use of UAPA act have become instrument in the hand of states to control citizens. Thomas Hobbes has rightly said that Liberty is where law is silent.

The concept of Citizenship emerged from the concept of nationstate but the Indian situation is unique in this context because India is a concept of state nation where there first emerged a physical territorial concept of state which in the backdrop of national movement got converted into a psychological territory. Also there exists a large amount of small sub-cultures having their own unity making the concept of citizenship all the more important. In a heterogenous society where many cultural values divide the people, citizenship acts as a common denominator.

(c) Give an account of the consequences and remedies of chronic malnutrition in India. (10 Marks)

Answer:

Structure:-

- **Introduction**
- **Causes of malnutrition**
- **Consequences of malnutrition**
- **Conclusion**

The term 'malnutrition' has been used to describe a deficiency, excess or imbalance of a wide range of nutrients, resulting in a measurable adverse effect on body composition, function and clinical outcome. According to NFHS-5, in 2019-21, **35.5 per cent of children below five years were stunted** and 32.1 per cent were underweight. 'Stunted' indicates chronic malnutrition; 'wasted' – acute malnutrition and 'underweight' indicates a composite index of chronic and acute malnutrition.

Causes of malnutrition-

- Inequitable distribution of food in the family. In most of the poor households, women and preschool children especially girls receive less food than the economically active male members which is the result of widespread patriarchy prevalent in the society.

- Large families due to high fertility rate due to universality of joint family- Rapid succession of pregnancies adversely affects the nutritional status of the mother. As she tries to manage the big family, she may neglect her own health and antenatal checkups during pregnancy. Under nutrition may lead to low-birth-weight baby. In large families, per capita availability of food is also less.

- Universalisation of the institution of marriage and lower age at marriage as lower age of marriage causes maternal mortality and underweight children.

- Poor quality of housing, sanitation and water supply. These contribute to ill health and infections thus Contributing to malnutrition.

- Inadequate maternal and child care- Improving the primary health centres and other health care services in the rural areas will definitely improve the nutrition profile of women and children.

More such causes are-

- Teenage pregnancies resulting in low birth weight of the newborns

- Poor breastfeeding practices

- Poor complementary feeding practices

- Ignorance about nutritional needs of infants and young children and repeated infections further aggravate the situation.

- Number of other factors such as environmental, geographical, agricultural, and cultural including various other factors have contributive effects resulting in malnutrition.

Consequences of malnutrition

- Undernourished children have significantly lower chances of survival than children who are well-nourished. They are much more prone to serious infections and to die from common childhood illnesses such as diarrhoea, measles, malaria, pneumonia, and HIV and AIDS. The risk of dying increases with the severity of the under-nutrition. For instance, a child suffering from severe acute malnutrition is nine times more likely to die than children who are not undernourished.

- Nutrition is important to ensure proper brain formation and development, which starts in the womb: development of the brain goes on during early childhood. Evidence suggests that children who are stunted often enroll late in school, complete fewer grades and perform less well in school. This, in turn, affects their creativity and productivity in later life. Iodine deficiency is known to affect a child's Intelligence Quotient (IQ) adversely. It has also been established that children with deficient growth before age two are at an increased risk of chronic disease as adults, especially if they gain weight rapidly in the later stages of childhood. A low-birth-weight baby, who is stunted and underweight in its infancy and gains weight rapidly in childhood and adult life, is much more prone to chronic conditions such as cardiovascular disease and diabetes.

How problem of malnutrition can be addressed

1. Improve breastfeeding practices in the first six months of life by ensuring that:

   o All newborns start breastfeeding within one hour after birth (early initiation);

   o All newborns are fed the nutrient-rich colostrum in the first three-to-four days of life (colostrum feeding); and

   o All infants are fed only breast milk in the first six months of life (exclusive breastfeeding) and are not fed any other solid or liquid, not even water.

2. Improve foods and feeding practices for children 6-23 months old by ensuring that:

   o Infants are fed complementary foods beginning at about six months of age while breastfeeding continues until two years and beyond;

   o Complementary foods are rich in energy, protein, and micronutrients (vitamins and minerals).

3. Control micronutrient deficiencies and anemia in the first years of life by ensuring that:

   o All children 6-59 months old are provided with vitamin A supplements twice a year (about six months apart);

   o All children 12-59 months old are provided with deworming tablets twice a year (about six months apart); and

   o All children with diarrhoea receive appropriate treatment with zinc supplements and oral rehydration solution (ORS).

4. Control micronutrient deficiencies and anemia in adolescent girls and women by ensuring that:

   o Anemia is prevented in adolescent girls and pregnant women through supplementation programmes with iron and folic acid and deworming tablets;

   o Iodine deficiency is prevented in adolescent girls and women by ensuring that all salt for direct human consumption contains adequate levels of iodine.

5. Provide quality care for children with severe under-nutrition by ensuring that:

    o Cases of severe acute under-nutrition are managed at home with simplified protocols and also clinically (wherever required) under appropriate medical supervision.

To realize the potential of demographic dividend, India must ensure that its children grow healthily. Economic growth of 9% cannot guarantee good health to the citizens if the state does not take pains to redistribute wealth properly to make India a safer place for its children to grow with dignity.

(d) How does the New Education Policy, 2020 aim to eradicate disparities in the system of education in India? (10 Marks)

- **Introduction of NEP**

- **How NEP will eradicate disparities**

- **Issues related to NEP**

- **Conclusion**

The Kasturirangan Committee, officially known as the Committee for Draft National Education Policy, played a pivotal role in shaping the National Education Policy (NEP) 2020, India's landmark education reform framework. The New Education Policy (NEP) 2020 in India marks a paradigm shift in the education landscape, aspiring to address longstanding disparities. With a holistic approach, it endeavors to create an inclusive and equitable system, recognizing the multifaceted challenges that have hindered access, quality, and outcomes in education across diverse socio-economic strata.

How NEP will eradicate disparities

- **Universalization of Education**: The NEP's focus on universalization can be seen in the proposal to ensure that all students have access to quality education, including those in rural and economically disadvantaged areas.

- **Early Childhood Care and Education (ECCE)**: The NEP recognizes the significance of early childhood education in reducing disparities. Research by scholars like **James Heckman** highlights the long-term benefits of investing in early childhood development, especially for children from economically disadvantaged backgrounds.

- **School Education Reforms**: The NEP's emphasis on curriculum and pedagogical reforms is aligned with **Dewey's philosophy** that underscores the importance of a child-centered and experiential approach to education, which aligns with the NEP's goals of making education more holistic and flexible.

- **Multilingualism and Cultural Awareness:** The NEP's promotion of multilingualism draws on the work of linguists like **Noam Chomsky**, who emphasizes the cognitive benefits of multilingual education. By allowing students to learn in their mother tongue, the policy aims to bridge linguistic disparities in education.

- **Equitable Access to Higher Education**: The NEP's vision for higher education aligns with the principles of equity and access **Nussbaum's capabilities approach** that emphasizes providing equal opportunities for individuals to develop their full potential, which is reflected in the NEP's focus on increasing GER in higher education.

- **Flexibility and Choice-Based Credit System (CBCS)**: The NEP's emphasis on flexibility in education supports the Gardner's **theory of multiple intelligences** that students have diverse talents and learning styles, endorsing the NEP's move toward a multidisciplinary and flexible education system.

- **Focus on Vocational Education -** Vocational education is given emphasis to provide students with practical skills and make them employable. This addresses disparities by offering diverse pathways for students based on their aptitudes and career goals.

- **Financial Support and Scholarships**: The NEP's recognition of financial barriers in education aligns with the research of economists like Esther Duflo. Duflo's work on poverty alleviation and education underscores the need for targeted financial support to ensure that economic disparities do not hinder educational access.

What are the issues with the new education policy?

- **According to Meenakshi thapan**

    A. A one-size-fits-all approach would not work; policies must take into account the many types of conditions that exist on the ground in a country as diverse, multifarious, and complicated as India.

    B. While many people feel that early childhood education in the mother tongue is important, it would be problematic in a place like Chhattisgarh, where Chhattisgarhi is just one language and there are several spoken dialects. So, will separate schools have distinct mother tongues? How will the material alter depending on the state and dialect or language?

- **Who will decide the content** - According to Michael Apple, a curriculum theorist, knowledge selection for curriculum is a result of people with authority. This means that people in a given culture at a given moment select what is important to educate future learners, so strengthening their position of power. Do we recognise this feature in the conceptualization of knowledge and are we aware of the struggles of society's marginalised and oppressed?

- **Homogenisation of education** – due to globalization and other forces there is rise of job-oriented education and less focus on the subjects that are critique the modern setup. E.g. rise of STEM and decline of Social sciences. Postmodernism opposes the homogenisation of educational systems. They consider modern education to be oppressive to many pupils, particularly minority groups, and believe that school's "factory production-line mind-set" destroys creativity.

- Use of technology can increase gap between various sections of the society. **Pierre Bourdieu introduces the notion of cultural capital**, which specifies class systems in addition to economic, social, and symbolic capital. The education system aids in the replication of cultural capital, and hence in the preservation of a comparable framework of power connections and symbolic linkages between classes. This guarantees that the disparity between classes persists.

The NEP presents a hopeful blueprint for dismantling educational inequalities. Its success, however, demands not just unwavering commitment from policymakers but active participation from educators, parents, and communities. By embracing the NEP's spirit of inclusivity and drawing inspiration from Indian thought leaders, we can collectively usher in a transformative era of education, paving the way for a brighter future where educational disparities become a relic of the past.

(e) What do you understand by democratic federalism? How does it promote decentralization of power in India? (10 Marks)

Structure

- **Democratic Federalism**
- **How Democratic federalism promotes decentralization of power in India?**
- **Limitations**
- **Conclusion**

Democratic federalism

- Federalism is a system of government in which the same territory is controlled by two levels of government.

- It refers to a vertical division of power in political system. It is a system in which power is divided between a central authority and other constituents. For e.g.: in India, political power is divided between the central government, state governments and the institutions of local governance.

- Modern federalism has a system based upon democratic rules and institutions in which the power to govern is shared between national and provincial state governments.

- In a federation, the division of power between federal and regional governments is usually outlined in the Constitution. Almost every country allows some degree of regional self-government.

The key features of federalism are:

1. There are two or more levels (or tiers) of government.

2. Different tiers of government govern the same citizens, but each tier has its own jurisdiction in specific matters of legislation, taxation and administration.

3. The jurisdictions of the respective levels or tiers of government are specified in the constitution. So, the existence and authority of each tier of government is constitutionally guaranteed.

4. The fundamental provisions of the constitution cannot be unilaterally changed by one level of government. Such changes require the consent of both the levels of government.

5. Courts have the power to interpret the constitution and the powers of different levels of government. The highest court acts as an umpire if disputes arise between different levels of government in the exercise of their respective powers.

6. Sources of revenue for each level of government are clearly specified to ensure its financial autonomy.

The federal system thus has dual objectives: to safeguard and promote unity of the country, while at the same time accommodate regional diversity. Therefore, two aspects are crucial for the institutions and practice of federalism. Governments at different levels should agree to some rules of power-sharing. They should also trust that each would abide by its part of the agreement. An ideal federal system has both aspects: mutual trust and agreement to live together.

How Federalism promotes decentralisation of power in India

- Democratic decentralisation is the process of devolving the functions and resources of the state from the Centre to the elected representatives at the lower levels so as to facilitate greater direct participation of citizens in governance.

  o Democratic federalism helps in decentralisation of power. It helps in operation of democracy through discussions, dialogues and debates for the purpose of legislation and formation of policies.

- Democratic federalism transfers power at various horizontal and vertical levels of the governance. For example, devolution envisioned by Constitution, is not mere delegation. It implies that precisely defined governance functions are formally assigned by law to local government, backed by educated transfer of a basket of financial grants and tax handles, and they are given staff so that they have the necessary wherewithal to carry out their responsibilities.

- Local government, including panchayats, is a state subject in the Constitution, and consequently the devolution of power and authority to Panchayat has been left to the discretion of states.

- The Constitution mandates that Panchayat and municipalities shall be elected every five years and enjoy and states in the wall functions and responsibilities to them through law.

- If democracy is to survive, it cannot be a winner-take-all system, particularly not one in which one party is always going to win, and thus take all. When some governing responsibilities and resources are devolved to lower levels of authority, and when there are a lot of different provinces and municipalities whose governments will be chosen through elections, parties and groups that cannot win control of the central government may win the opportunity to exercise power in some of the lower-level governments. This increases their confidence in and commitment to the political system, and the sense among citizens generally that the system is fair and inclusive.

- Important arguments in favour of decentralizing government are that it: creates an efficient and reliable administration, intensifies and improves local development, better ensures the rights of the local population to have a voice in government, and better protects minorities. To accomplish this, local governments need to have a certain security in their existence, sufficient resources, and autonomy. Their actions must be credible and transparent, and they must cultivate fair relationships with higher authorities.

Limitations of the idea of decentralisation

- **Resources** – Local governments in most countries have limited local taxing powers from which to finance the services assigned to them. Local revenues are often limited to a few visible taxes that are difficult and expensive to collect, inequitable in impact and economically distorting. Whilst major urban centres may be able to generate significant revenues from property taxes and levies on businesses, in rural areas there may be little to tax. Increased local revenue mobilisation often involves coercive extraction from the poor.

- Information, participation and civil society – Accountability also depends on information being available to citizens, in a sufficiently comprehensible form, about how resources are being used. It also requires a dynamic civil society, able to engage effectively with local government on these issues.

- Inactive Gram Sabha- Various research studies suggest that barring a few exceptions here and there Gram Sabhas are still very- very inactive. The states have established the Gram Sabhas but their powers have been restricted and the procedures for the exercise of the powers have not been clearly spelt out.

- Devolution of Powers and Functions- So far as the assigning of powers and functions of each tier of PRIs and urban local bodies is concerned, it is found that there is a lack of delineation of functions between the three tiers of the PRIs and urban local bodies.

- Coordination at all the Three-Levels- The problem of coordination amongst the three levels of PRIs and urban local bodies on the one hand and bureaucracy, NGO's etc. on the other.

- If we look into the problem of coordination, the following points emerge:

    o Lack of clarity in regard to distribution of powers and functions amongst the three tiers of PRIs and urban local bodies mentioned in Eleventh and Twelfth Schedules;

    o The Panchayati Raj and Municipal Acts of various States are quite vague as to whether the PRIs and the urban local bodies are the implementing agencies of development programme or they are both planning and implementing agencies;

    o The Acts also lack clarity in regard to relationship between the PRIs and urban local bodies and local level bureaucracy; and o The problem of open competition between the PRIs and urban local bodies and NGOs.

Conclusion

- Decentralization generally occurs for two reasons: (a) to locate the delivery of services closer to the people, for efficiency and accountability reasons; and (b) to promote harmony among diverse groups within a country, permitting a certain degree of self- governance. Particularly in societies fragmented by violent conflict, decentralization may support the peaceful coexistence of diverse groups, cultures and religions.

- Thus, India's efforts and decentralisation represents one of the largest experiments in deepening democracy. India has a robust democratic structure for local government, what we need to practice, is the robust democratic culture and giving life to our existing structure. Local bodies need to be seen as institution of self- government not as delivery mechanisms to fulfil Gandhi's vision of gram Swaraj.

Question 6.

(a) Discuss in detail the main issues of development planning in mixed economy like India. (20 Marks)

- **Introduction of Mixed economy**

- **Evolution of planning in India**

- **Main Issues of Development Planning in a Mixed Economy**

- **Benefits of Development Planning in a Mixed Economy**

- **Conclusion**

India operates as a mixed economy, combining elements of both a market-driven and planned economic system. Development planning in India involves strategic government interventions to guide economic growth, emphasizing sectors crucial for national development. This approach aims to balance private enterprise with state involvement, fostering inclusive development. The mixed economy model enables coordinated efforts in infrastructure, social justice, and agricultural growth, addressing disparities while leveraging market forces for economic dynamism.

Evolution of planning in India

- **In the Nehruvian era (1950s-1990s)**, centrally controlled Five-Year Plans prioritized heavy industry and infrastructure, fostering rapid industrialization and poverty reduction but facing bureaucratic challenges.

- **The 1990s ushered in liberalization and globalization**, embracing a mixed economy under the influence of thinkers like Nani Palkhivala. This period witnessed reduced controls, private sector participation, and an IT boom, driving economic growth but accompanied by challenges such as widening inequality.

- **Post-2015, India shifted to collaborative growth with NITI Aayog,** emphasizing state-specific plans, public-private partnerships, and human development.

Main Issues of Development Planning in a Mixed Economy

- **Inefficiency in Resource Allocation**: Centralized planning may lead to inefficient allocation of resources. During India's planned economy phase, inefficiency in resource allocation was evident in sectors with overemphasis and underemphasis, impacting overall economic efficiency.

- **Bureaucratic Hurdles and Red Tape:** Excessive bureaucracy in planning can result in delays and obstacles. The concept of bureaucratic red tape and inefficiencies, as discussed by **Max Weber,** reflects the challenges of navigating administrative complexities in a planned economy. Example: Delayed project approvals and cumbersome administrative procedures were common in India's planned development era.

- **Regional Disparities:** Development planning may not effectively address regional disparities. **Gadgil, an Indian economist**, raised concerns about regional imbalances and advocated for decentralized planning to consider diverse regional needs.

- **Over-reliance on Public Sector:** Overemphasis on the public sector can lead to inefficiencies. **Milton Friedman's** critique of excessive government intervention warns against the potential pitfalls of relying heavily on state-owned enterprises.

- India's public sector dominance in certain industries during the planned economy era faced challenges of inefficiency and lack of competitiveness.

- **Lack of Flexibility and Innovation:** Centralized planning may lack the flexibility needed for innovation. **Joseph Schumpeter's theory of creative destruction** highlights the importance of dynamic market forces for sustained innovation.

Benefits of Development Planning in a Mixed Economy

- **Infrastructure Development:** Planning facilitates crucial infrastructure development. **Indian economist and planner V.K.R.V. Rao** played a key role in emphasizing the importance of infrastructure for economic growth and development. Example: India's planned development era saw the creation of a robust infrastructure network, including the establishment of major industries and transportation systems.

- **Social Justice and Poverty Alleviation:** Planning can prioritize social justice goals. Indian economist **Amartya Sen's capabilities approach** influenced India's focus on poverty alleviation and social welfare, emphasizing human well-being Example: Social programs initiated during planned periods, such as the Integrated Rural Development Programme (IRDP), aimed to uplift marginalized sections and reduce poverty.

- **Agricultural Growth:** Planning can boost agricultural productivity. Indian agricultural scientist **M.S. Swaminathan's** contributions to the Green Revolution underscore the positive impact of planning on agricultural growth. Example: The Green Revolution in the 1960s, a planned initiative, significantly increased agricultural yields and contributed to food security.

- **Human Capital Development**: Investment in education and healthcare improves human capital. **Mahbub ul Haq's** work on human development emphasizes the role of education and healthcare in fostering a skilled workforce. Example: Planned initiatives like the National Rural Health Mission (NRHM) and Sarva Shiksha Abhiyan (SSA) in India focused on human capital development.

Effectively addressing the challenges of development planning in India's mixed economy necessitates a strategic balance between state-guided initiatives and market dynamics. Mitigating issues like inefficient resource allocation and bureaucratic hurdles requires adaptive policies that foster inclusive growth and innovation. Achieving this equilibrium is vital for sustaining India's economic progress and ensuring equitable development across diverse sectors and regions.

(b) Do you think MSP (Minimum Support Price) Scheme for agricultural produce can help in rural development? Elaborate your response with suitable examples. (20 Marks)

- **Define MSP**

- **Explain the positive role of MSP in rural development**

- **Discuss the concerns associated with MSP**

- **Write suggestions in Way ahead**

- **Conclusion**

The Minimum Support Price (MSP) is an agricultural price policy by the Government of India to secure fair and remunerative compensation for farmers.

The price support system was conceptualized during pre-green revolution period as an institutional mechanism for incentivizing farmers to adapt new technologies. Acting as a protective measure, the MSP assures farmers a minimum price at which the government or its agencies will procure their produce. This policy is designed to shield farmers from market uncertainties and price fluctuations, promoting their economic welfare and fostering increased agricultural production. Typically declared for various crops before the sowing season, the MSP offers farmers price certainty, enhancing their income security.

Positive role of MSP in rural development:

- **Increased income for farmers:** Higher MSPs theoretically lead to higher incomes for farmers growing covered crops, potentially improving their purchasing power and standard of living. The MSP ensures the livelihoods of the farmers, the majority (86%) of whom are small farmers as argued by **Rahul & J Nellithanam**. This could stimulate rural demand and contribute to local economic growth.

- **Reduced distress sales:** The guaranteed purchase at MSP aims to prevent farmers from selling their produce at lower prices during gluts, protecting them from exploitation and financial hardship.

- **Investment in agriculture:** Increased income could encourage farmers to invest in better seeds, fertilizers, and irrigation, leading to improved productivity and long-term growth. MSP is critical for encouraging investment and promoting adoption of modern agricultural practices by farmers as suggested by **NITI Aayog.**

- **Stability in rural areas**: Predictable income from MSP can contribute to stability in rural areas, potentially reducing migration to cities. **Devinder Sharma**, agriculture expert believes that higher income through guaranteed MSP will create vast rural demand and boost economy.

- **Promote crop diversification:** Carefully designed MSPs for diverse crops can encourage farmers to move beyond traditional cereals and explore more profitable and nutritious options. This can lead to a more balanced and resilient agricultural sector.

- **Enhanced bargaining power:** The guaranteed purchase mechanism empowers farmers by providing an alternative to private traders who might offer lower prices. This can strengthen their bargaining power in the market and potentially lead to fairer pricing overall.

Concerns associated with MSP:

- **Stagnant MSP Rates:** The government's Minimum Support Prices (MSP) show a lack of alignment with the rising cost of production, leading to stagnant rates. **Sukhpal** Singh and **Shruti Bhogal** have emphasised on the ineffectiveness of remunerative MSP.

- **Unequal Access to MSP:** The benefits of the MSP scheme are unevenly distributed, with certain regions, like the north-eastern region, experiencing weak implementation.

- **Lack of awareness:** Despite being in operation for over 40 years, the knowledge of Minimum Support Prices (MSP) for crops among farmers remains below 25%. While MSP is officially announced for the entire country, its practical implementation is restricted to specific states where designated government agencies engage in the procurement of produce from farmers. Awareness of MSP is notably higher in states with more active procurement through designated agencies, such as Punjab, Haryana, Chhattisgarh, Uttar Pradesh, and Telangana

- **Ineffective Implementation:** According to **the Shanta Kumar Committee's** 2015 report, only 6% of farmers actually benefit from the intended advantages of the Minimum Support Price.

- **Procurement Issues:** Almost two-thirds of total cereal production is channelled through MSP, limiting open market transactions. Farmers rely solely on MSP, preventing them from capitalizing on market prices and hindering profit earnings. **A. Narayanamoorthy** has argued for increase in MSP and expansion of public procurement.

- **Over-Incentivization and Supply Glut:** Higher MSP levels can lead to overproduction, causing a surplus in supply and adversely affecting exports, especially when international market prices are lower. Large hikes in MSP seem to have raised retail prices rather than pushed up farm investment as suggested by **Barendra Kumar Bhoi** and C.L. **Dadhich**.

- **Dominance of Wheat and Paddy:** The disproportionate emphasis on MSP for rice and wheat acts as a deterrent to diversifying into alternative crops and horticulture products with increased demand. This situation has resulted in environmental challenges, given the water-intensive nature of paddy cultivation, and stubble burning, contributing to elevated air pollution levels in Delhi and neighbouring region.

- **Degradation of Agricultural Components: Bharat Dogra and Kumar Gautam** argue that extensive MSP frameworks might yield short-term gains for affluent farmers and agribusiness companies, but the overuse of chemical inputs poses risks to soil health, harms natural pollinators, depletes water resources, and fosters dependence on monocultures that are prone to eventual collapse. This phenomenon is already evident in various regions of the Green Revolution areas, such as Punjab, Haryana, and eastern Uttar Pradesh.

- **Killing Competition:** Government interference in pricing disrupts market competition, impacting agents who procure crops at lower prices and sell them at higher prices for profit.

Way ahead:

- **Expand the scope of covered crops:** Currently, the MSP primarily focuses on cereals like rice and wheat. Including a wider range of fruits, vegetables, pulses, and oilseeds can benefit more diverse farmers and promote crop diversification.

- **Increase awareness:** The awareness among the farmers needs to be increased and the information disseminated at the lowest level so that the knowledge would increase the bargaining power of the farmers.

873

- **Encourage direct marketing and farmer collectives:** Empowering farmers to bypass middlemen through direct marketing or farmer producer organizations (FPOs) can improve their share of profits and reduce dependence on the MSP system.

- **Promote contract farming and value addition:** Linking farmers with processors and retailers through contracts can assure market access and fair prices. Encouraging value-added processing can further increase farmer income.

- **Leverage technology for efficient procurement and storage:** Utilizing digital platforms and e-NAM can streamline procurement processes, reduce inefficiencies, and minimize storage losses.

- **Focus on income support over price support:** Explore alternative income support mechanisms like deficiency payments or direct income transfers, which can be less market distorting and more fiscally sustainable. Sharad Joshi recognized that solely advocating higher output prices through the MSP regime was insufficient. He was among the early proponents of liberalizing the agriculture sector.

- **Address sustainability concerns:** Promote sustainable agricultural practices by linking MSPs to environmental criteria like water conservation and soil health.

- **Address regional imbalance:** Special attention to the problems of farmers in eastern states is needed. Given fertile land and abundant water resources, these states have a high potential in agriculture. Yet, their productivity in various crops lags behind the national average. Therefore, a concerted effort is required to bring the Green Revolution to these states.

- **Implement reforms in a phased manner:** Introduce changes gradually, assessing their impact and making necessary adjustments to ensure a smooth transition and minimize disruption.

The government's commitment to the economic betterment of farmers should involve strengthening the Minimum Support Price (MSP) and expanding its reach. Alongside this, there is a need to enhance public marketing infrastructure, reduce farm costs, improve market efficiency, and facilitate better price discovery. Optimal crop planning, considering both cost and ecological advantages, is crucial. The government should announce MSP for all crops, enlist specific crops for effective procurement from different states, and promote crop diversification.

(c) How can skill development programme induce social change? Illustrated. (10 Marks)

- **Define social change and skill development**
- **Explain how skill development induces social change**
- **Discuss the challenges**
- **Conclusion**

Ginsberg, M., "By social change, I understand a change in social structure e.g., the size of a society, the composition or balance of its parts or the type of its organisation."

Skill Development refers to the process of acquiring new or enhancing existing skills, knowledge, and attitudes to improve the performance and productivity of an individual or a workforce. It involves various training programs, courses, and on-the-job learning that aim to develop technical, vocational, and soft skills in individuals.

The Government of India has launched various skill development schemes, including Pradhan Mantri Kaushal Vikas Yojana (PMKVY), Skills Acquisition and Knowledge Awareness for Livelihood Promotion (SANKALP) and UDAAN. Skill development programs have the potential to be powerful catalysts for social change in India, impacting individuals, communities, and the nation as a whole.

Skill development program can induce social change:

- **Economic Growth:** A skilled workforce contributes to increased productivity, innovation, and competitiveness, driving economic growth and national development. **Saini, V.** in the study **"Skill Development in India: Need, Challenge and way forwarded",** concluded that the skill development is significant driven force for the engine of economic growth.

- **Demographic Advantage**: As India faces a demographic dividend with a young population, equipping them with skills can leverage this advantage and contribute to a **dynamic and productive workforce**.

- **Reduced Inequalities:** Equipping individuals with relevant skills can address skill gaps within communities, promoting equal access to opportunities and reducing income disparities. A significant correlation exists between different forms of labour market exclusion, such as unemployment, underemployment, low wages, and issues like poverty and discrimination. Consequently, training initiatives that address these exclusionary factors directly contribute to the battle against poverty and social exclusion. **Dr. B.R. Ambedkar** emphasized the importance of economic empowerment in social upliftment

- **Enhanced Gender Equality:** Women account for the majority of workers in the informal economy, which implies greater job insecurity, as well as lack of access to training, social protection and other resources, making them comparatively more vulnerable to poverty and marginalization. Skill development programmes will enhance their employability and better economic security. Acquiring skills fosters **self-reliance, decision-making abilities, and the confidence** to navigate complex systems and advocate for one's rights.

- **Improved Social Mobility:** Skill development breaks down barriers and creates pathways for upward mobility, enabling individuals from marginalized communities to access better opportunities and challenge traditional social hierarchies.

This is particularly significant in the Indian context, **where caste-based and class-based disparities are pronounced.**

- **Educational Disparities and Regional Development:** Emphasizing vocational training and skill development has the potential to diminish educational gaps prevalent in various regions of India. Introducing vocational education in rural and underdeveloped areas enables students to access quality learning, fostering regional development and mitigating urban-rural disparities.

Challenges:

- **Limited Awareness:** Many individuals, particularly in rural areas, lack awareness of skill development programs and their advantages, resulting in a lack of knowledge about available opportunities.

- **Industry Collaboration Gap:** Limited collaboration between skill training institutions and industries creates a disparity between the skills taught and those demanded by the job market.

- **Perception Challenges:** Some segments of society perceive vocational training as inferior to traditional education, contributing to a stigma associated with pursuing skill development courses.

- **Accessibility Hurdles:** Access to skill development programs poses a challenge for individuals in remote or disadvantaged areas, impacting their participation.

- **Training Quality Disparities:** The quality of skill training programs varies widely, with some failing to meet industry standards, resulting in graduates with insufficient skills for the job market.

- **Infrastructure Limitations:** Inadequate infrastructure and resources limit the effectiveness of skill development initiatives, with a lack of modern equipment and facilities hindering practical training.

By empowering individuals, transforming communities, and driving national progress, skill development programs have the potential to be a powerful force for positive social change in India. Recognizing the potential, addressing the challenges, and incorporating diverse perspectives will be crucial to harnessing this power and creating a more inclusive and equitable future for all.

Question 7.

- **Define Urbanization**

- **Discuss the factors for the growth of urban settlements**

- **Explain the positive consequences of urbanisation**

- **Elaborate the negative consequences of the same**

- **Conclusion**

Sociologists define urbanisation as the movement of people from villages to town/city where economic activities are centred around non-agricultural occupations such as trade, manufacturing industry and management. Urban growth in the Indian subcontinent has ancient roots, dating back approximately 5,500 years to the establishment of Mohenjodaro and Harappa around 2500 B.C. Another wave of urbanization began around 600 B.C., giving rise to early historical cities. The East India Company and British colonial control from the seventeenth century spurred urban growth in cities like Delhi, Calcutta, Bombay, and Madras.

Causes For The Growth Of Urban Settlements In India:

- **Historical reasons: Sabarwal** has argued that the early processes of urbanization had their close relationship with the rise and fall of sponsoring political regimes and cultural history of India. Indeed, cities emerged in those periods mainly based on political considerations. The composition of these towns was built around the ruler and his kinsmen and followers, whose principal interests were centered on agricultural activities in their vicinity

- **Features in Early Colonial Period**: Coastal areas saw the growth of cities as ports and trading centers. European trading posts established, leading to the emergence of political centers. Introduction of advanced technology, telegraph, railways, and improved infrastructure. **MSA Rao** has defined city as the center of urbanisation. **Ernest Burgess's** Concentric Zone Model suggests that cities grow outward due to infrastructure development. Improved transportation and communication networks contribute to urban expansion.

- **Economic Dimension**: According to **Mill and Becker**, urbanization is a natural and inevitable consequence of economic development. Urbanization accompanies economic development because economic development entails a massive shift of labour and other inputs from predominantly rural sectors to those predominantly urban.

- **Migration:** Continuous rural-urban migration as a significant feature of Indian urbanization. Urban centers viewed as havens of hope, attracting migrants with promises of **employment**. Urban-ward migration began in the late 1930s, with a predominantly male immigrant stream. The pace of such migration increased manifold during the **post-independence period.** There is an increasing concentration of people in small, medium and large-sized towns, leading to a spatial expansion of the urban settlements. In addition, new towns centering around the setting up of new factories are coming up in increasing numbers.

- **Industrialization and Globalization:** As India industrialized, cities offered more job opportunities, attracting people from rural areas. Increased foreign investment and trade fuelled economic growth in select cities, creating a pull factor for skilled professionals.

- The rise of the service sector, particularly in finance, IT, and tourism, generated new employment opportunities in urban centers.

- **Demographic factors**: India's burgeoning population puts pressure on resources, pushing people towards cities perceived to offer better living standards. A growing young population seeks education and employment opportunities, often found in urban areas. For **Ashish Bose**, urbanization, in the demographic sense, is an increase in the proportion of the urban population to the total population over a period of time.

- **Cultural and Social Factors: Ferdinand Tönnies'** theory of *Gemeinschaft* (community) and *Gesellschaft* (society) suggests that urbanization is linked to the shift from traditional communal living to more individualistic and urban ways of life.

Consequences and Concerns associated with growth of Urban settlements:

Positive consequences:

- **Economic Opportunities: Daniel Lerner** has posited that increase in urban settlements results in greater public participation in economic activity. Urbanization provides a platform for diverse economic activities, attracting businesses and fostering entrepreneurship. Example, Bengaluru is known as the "Silicon Valley of India" due to its concentration of IT industries and startups, offering abundant economic opportunities.

- **Social Mobility:** Sorokin's ideas on social mobility suggest that urbanization can contribute to increased social mobility. Emergence of steel factories in cities like Bhilai, Rourkela, Durgapur, Jamshedpur has brought about not only prosperity but has led to the modification of the whole social scenario of this area. According to **Srinivas**, areas which were socio-economically backward have now become prosperous and cosmopolitan.

- **Cultural Diversity**: **Simmel's** concept of the metropolitan mind emphasizes the cultural richness and diversity that urbanization brings. Cities become melting pots of different cultures, fostering creativity and innovation. Mumbai is a melting pot of cultures, with people from diverse backgrounds coexisting and contributing to the city's vibrant cultural landscape. **N.K Bose** has emphasised the cultural pluralism of urban settlements.

- **Havens of hope: M.L Mehta** has posited that for the landless labourers, *harijans* and *adivasis* these cities provide the opportunities which are enshrined in our Constitution. For these millions, our urban centers will continue to be havens of hope, where they can forge a new future**.** Women enjoy more economic, social and political freedom in the cities.

- **Access to Education and Healthcare: Parsons'** functionalist perspective highlights how urbanization contributes to the development of educational and healthcare institutions. Cities often concentrate resources that allow for better access to quality education and healthcare services.

- **Cultural Institutions:** Cities often host museums, theaters, and other cultural venues, contributing to the enrichment of cultural capital. Many cities in India especially metropolitan cities like Delhi, Kolkata have a number of such institutions.

Concerns and Negative Consequences:

- **Urban Poverty:** Dhanagare's work includes the study of urban poverty and its manifestations in Indian cities. Urban poverty has a serious impact on the economic growth in India. Many people who come to city in search of livelihood end up in poverty.

- **Slums and Informal Settlements**: Rapid urbanization often outpaces infrastructure development, leading to the proliferation of slums and informal settlements lacking basic amenities like sanitation, clean water, and proper housing.

  Jan Breman's research on labour and informal economy in urban areas, especially his work on Ahmedabad, sheds light on the conditions of slum dwellers and the informal labour sector. These settlements often house marginalized communities facing poverty, discrimination, and social exclusion.

- **Suburbanization:** The continuous expansion of cities has intensified growth in the outer edges of the cities, where there is undeveloped and unoccupied land. This circumferential and radial growth has led to the growth of suburban areas. Suburbs are areas that were once villages and the cities in the spree of expansion have engulfed these villages. They are characterized by relatively low housing density.

- **Social Aspects:** Population growth in settlements shapes urban character, fostering differentiation and spatial segregation. Increased density diminishes personal acquaintanceships, weakening neighbourhood bonds**. Louis Wirth has** discussed impersonality of social relations in cities. **A.M. Shah's** work addresses issues of social alienation and disintegration in urban settings. Rapid urbanization can disrupt traditional social structures and norms, leading to feelings of alienation, anomie, and social disorganization

- **Excessive migration:** Migration from rural areas to high-opportunity metropolitan cities leads to **joblessness**, slums, and strained amenities. Rural areas face cultural and economic impacts due to urbanization. **Amitabh Kundu's** research on urbanization and regional development in India includes studies on the strain on urban infrastructure due to rapid urban growth.

- **Environmental degradation:** Expanding cities put pressure on natural resources like water and land, leading to depletion and environmental degradation. Increased traffic, industrial activity, and waste generation contribute to air and water pollution, impacting public health and quality of life. **Partha Mukhopadhyay** has discussed the challenges of urbanisation for the environment.

Thus, rapid urbanization comes with a host of consequences and concerns. Addressing these challenges requires holistic urban planning, inclusive policies, and a nuanced understanding of the sociological dimensions to ensure sustainable and equitable urban development.

(b) Evaluate the nature and scope of anthropogenic influence on Climate in India and also analyze the environmental movements arising out of it. (20 Marks)

Approach.

- **Define anthropogenic influence on climate.**
- **Explain nature and scope of anthropogenic influence on climate in India.**
- **Explain Role of Environmental Movements.**
- **Challenges and Limitations of Environmental Movements.**
- **Conclude.**

Solution:

Anthropogenic influence on climate refers to the impact of human activities on the Earth's climate system. This phenomenon is exemplified in India, where rapid industrialization and urbanization have contributed to rising GHG emissions, resulting in more frequent and severe heatwaves, changes in monsoon patterns, and adverse effects on agriculture and water resources.

The nature and scope of anthropogenic influence on climate in India are extensive and multifaceted. **Vandana Shiva says** anthropogenic factors in India primarily manifest through rapid industrialization, urbanization, and agricultural practices. These activities result in substantial greenhouse gas emissions, deforestation, and land-use changes, which, in turn, exacerbate climate change.

The scope of this influence encompasses rising temperatures, more frequent and severe heatwaves, altered monsoon patterns, glacial melting in the Himalayas, and increased sea-level rise along India's extensive coastline. These climate-related shifts have profound sociological implications, affecting agriculture, water resources, and livelihoods, particularly among vulnerable communities. Mitigating these effects necessitates not only technological and policy interventions but also sociological approaches that address the socio-economic and cultural dimensions of climate change within India's diverse society.

Role of Environmental Movements:

1. **Advocacy for Environmental Justice:** Environmental movements, influenced by the ideas of **Ramachandra Guha**, often emphasize environmental justice, aiming to rectify environmental inequalities. For example, the Bhopal Gas Tragedy victims' movement sought justice for the victims of the industrial disaster.

2. **Grassroots Mobilization**: Environmental movements like the Chipko Movement in Uttarakhand, inspired by the ideas of **Mahatma Gandhi** and environmental thinker Arne Naess, showcase the power of grassroots mobilization. Local communities engage in direct action to protect their natural resources and assert their rights.

3. **Awareness and Education:** Environmental movements play a crucial role in raising awareness and educating the public about ecological issues. The "Save the Western Ghats" campaign highlights the importance of preserving biodiversity-rich regions through public engagement and education.

4. **Policy Advocacy**: Environmental movements often advocate for policy changes and reforms. The Anti-Pollution Movement in Delhi led to the enactment of stringent air quality regulations and policies aimed at reducing pollution in the city.

5. **Protection of Indigenous Rights:** Movements like the Narmada Bachao Andolan, led by **Medha Patkar**, highlight the importance of protecting the rights of indigenous communities and their sustainable relationship with the environment.

6. **Global Environmentalism:** Movements like Fridays for Future, inspired by the global climate activist **Greta Thunberg**, connect Indian youth with the broader global environmental movement, emphasizing the need for international cooperation to address climate change.

7. **Resistance Against Ecologically Harmful Projects:** Environmental movements resist projects with adverse environmental impacts. For instance, protests against coal mining projects in forested regions underscore the importance of sustainable development.

8. **Alternative Sustainable Practices:** Some movements promote and implement alternative sustainable practices, such as organic farming and water harvesting, reflecting the **Gandhian philosophy** of self-sufficiency and environmental stewardship.

9. **Intersectional Approach**: Environmental movements in India often take an intersectional approach, recognizing the interconnectedness of environmental issues with social, economic, and cultural factors. This approach aligns with the ideas of **B.R. Ambedkar**, who advocated for social justice and equality.

10. **Legal Actions:** Environmental movements also resort to legal actions when necessary. The legal battle to protect the ecologically sensitive Western Ghats, influenced by legal scholar **Upendra Baxi's** ideas on human rights and environmental law, exemplifies this approach.

Challenges and Limitations of Environmental Movements.

1. **Political Interference:** Environmental movements often encounter political interference and co-optation. **D.N. Dhanagare's** analysis of state-society relations can be applied to understand how political interests may compromise the goals of these movements.

2. **Resource Constraints:** Many environmental movements operate with limited resources, hindering their capacity to sustain long-term campaigns. The Chhattisgarh Mukti Morcha's struggle against mining companies illustrates the resource constraints faced by grassroots movements.

3. **Legal Challenges:** Legal hurdles, such as defamation cases and anti-protest laws, can impede the progress of environmental movements. The Greenpeace case in India exemplifies how legal action can be used to silence environmental activists.

4. **Lack of Public Support:** Not all environmental issues resonate with the public, making it challenging to mobilize widespread support. The silent valley controversy highlights the difficulty of garnering public support for the protection of ecologically sensitive areas.

5. **Corporate Power:** Corporate interests often oppose environmental movements, using their influence and resources to counteract activism. The Vedanta mining controversy in Odisha exemplifies the clash between corporate interests and environmental protection.

6. **Media Biases:** Media coverage can be biased, sometimes portraying environmental activists negatively or sidelining their causes. **Amartya Sen's** theory on media's role in shaping public discourse can be applied here.

7. **Co-optation by NGOs:** Some environmental movements may face co-optation by non-governmental organizations (NGOs) and donors, potentially diluting their objectives. The Narmada Bachao Andolan's experience highlights the complexities of NGO involvement.

8. **Geographic Diversity:** India's vast geographic diversity makes it challenging for environmental movements to address region-specific issues comprehensively. The Sunderbans' struggles against climate change impacts and industrial activities exemplify regional challenges.

9. **Gender Disparities:** Gender disparities within environmental movements can limit their effectiveness. **Bina Agarwal's** research on women's participation in environmental management is relevant in this context.

10. **Government Resistance:** Resistance from government authorities can hinder environmental movements' progress. The struggle against the POSCO steel plant in Odisha illustrates the challenges posed by government support for industrial projects.

The nature and scope of anthropogenic influence on climate in India are profound, marked by extensive industrialization, urbanization, and agricultural practices that contribute to greenhouse gas emissions, deforestation, and land-use changes. The resulting consequences include rising temperatures, altered monsoon patterns, glacial melting in the Himalayas, and increased sea-level rise, all of which have far-reaching socio-environmental impacts.

In the evolving landscape of environmental challenges, the role of sociology remains paramount. Insights from sociological thinkers like **B.R. Ambedkar**, who emphasized social justice, and **Bina Agarwal**, who highlighted gender dimensions in environmental management, provide frameworks for analysing and addressing the complex socio-economic and cultural aspects of climate change. The coalescence of sociological perspectives and environmental activism is essential for fostering sustainable and equitable solutions, ensuring a harmonious coexistence between human societies and the environment in the Indian context and beyond.

(c) Are the contemporary farmers' movements in India changing their course? Discuss. (10 Marks)

- **Introduction about contemporary farmer's movements**
- **Demands of farmer's movements**
- **Change in course of farmer's movements**
- **Criticism of neo-farmer movements**
- **Conclusion**

The decade of the 1980s marks the beginning of the New Farmers' Movement in general. This was the decade in which farmers in the green revolution region began to come together behind political groups and leaders. Rich farmers, especially from the upper and middle classes, benefited from the green revolution. The changes, according to P.C. Joshi, established a new commercially motivated rich peasant class that was both proprietors and tenants. They had the money and wisdom to pursue commercial agriculture.

Characteristics of neo-farmer movements –

- Demands
  - o Lower prices for inputs such as seeds, fertilisers, and insecticides.
  - o Lower power and water rates.
  - o Elimination of land revenue and imposition of a tax based only on output.
  - o Waiver of loans owing by farmers to the government, banks, and cooperative societies as a result of the government's unjustifiable tax system and poor prices.
  - o Implementation of crop insurance.

Changing Course:

1. **Shift from Lifestyle to Economics:** The Shetkari Sangathana in Maharashtra, led by Sharad Joshi, shifted the narrative from romanticizing agricultural lifestyles to demanding economic reforms. They advocated for remunerative prices for agricultural products, including onions, highlighting the economic challenges faced by farmers. Joshi's emphasis on economic issues became a hallmark of the movement.

2. **Transcending Local Boundaries**: the Karnataka Rajya Raitha Sangha, a farmers' organization in Karnataka, emphasizes the need to transcend local boundaries. They collaborate with similar movements in other states, fostering a sense of solidarity beyond regional confines. This approach aligns with the internationalism trend, acknowledging that economic challenges faced by farmers are shared across borders..

3. **Ideological Diversity:** Yogendra Singh highlights the ideological diversity within contemporary farmers' movements. Singh notes that the absence of a singular ideology contributes to the dynamism and adaptability of the protests. The farmers' protests in India have drawn on a variety of ideological influences, including Marxism, Gandhianism, and populism. This diversity has allowed the protests to appeal to a wide range of farmers and has made them more difficult for the government to suppress.

4. **Use of New Techniques –** The recent farmers' protests in India, particularly those at the Delhi borders, showcase the use of new techniques. Farmers leverage social media platforms to disseminate information, coordinate activities, and garner support.

   Hashtags, online campaigns, and digital outreach amplify their message, bringing international attention to their issues.

Criticism of neo-farmer movements

- **Class Bias:** It is sometimes asserted that the New Farmers movement is heavily biased toward market-oriented farmers rather than subsistence farmers. For example, their arguments in favour of debt forgiveness, remunerative prices, recognising agriculture as a business, eliminating tractor loans, and so on eventually benefited the big or the rich/middle peasantry or farmers.

- **Limited Focus on Non-Irrigated Areas:** There is criticism for the movements' limited focus on irrigated areas, neglecting issues faced by farmers in non-irrigated regions.

- **Caste Representation:**

  o *Caste-Specific Movements:* Movements in certain regions, such as Punjab and Uttar Pradesh, have been criticized for becoming caste-specific. The lack of representation of Dalits and Muslims in these movements raises concerns about inclusivity.

- **Lack of Radical Agenda:** The neo-farm movements discuss agricultural modernisation but make little provision for the advancement of landless labourers. Critics said that agricultural movements were driven by large landlords and zamindars and lacked the backing of wage labourers and others.

Conclusion:

Contemporary farmers' movements in India are undergoing a significant transformation in their focus, emphasizing economic issues and adopting new techniques. However, criticisms related to class bias, limited regional focus, and internal conflicts suggest that there are challenges to be addressed for these movements to bring about comprehensive and inclusive changes in the agrarian landscape.

Question 8.

- **Brief introduction about traditionalism in India**
- **Role of colonial administrators in promoting backwardness**
- **How colonialism challenged the 'backwardness'**
- **Role of local factors in backwardness**
- **Conclusion**

Before British colonization, India's societal tapestry was rich and diverse. The caste system dictated occupations based on birth, structuring communities. Emphasizing collective living, joint families nurtured robust communal bonds. Religious practices, such as joint celebrations of festivals, underscored shared cultural identity. Regional diversity was evident in varying wedding rituals and language nuances, illustrating the intricate nature of traditionalism.

Often depicted as a static entity, traditionalism was crucially shaped by colonial administrators who, through policies and perceptions, contributed to characterizing Indian society as "backward." The intertwining of colonial policies and sociocultural dynamics underscores the nuanced relationship between external influences and the construction of traditional identities.

Role of colonial administrators in promoting backwardness

1. **Orientalist Perspectives:** Orientalist scholars like James Mill, presented India as a land of timeless traditions in his influential work "History of British India." Such works tended to romanticize or exoticize Indian traditions without fully understanding their complexities. **Partha Chatterjee argues that colonial administrators constructed a binary of "tradition" and "modernity," placing India firmly on the side of tradition and deeming it backward.**

2. **Selective Codification**: Codifying caste hierarchies and emphasizing customary practices that disadvantaged certain groups. This rigidified social structures and presented them as static and unchanging, contributing to the perception of "backwardness. Dipankar Gupta critiques the idea of a uniform, unchanging "traditional India" constructed by the British to justify their rule.

3. **Administrative Policies:** The British administration's interest in preserving certain aspects of Indian traditions, such as the codification of Hindu law with the establishment of the Hindu Law Committee in 1840, was driven by the desire to maintain social order and facilitate governance rather than a genuine appreciation for the traditions.

4. **Social and Cultural Engineering:** The introduction of laws like the Criminal Tribes Act of 1871, which stigmatized certain communities as criminal based on their traditional lifestyles, reflected an attempt to engineer social structures in a way that justified colonial control.

5. **Impact on Education:** The colonial education system's emphasis on Western-style education and the neglect or disparagement of traditional Indian knowledge systems contributed to the perception that the latter were outdated and inferior.

6. **Construction of Otherness:** The racialized discourse prevalent during colonial rule, where Europeans were positioned as superior and Indians as inferior, contributed to the construction of an 'otherness.'

   This perception of difference reinforced the idea that Indian societies were inherently backward compared to the supposed progress of the West.

How colonialism challenged the 'backwardness'

- **Land Revenue Systems**: The introduction of new land revenue systems, such as the Permanent Settlement in Bengal and the Ryotwari System, changed the traditional agrarian structures. Landownership patterns were altered, and traditional revenue-sharing arrangements were replaced.

- **Abolition of Sati**: Colonial administrators, influenced by social reform movements, played a role in the abolition of practices like Sati. Legislation such as the Bengal Sati Regulation of 1829 marked an attempt to eradicate certain traditional social practices deemed oppressive.

- **Legal Equality:** The introduction of legal frameworks that aimed at providing equal rights to all citizens, regardless of caste or religion, challenged traditional hierarchies and notions of backwardness associated with certain social groups.

- **Westernization of Elites:** The English-educated elite, often referred to as the "Brown Sahibs" or "Anglicized Indians," emerged as a result of the colonial education system. This class played a key role in questioning traditional practices and advocating for modernization.

- **Industrial Development:** The establishment of industries during the colonial period led to the growth of urban centers. This resulted in rural-to-urban migration, disrupting traditional village-based economies and social structures.

- **Emergence of New Social Classes**: Industrialization gave rise to new social classes, such as the industrial working class and the emerging bourgeoisie, challenging traditional social hierarchies based on occupation and status.

Role of local factors in backwardness

- **Pre-existing Tradition**: Indian society before colonialism was already diverse and complex, with various forms of "tradition" coexisting. Colonization merely interacted with and manipulated these existing structures, not creating them entirely. Bernard Cohn argues that the colonial construction of "tradition" was a dynamic process, constantly evolving through negotiations between colonizers and colonized.

- **Agency of Indians**: To solely blame colonial administrators ignores the agency of Indians who interpreted, contested, and even appropriated colonial constructions of tradition for their own purposes. For example, Indian reformers utilized aspects of "tradition" to critique colonial rule and advocate for social change. Movements like the Brahmo Samaj and Arya Samaj aimed to reform and modernize Hinduism, highlighting the agency of Indian actors in shaping their own social narratives.

- **Focus on Specific Practices**: It's important to avoid generalizations and recognize that not all "traditional" practices were targeted or amplified by the colonizers. Some aspects of Indian culture were actively suppressed or demonized.

Colonialism's impact on the perception of backwardness in India was multifaceted. While it contributed to the construction of a narrative that emphasized tradition and backwardness, it also inadvertently challenged these very traditions through administrative, legal, and economic transformations. Understanding the local factors influencing backwardness requires acknowledging the pre-existing diversity of Indian society and recognizing the agency of Indians who navigated and contested colonial constructions.

The complex interplay between colonial impositions and local responses shapes our understanding of the historical roots of backwardness in India.

(b) What were the salient features of the India's Population Policy (2000)? How far its goals have been achieved? (20 Marks)

- **Introduction of national population 2000**

- **Key Features of the NPP 2000:**

- **Achievements of national population policy**

- **Challenges associated with national population policy**

- **Conclusion**

The National Population Policy (NPP) of 2000 marked a significant shift in India's approach to population control. Moving away from coercive measures, the policy emphasized empowerment, education, and improved healthcare as key means to stabilize population growth. This initiative involves collaboration between the government and non-government voluntary organizations to ensure effective implementation and comprehensive healthcare delivery.

Key Features of the NPP 2000:

- **Educational mandate –**

  o Free and compulsory education until age 14.

  o Aims to reduce dropout rates for both genders.

- **Child and Maternal Health:**

  o Targets an infant mortality rate below 30 per 1000 live births.

  o Aims for a Maternal Mortality Rate under 100 per 10,000 live births.

  o Reaching Replacement Fertility Rate: The primary goal was to achieve a replacement fertility rate (TFR) of 2.1 by 2010.

- **Marriage and Deliveries:**

  o Encourages females to postpone marriage, preferably after 18 years.

  o Targets 100% qualified individual deliveries and 80% institutional deliveries.

- **Reproductive Health Services:**

  o Provides services for regulating fertility and contraception.

  o Ensures universal access to information on reproductive health.

- **Disease Prevention and Communication:**

  o Aims to reduce AIDS transmission.

  o Improves communication on sexually transmitted and reproductive tract infections.

  o Regulates and prevents communicable illnesses.

- **Promotion of Limited Families:**

  o Actively promotes the preference for limited families.

Achievements of national population policy

- **Significant Progress in Healthcare**: India has witnessed remarkable progress in reducing infant mortality rate (IMR) from 64 in 2000 to 35.8 in 2019 and maternal mortality ratio (MMR) from 254 in 2000 to 113 in 2019-20. This success can be partly attributed to the NPP's focus on health infrastructure and child health programs.

- **Decline in Total Fertility Rate (TFR**): The most significant achievement is the substantial decline in India's TFR. From 6.4 in 1971, it dropped to 2.0 in 2020, surpassing the replacement level of 2.1. This indicates a successful shift towards smaller family norms. E.g. Kerala often cited as a success story, Kerala's TFR reached 1.4 as early as 2018, attributing it to high female literacy, effective family planning programs, and strong healthcare infrastructure.

- **Improved Gender Ratio**: Although still not at par, the sex ratio at birth has shown a steadily upward trend, improving from 927 females per 1000 males in 2001 to 950 in 2011. This signifies progress in addressing female infanticide and prenatal care disparities.

- **Increased Female Literacy:** Female literacy rates have seen a remarkable rise, going from 39.29% in 2001 to 65.46% in 2011. This correlates with delayed marriage and lower birth rates, showcasing the impact of education on population control.

- **Mission Parivar Vikas:** This nationwide family planning drive aimed to bridge the gap between family planning needs and actual service utilization. It has shown positive results in raising awareness and increasing contraceptive use.

- **Enhanced Access to Reproductive Health Services**: The policy prioritized expanding access to family planning, safe abortion, and maternal healthcare. Programs like Janani Suraksha Yojana and Mission Indradhanush have resulted in increased institutional deliveries and child vaccination coverage.

- **The Integrated Child Development Services (ICDS**) program played a key role in providing nutritional support and healthcare services to young children, contributing to reduced child mortality rates.

Challenges associated with national population policy

- **Regional Disparities:** Yogendra Singh argues that India's demographic dynamics are complex and influenced by diverse factors like regional disparities in development, access to healthcare, and cultural practices. Example: While Kerala boasts a TFR of 1.4, states like Bihar struggle at 3.4, highlighting the need for tailored programs beyond a one-size-fits-all approach.

- **Inadequate Healthcare Infrastructure:** Amartya Sen emphasizes the importance of primary healthcare infrastructure in rural areas to address maternal and child mortality, ultimately impacting population growth. Example: The shortage of rural midwives and limited access to emergency obstetric care in states like Uttar Pradesh contribute to higher maternal mortality rates and impede progress in fertility decline.

- **Religious and Cultural Resistance** - Gail Omvedt critiques the imposition of Western family planning models on diverse Indian communities, advocating for culturally sensitive approaches that address concerns and misconceptions. Example: Opposition to female sterilization in certain communities due to religious beliefs or anxieties around losing offspring requires dialogue and education, not coercive measures.

889

- **Gender Inequality and Lack of Women's Empowerment**: While literacy rates have improved, achieving universal education and bridging the gender gap in education remains a challenge. Drop-out rates, particularly for girls, continue to be a concern. Low female literacy rates in states like Rajasthan limit access to information and resources related to reproductive health, impacting their agency in family planning decisions.

- **Limited public awareness**: Scholars like V. N. Reddy advocate for effective communication and education campaigns to ensure wider understanding and support for the NPP 2000 goals.

- **Community engagement gaps**: N. C. Saxena stresses the importance of involving local communities in policy implementation and tailoring programs to their specific needs and concerns.

- **Inadequate funding**: Scholars like Gita Sen highlight the need for sufficient budgetary allocation and resource mobilization to ensure effective implementation of the NPP 2000 at all levels.

- **Ethical concerns**: Concerns around coercive sterilization or gender bias in certain policy measures require ongoing assessment and ethical considerations amidst population control efforts.

Conclusion:

The NPP 2000 has laid a strong foundation for a rights-based and holistic approach to population management in India. While substantial progress has been made in improving health outcomes and women's empowerment, persisting challenges require continued efforts to address gender inequality, improve educational access, and ensure equitable implementation of programs across diverse regions and communities. Only by addressing these critical areas can India truly achieve its population stabilization goals and ensure a sustainable future for its citizens.

(c) Point out the main causes of child labour' in India. How far the State policies have succeeded in its elimination? (10 Marks)

- **Define child labour**

- **Various causes of child labour**

- **Positive role of state in elimination of child labour**

- **Issues with state policies**

- **Conclusion**

Child labour is the utilization of children in any form of employment that robs them of their childhood, disrupts their capacity to attend regular schooling, and poses mental, physical, social, or moral risks.

According to the Census of India 2011, there are approximately 10.1 million working children in the age group of 5-14 years. Out of this population, 8.1 million are situated in rural areas, with a predominant engagement of 26% in cultivation activities and 32.9% in agricultural labor.

Various causes of child labour

- **Poverty and Economic Vulnerability:** Indian economist Amartya Sen has highlighted the correlation between poverty and child labour. Families grappling with economic hardships often resort to sending their children to work, viewing it as a means of supplementing household income.

- **Lack of Access to Quality Education:** The inadequacy of educational infrastructure, coupled with the absence of quality education, prompts children to enter the labor force prematurely. Jiddu Krishnamurti argued that a flawed education system fails to captivate the interest of children, leading them to opt for labor instead of learning.

- **Inequality and Social Norms**: India's deeply entrenched social hierarchies and caste inequalities contribute to child labour. Marginalized communities, lacking access to quality education and decent work opportunities for adults, often consider child labour as a normalized practice. This normalization, as Dr. B.R. Ambedkar argued, perpetuates the "graded inequality" that disadvantages certain groups, trapping them in intergenerational cycles of poverty and exploitation.

Positive role of State Policies:

- **Legal muscle**: The Child Labour (Prohibition & Regulation) Act, 2016, stands as a cornerstone in the legal fight against child labour. By raising the minimum permissible age for employment and outlining hazardous occupations forbidden for minors, it aims to provide a robust legal framework

- **Awareness and Advocacy**: B.R. Ambedkar underscores the importance of social awareness and collective action in addressing societal issues. Advocacy campaigns against child labour, in conjunction with governmental efforts, resonate with Ambedkar's vision of mobilizing communities for social change.

- **Targeted Intervention**s: Schemes like the National Child Labour Project (NCLP) and the MGNREGA offer a glimmer of hope. By providing direct financial assistance and livelihood security to families, they aim to address the economic pressures that often push families towards child labour.

These programs resonate with the ideas of scholars like Amartya Sen, who advocate for fostering individual capabilities and breaking the cycle of poverty.

- **Education as a Shield:** The Right to Education Act (RTE) guarantees free and compulsory education for all children. Increased school enrollment rates offer hope for a future generation equipped with skills and knowledge, potentially minimizing their vulnerability to exploitative work.

Issues with state policies

- **Implementation Gap**: Amartya Sen's capabilities approach emphasizes the importance of translating legal rights into tangible capabilities. The implementation gap in child labour laws reflects a failure in providing the necessary capabilities, highlighting the need for a more comprehensive and rights-based approach.

- **Economic Pressures**: B.N. Ganguli studied the impact of economic factors on child labor, underscores the economic pressures faced by vulnerable families. State policies must integrate Ganguli's insights to devise holistic solutions addressing poverty and economic vulnerabilities.

- **Inadequate Monitoring**: Improved surveillance mechanisms are essential for capturing the nuanced dynamics of child labour prevalent in various sectors.

- **Gender Disparities:** The feminist perspective of Veena Mazumdar, emphasizing gender-sensitive analysis, becomes crucial in addressing gender disparities in child labour. State policies must integrate Mazumdar's insights to formulate gender-inclusive strategies that consider the unique challenges faced by girl children.

- **Lack of research and data collection -** Engaging in ongoing research and systematic data collection is imperative for comprehending the evolving nuances of child labor dynamics. This approach facilitates the design of precise interventions tailored to specific challenges and enables a rigorous evaluation of the efficacy of existing measures.

Eradicating child labour is not simply a policy issue; it demands a transformative social vision. By dismantling the structures that perpetuate poverty, inequality, and educational deficiencies, India can truly pave the way for a future where every child has the right to a safe, healthy, and fulfilling childhood. As Nelson Mandela reminded us, "Education is the most powerful weapon which you can use to change the world." It is this weapon that holds the key to unlocking the potential of India's children and building a nation where the stain of child labour is relegated to the pages of history.

Mains 2021- Paper 1

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Section - A

Question 1. Answer the following questions in about 150 words each.

(a) Europe was the first and the only place where modernity emerged. Comment. (10 Marks)

Approach

- Explain emergence of Sociology.

- Explain emergence of modernity in Europe (through studies of thinkers).

- Explain Post modernity and its emergence in Europe.

- Conclude

Solution

Sociology took birth in a climate of social upheaval. The early sociologists' theories were influenced by the socioeconomic conditions that were in place in Europe at the time. The Enlightenment, the French Revolution, and the Industrial Revolution were the important features of this time period.

Emergence of Sociology

- The late 17th and early 18th century in Europe are referred to as the Enlightenment period because it was at this time that people began to view the rational thought as a central feature of human being and the human being as the centre of the universe. Some important questions about human survival in the then contemporary society were posed during this time. Many **Positivist theorists, like Karl Marx and Max Weber** in Germany and **Emile Durkheim** in France, were influential in the early sociological work that emerged in Western Europe.

Emergence of modernity in Europe.

The emergence of modernity in Europe is a complex historical process that has been analysed and interpreted by various sociological thinkers

- **Marx** focused on the economic and material conditions underlying the emergence of modernity. He viewed modernity as a product of capitalism, where the bourgeoisie and the capitalist mode of production brought about significant social transformations, including the separation of workers from the means of production and the rise of wage labour.

- **Durkheim's** analysis of social solidarity and the division of labour is relevant to understanding the emergence of modernity. He argued that modern societies are characterized by organic solidarity, where individuals are interdependent based on their specialized roles and contributions to society. This shift from mechanical solidarity to organic solidarity reflects the social changes associated with modernity.

- **Simmel's** sociological perspective on modernity focuses on the individual's experience in modern society. He examined the effects of urbanization, the money economy, and social interactions in shaping the modern individual's psyche and social relations.

  He emphasized the tensions and challenges brought about by the intensification of social

interactions and the blurring of traditional social boundaries.

- **Giddens'** argues that modernity is characterized by reflexive self-identity, where individuals actively construct and negotiate their social realities within the context of structural constraints

- Weber's work on the Protestant Ethic and the Spirit of Capitalism highlights the role of religious ideas, particularly Protestantism, in shaping the values and behaviours that laid the groundwork for modernity.

Post modernity and its emergence in Europe.

Foucault's analysis of power, discourse, and knowledge is relevant to understanding the emergence of postmodernity.

There are five Key features of the postmodern society which includes Globalisation, media saturated and hyper-real, fragmented, consumerist, culturally diverse and hybrid and Europe fulfil all of these features. Europe has played a significant role in the intellectual and cultural developments associated with postmodernity; it is incorrect to assert that postmodernity is exclusively emerging in Europe. Postmodernity is a global phenomenon that has emerged and continues to evolve in different parts of the world, influenced by a range of historical, social, and cultural factors. **Foucault's** analysis of power, discourse, and knowledge is relevant to understanding the emergence of postmodernity.

- Europe's **historical and cultural context** has also shaped the conditions for the emergence of postmodernity. The continent has experienced significant social, political, and cultural transformations throughout history, including the decline of traditional authority structures, the impact of world wars and conflicts, the influence of various social movements, and the process of European integration.

- **Arjun Appadurai** in his work on globalization and cultural flows, emphasizes the global diffusion and hybridization of cultural ideas and practices. He argues that **postmodernity** is a transnational phenomenon, with cultural flows and exchanges occurring beyond the boundaries of Europe.

- **Manuel Castells'** analysis of the network society highlights the role of technology and communication networks in shaping postmodern social relations. He argues that postmodernity is characterized by the dominance of information flows, the decentralization of power, and the emergence of networked individuals and communities.

- **Zygmunt Bauman** argues that postmodernity is characterized by rapid social change, globalization, and the erosion of traditional structures. Bauman's perspective transcends geographical boundaries and highlights the global nature of postmodern conditions.

- **Jean Baudrillard** theory of hyperreality explores the blurring of boundaries between reality and simulation in postmodern societies. He argues that the proliferation of media, consumer culture, and the spectacle has led to a loss of distinction between the real and the imagined, resulting in a hyperreal environment where symbols and simulations dominate.

The emergence of postmodernity cannot be solely attributed to Europe, as it is a global phenomenon that transcends geographical boundaries. While Europe has been influential in the intellectual and cultural developments associated with postmodernity, it is important to recognize that postmodern ideas and practices have also emerged in other parts of the world.

894

(b) Do you think ethnomethodology helps us in getting reliable and valid data? Justify your answer. (10 Marks)

Ethnomethodology is a sociological approach that focuses on the study of how people create and maintain social order through their everyday interactions. It emphasises the importance of understanding the practical methods individuals use to make sense of and navigate their social world.

Heritage, Linstead Define it as The study of "the body of common-sense knowledge and the range of procedures and considerations by means of which the ordinary members of society make sense of, find their way about in, and act on the circumstances in which they find themselves".

The approach was originally developed by Harold Garfinkel, who attributed its origin to his work investigating the conduct of jury members in 1954. His interest was in describing the common sense methods through which members of a jury produce themselves in a jury room as a jury. Thus, their methods for: establishing matters of fact; developing evidence chains; determining the reliability of witness testimony; establishing the organization of speakers in the jury room itself; and determining the guilt or innocence of defendants, etc. are all topics of interest. Such methods serve to constitute the social order of being a juror for the members of the jury, as well as for researchers and other interested parties, in that specific social setting.

1. **Subjective interpretation:** Ethnomethodology recognises that individuals interpret and construct meaning from their experiences in subjective ways. This subjectivity can make it challenging to ensure the reliability and validity of data obtained through ethnomethodological research. Different researchers may interpret the same interactions differently, leading to inconsistencies in data.

For example, one researcher may focus on the nonverbal cues exchanged between participants, while another researcher may pay more attention to the language used.

2. **Lack of generalizability**: Ethnomethodology emphasizes the unique social contexts and meanings individuals create in their everyday interactions. As a result, the findings derived from ethnomethodological studies are often highly context-specific and may not be easily generalized to broader populations or situations. This lack of generalizability limits the reliability and validity of the data for broader social analysis.

In an ethnomethodological study of workplace interactions, researchers may observe how employees negotiate tasks and responsibilities within a specific organization. While the findings provide valuable insights into that particular workplace, it may be challenging to generalize these observations to other organizations with different organizational cultures and structures.

3. **Limited representativeness**: Ethnomethodological studies typically involve small sample sizes due to their focus on in-depth analysis of specific interactions and contexts. While this approach allows for rich qualitative data, the limited sample size can compromise the representativeness of the findings. It becomes challenging to make broader claims about social phenomena based on a small subset of cases.

4. **Observer effect and reactivity:** Ethnomethodology often involves researchers actively participating in social interactions to gain insights into the social order. However, the presence of an observer can influence the behavior and responses of individuals being studied. This observer effect and reactivity can affect the authenticity of the data obtained, potentially compromising its reliability and validity.

5. **Lack of standardized measures:** Ethnomethodology focuses on uncovering the methods individuals employ to create and maintain social order. This approach often lacks standardized measures and operational definitions, making it difficult to compare and validate findings across studies. The absence of standardized measures can hamper the reliability and validity of data obtained through ethnomethodological research.

In summary, while ethnomethodology offers valuable insights into the social order and individual interpretations, its application may pose challenges in obtaining reliable and valid data. The subjective nature of interpretation, limited generalizability, lack of representativeness, observer effect, and absence of standardized measures are factors that need to be carefully considered when assessing the reliability and validity of data obtained through ethnomethodological research.

(c) Discuss the challenges involved in collecting data through census method. (10 Marks)

What is Census Method

The census method is **a widely used approach for collecting data** in sociological research.

It **involves gathering information from an entire population** or **a representative sample to obtain comprehensive insights** into various social characteristics and trends.

What does Census Include

A Census typically includes:

- **a standardized questionnaire or survey**
- **administered to individuals or households**.

Census data provides valuable information about:

- **Demographic**
- **Social and economic characteristics of a population**

Allowing researchers to understand:

- Population trends
- Patterns
- Disparities.

Challenges In Collecting Data Through Census Method

1. Non-Response Bias

- One of the primary challenges is non-response bias, where **some individuals or groups fail to participate** in the census survey, leading to **potential inaccuracies** in the collected data.

- Non-response bias can occur due to various factors such as **lack of interest, privacy concerns, language barriers, distrust, or difficulty reaching** certain populations.

Example: **People living in remote, hilly areas or Forest Dwellers.**

2. Coverage Errors

- Census data may suffer from coverage errors, which occur **when certain individuals or groups are not included or are underrepresented** in the census.

- Coverage errors can arise from issues like **homelessness, temporary residents, remote populations, or individuals who are difficult to reach** or enumerate.

Example: **People living under flyover or in pipes.**

3. Social Desirability Bias

- Respondents **may provide socially desirable responses** rather than accurate information, leading to social desirability bias.
- This bias occurs when individuals alter their **answers to conform to societal norms or present themselves in a favorable light**, potentially distorting the true picture of social phenomena.

Example: Non reporting on eating or smoking habits that are not seen favorably socially like **eating beef**.

4. Data Quality and Accuracy

- **Collecting data on a large scale can be challenging, and errors or inaccuracies can occur** during **data collection, entry, or processing** stages.

- Mistakes, misinterpretation of questions, or data entry errors may lead to data quality issues, **impacting the reliability and accuracy** of the collected census data.

5. Resource Intensive

- Conducting a comprehensive census **requires significant resources, including personnel, funding, logistical planning, and technological infrastructure**.

- The extensive nature of census data collection can be **time-consuming and costly**, particularly for **large populations or geographically dispersed areas.**

6. Privacy and Confidentiality Concerns

- Collecting **personal and sensitive information** raises privacy and confidentiality concerns.

- **Safeguarding respondents' privacy and ensuring the security of their data is crucial** to maintain **public trust and comply with ethical and legal standards.**

Example: **Medical History** of a person.

7. Data Analysis and Interpretation

- Analyzing and interpreting **large volumes of census** data can be **complex and challenging**.

- Researchers must employ **appropriate statistical methods and techniques to derive meaningful insights** from the collected data, **avoiding misinterpretation or biased conclusions.**

How to Overcome These Challenges

Addressing these challenges requires:

- Careful **planning**

- **Rigorous** data collection **methods**

- **Effective communication** and outreach strategies

- **Quality control** measures

- **Continuous evaluation** and **improvement** of census processes

Conclusion

Despite these challenges, the **census method remains a valuable tool for sociological research**, providing **vital information for policymaking, resource allocation, and understanding social dynamics** within a population.

(d) Explain whether Durkheim's theory of Division of Labour is relevant in the present-day context. (10 Marks)

The Division of Labour in Society is the doctoral dissertation of the French sociologist Émile Durkheim, published in 1893.

Durkheim described how social order was maintained in societies based on two very different forms of solidarity – mechanical and organic – and the transition from more "primitive" societies to advanced industrial societies.

Durkheim suggested that in a "**primitive" society, mechanical solidarity**, with people acting and thinking alike and with a shared collective conscience, is what allows social order to be maintained.

According to him, the basis or focus of social integration differs in post-industrial societies. He demonstrates how the **process of occupational specialisation or division of labour** helps to integrate societies where heterogeneity, differentiation and complexity are to be found.

Durkheim then asks: "In modern society where heterogeneity, complexity & differentiation is found, what holds the society together?"

According to him, division of labour arises as a result of increased material and moral density in society. By material density Durkheim means the sheer increase in the number of individuals in a society, in other words, population growth. By moral density he means the increased interaction that results between individuals as a consequence of growth in numbers.

The growth in material and moral density results in a struggle for existence.

If, as in societies characterised by mechanical solidarity, individuals tend to be very similar, doing the same things, they would also struggle or compete for the same resources and rewards. Growth of population and shrinking of natural resources would make competition more bitter. But division of labour ensures that individuals specialise in different fields and areas.

Relevance In Present Day

1. **Specialization and Expertise:** In today's complex and interconnected world, specialization is prevalent across various fields. Examples include doctors specializing in specific medical disciplines (e.g., cardiologists, neurologists), software developers focusing on particular programming languages (e.g., Python, Java), or engineers specializing in specific branches (e.g., civil engineering, electrical engineering).

2. **Interdependence and Cooperation:** The global economy relies heavily on interdependence and cooperation among nations. For instance, countries specialize in producing goods and services that they are efficient at and rely on trade to access products they lack comparative advantage in. This can be seen in the exchange of agricultural products between countries with varying climates or the outsourcing of manufacturing to countries with low labor costs.

3. **Social Solidarity:** The division of labor fosters social solidarity by bringing individuals together around common goals and shared values. Examples include social and environmental movements such as climate activism, where diverse individuals unite to address global challenges like climate change, emphasizing a shared concern for the planet's well-being.

4. **Social Integration:** The division of labor promotes social integration by creating opportunities for diverse individuals to interact and collaborate. Workplaces serve as examples where people from different backgrounds come together, fostering teamwork and cooperation. Additionally, online platforms and communities allow individuals with common interests to connect, share knowledge, and collaborate on projects.

5. **Social Stratification:** The division of labor can lead to social inequalities and stratification in contemporary societies. Examples include income disparities between high-paying professions (e.g., doctors, lawyers, executives) and low-paying jobs (e.g., service industry, manual labor), or access to resources and opportunities that are often influenced by occupational status and education levels.

6. **Technological Advancements:** Technological advancements have significantly impacted the division of labor. Automation and artificial intelligence have led to the creation of specialized roles for tasks such as data analysis, machine learning, and robotic automation. This has changed the nature of work in various industries, including manufacturing, logistics, and customer service.

7. **Workforce Diversity:** The division of labor is influenced by workforce diversity, with individuals from diverse backgrounds contributing their skills and perspectives. Examples include multinational corporations employing employees from different cultures and countries, allowing for the exchange of ideas and the integration of various perspectives into decision-making processes.

8. **Alienation and Anomie:** Despite the benefits, the division of labor can also lead to alienation and anomie. This is seen in cases where individuals feel disconnected or detached from their work due to monotonous and repetitive tasks or lack of fulfillment. Additionally, the fast-paced nature of modern societies can contribute to feelings of normlessness and disconnection from social values and norms.

(e) Critically examine Max Weber's theory of Social Stratification. (10 Marks)

Max Weber's theory of Social Stratification incorporates interrelated concepts to understand the multidimensional nature of social inequality and differentiation in society. It emphasizes that social stratification is not solely determined by economic factors but also by social recognition, power dynamics, and the distribution of opportunities.

He Rejects Marx's idea of polarisation and says Europe has 4 classes:

i.   Bourgeoisie

ii. White collared property less (will increase due to bureaucratization)

iii. Petty Bourgeoisie

iv. Manual workers (will shrink due to automation)

KEY CONCEPTS	EXPLANATION	EXAMPLES
Class	Weber defined class based on economic factors such as wealth, property, and income. Class is determined by an individual's market position and their access to resources and opportunities.	A business owner with substantial wealth and assets belongs to the upper class, while a low-wage worker with limited resources would be considered part of the lower class.
Status Group	Status groups are based on social honor and prestige. Individuals belong to status groups that share similar lifestyles, values, and social recognition. Status can be derived from factors such as occupation, education, or membership in specific social organizations.	Members of an exclusive country club or a professional association, such as doctors or lawyers, form status groups that enjoy high social prestige and recognition.
Power	Power refers to an individual's ability to influence others and achieve their goals, even against resistance. It is not solely based on economic resources but also on social and political influence. Power can be exercised through formal authority or social networks.	Political leaders, CEOs, and influential celebrities possess significant power due to their ability to shape policies, control resources, and influence public opinion.

901

Life Chances	Life chances refer to the opportunities and advantages or disadvantages that individuals have in their lives based on their class, status, and power. It includes access to education, healthcare, job prospects, and overall well-being.	A person born into a wealthy family has better life chances, including access to high-quality education, healthcare, and more employment opportunities compared to someone born into poverty.

Criticism

1. **Oversimplification:** Critics argue that Weber's theory oversimplifies the complexities of social stratification by focusing primarily on class, status, and power. It fails to fully capture other important factors such as race, ethnicity, gender, and intersectionality, which significantly shape social hierarchies.

2. **Lack of Structural Analysis:** Weber's theory tends to focus on individual-level factors and agency, neglecting the broader structural influences that contribute to social stratification. Critics argue that the theory does not adequately address the systemic and institutional factors that perpetuate inequality.

3. **Subjectivity and Value Neutrality:** Weber's theory claims to be value-neutral, but critics argue that it is impossible to completely separate personal values and biases from social analysis. The theory may reflect Weber's own subjective interpretations and perspectives, potentially limiting its objectivity.

4. **Inadequate Treatment of Social Class:** Some critics argue that Weber's conceptualization of social class is limited. Unlike Marxist theories, Weber's approach does not place a strong emphasis on the economic means of production and exploitation, leading to a less comprehensive understanding of class dynamics.

5. **Insufficient Attention to Culture and Symbolic Dimensions:** Pierre Bourdieu: has critiqued Weber's theory for its limited treatment of cultural capital and symbolic dimensions of social stratification.

6. **Lack of Intersectionality:** Weber's theory does not adequately address the intersectionality of different social identities and how they intersect to shape an individual's position in the social hierarchy. It fails to consider how race, gender, and other identity markers interact to produce unique experiences of privilege and disadvantage.

7. **Limited Scope of Power Analysis**: Some critics argue that Weber's theory provides a narrow perspective on power, primarily focusing on formal authority and bureaucratic structures. It overlooks other forms of power, such as ideological, discursive, or symbolic power, which are crucial in understanding social stratification.

8. **Eurocentric Bias:** Weber's theory is criticized for its Eurocentric bias, as it primarily draws on Western experiences and may not fully capture the complexities of social stratification in non-Western societies. It fails to adequately address cultural and historical variations in social hierarchies.

Despite limitations of Weber's theory, it still offers valuable insights into social stratification. However, combining it with other sociological perspectives can provide a more comprehensive understanding of complex social dynamics.

Question 2.

Society is Interconnected – Sociology can't be isolated

In an era characterized by **complex social challenges and interconnected systems**, the **significance of multidisciplinary approaches** has become increasingly apparent.

Sociology, as a social science **focused on the study of human society and social behavior**, plays a crucial role in this context.

Understanding **how sociology relates to other social sciences**, such as psychology, anthropology, philosophy, and economics, allows us to **uncover the interconnectedness** of these disciplines and gain a more comprehensive understanding of the intricacies of human behavior and social structures.

By exploring these relationships, we can appreciate the value of multidisciplinary perspectives in **addressing the multifaceted issues** facing societies today.

Sociology And Psychology

- Both sociology and psychology study **human behavior**, but they approach it from **different angles**.

- **Sociology examines behavior within the context of social structures** and systems, while **psychology focuses on individual mental processes and behavior**.

- Sociologists and psychologists **often collaborate** in areas like social psychology, which **explores how social factors influence individual behavior** and vice versa.

- Sociology and psychology together provide a **comprehensive understanding of human behavior** by considering both social and psychological dimensions.

ALWAYS QUOTE EXAMPLES

Sociology And Psychology – Examples

- **Weber** – importance to meanings attached by the actor.

- **Cooley** – looking glass self.

- **Mead** – symbolic interactionism

- **Parsons** – affective role of mother

- **Gerth and Mills** – "**role**" as the meeting point between social structure and individual character

- **Georg Simmel** (forms of **interaction** (formal & informal) and types of **interactants** (whether known or strangers. Behaviour varies)

- **Alfred Vierkandt** - Sociology is sum total of social and psychic behaviour of man which can be explained by abstract conceptual design.

903

Social Psychology is increasingly gaining ground to study **behaviour in a group.**

Sociology And Anthropology

- Sociology and anthropology **both study human societies**, but they **differ in their primary focus**.

- **Sociology** emphasizes the study of **contemporary societies, social institutions, and social interactions**, while **anthropology** focuses on the study of **human cultures, past and present**, and includes areas like **archaeology and ethnography.**

- Sociology and anthropology **often overlap** in areas like the **study of social change, cultural dynamics**, and the effects of **globalization**.

- Both disciplines contribute to a holistic understanding of human societies by exploring different aspects of social life.

Sociology And Anthropology – Examples

- **Spencer** – Social Darwinism

- **Sumner** – studied folkways (society + tradition)

- **Malinowsky** – religion theory using anthro methods

- **Durkheim** – Ethnography of Arunta Tribes, DOL theory

- **MNS, Andre Beteille, SC Dubey**, etc. – field study (borrowed from anthro) to study Indian villages

- **Malinowsky** - another name of social anthro is comparative sociology

- **Ideas borrowed**: Survey method, Quantitative data, Fieldwork, Ethnographic research.

Sociology And Philosophy

- Sociology and philosophy are distinct but interconnected disciplines.

- **Sociology examines social phenomena empirically**, focusing on **observable social patterns and structures**. **Philosophy**, on the other hand, explores **fundamental questions** about **knowledge, values, ethics, and the nature of reality**.

- **Sociological theories** often draw on **philosophical ideas**, such as theories of **social justice, power, and morality**.

- **Philosophy can provide a theoretical framework** for sociological analysis, while **sociology helps ground philosophical concepts in empirical evidence**, leading to a more practical understanding of social issues.

- **Sociology** raises a lot of **philosophical questions** and tries to answer them.

Sociology And Philosophy - Examples

- **Giam Battista** – Studied philosophy of history – separating society from political society

- **Karl Mannheim** – ideas of **sociology** of knowledge had direct contribution to **epistemological questions** and thus to philosophy.

- **Marxist sociology** has, with time, **become Marxist philosophy** or Marxism.

- **Alfred Vierkandt** – sociology is productive only when it has a philosophical base.

- **Gunnar Myrdal** – chaos cannot organise itself into cosmos, we need viewpoints.

- **Philosophical orientation gives meaning** to otherwise what are just **facts and figures**.

Sociology and Economics

- Sociology and economics **intersect** in the study of social and **economic systems, institutions, and behavior.**

- Sociology emphasizes the social context of economic activity, such as how social factors influence economic **inequality, labor markets, and the distribution of resources, gender pay gap.**

- **Economics**, on the other hand, focuses on the **allocation of scarce resources and the functioning of markets**, but **sociology complements** this perspective by examining how social structures and norms shape economic behavior and outcomes.

- **Advertisements,** for instance, attemot to **study consumer behaviour, values, norms, culture.**

Sociology And Economics – Examples

- **Pierre Bourdieu** – economists shall **look into all costs of economy including crime** and suicides.

- **Neil Smelser** – put forward the idea of **industrial sociology** for better understanding of modern society.

- **A. Lowe** – book "**economics and sociology**" – examines **interplay** of laws of market and mobility of factors of production.

- **Francois Simiand** – principles of economy need to be verified sociologically

- **Weber** – PESC showing affinity of certain religions to have better economic prospects.

- **Marx** – Economic Determinism, mode of production, etc.

- **Goldthorpe, Veblen** - technology available to a society, determines the character of its culture

- **Alfred Marshall** – father of welfare economics

- **Thomas Piketty** – In 21st century capitalism is causing extreme inequality

Concludingly

Sociology is **interrelated with various social sciences**, and **interdisciplinary** approaches are **becoming increasingly important** to **address complex societal challenges**.

The **integration** of sociology with psychology, anthropology, philosophy, and economics **allows for a more holistic understanding** of human behavior, social structures, and the dynamics of societies.

(b) How far are sociologists justified in using positivist approach to understand social reality? Explain with suitable illustrations. (20 Marks)

Positivism is a philosophical and methodological approach that emphasizes the use of scientific methods and empirical evidence to understand and explain the social world. It seeks to establish knowledge based on observable facts, objective data, and verifiable evidence. Positivists prioritize empirical observation, objectivity, and value neutrality, employing scientific methodologies such as formulating hypotheses, gathering and analyzing data, and establishing causal relationships and general patterns. While positivism has contributed to the development of quantitative research methods and statistical analysis, it has also faced criticism for its reductionism and neglect of subjective experiences and cultural contexts.

Positivism & Early Sociologists

For example

- **Saint Simon –** Sociology as Social Physics.

- **Herbert Spencer** - Advocated Organismic Analogy to study Society.

Justification	Explanation	Examples
Scientific Rigor	The positivist approach emphasizes scientific rigor in studying social phenomena. It employs systematic observation, measurement, and the use of statistical analysis to ensure objectivity and replicability.	Surveys conducted to measure public opinion on social issues, using random sampling and standardized questionnaires to gather data that can be analyzed quantitatively.
Causal Explanations	Positivism seeks to establish causal relationships between social variables, aiming to explain social phenomena by identifying cause-and-effect relationships.	A sociologist conducting a study on the impact of education on income inequality, using statistical analysis to determine if higher levels of education lead to reduced income disparities.
Generalizability	Positivist research aims to generate generalizable knowledge applicable to a broader population,	A cross-national study on the relationship between gender equality policies and women's labor force

	allowing sociologists to make predictions and draw conclusions about social patterns and trends.	participation, analyzing data from multiple countries to identify common trends and patterns.
Objectivity	Positivism seeks to minimize bias and subjectivity in research by relying on empirical evidence and data analysis. It aims to achieve an objective understanding of social reality.	An observational study of workplace dynamics, where sociologists observe and document interactions between employees without influencing or imposing their own interpretations.
Cumulative Knowledge	The positivist approach contributes to the accumulation of knowledge over time by building upon previous research, theories, and empirical findings. This cumulative knowledge helps refine existing theories and develop new ones.	A sociologist conducting a meta-analysis that combines and analyzes the results of multiple studies on the effects of social media on mental health, contributing to the overall understanding of the topic.

Limitations

1. **Reductionism:** The positivistic approach tends to reduce complex social phenomena to measurable variables, often overlooking the richness and nuances of social interactions. It may oversimplify social reality by neglecting subjective experiences, cultural contexts, and the meanings individuals attribute to their actions.

2. **Quantitative Bias:** Positivism heavily relies on quantitative data and statistical analysis, which may prioritize numerical measurements and statistical significance over qualitative insights. This bias can lead to a narrow understanding of social phenomena, neglecting important qualitative aspects and individual perspectives.

3. **Phenomenologist** – Peter Berger, Schutz – Generalisations not possible. Positivism is not concerned with Sociology but is concerned with making Science out of Sociology. Social realities are made, dismantled, and remade.

Ethnomethodologists – Garfinkel – Reality be studied from People's perspective and not the Researcher's perspective.

907

4. **Value Neutrality**: Positivism claims to be value-neutral, aiming for objectivity and detachment from personal biases. However, it is challenging to completely separate researchers' values and beliefs from the research process, potentially influencing the selection of research questions, data interpretation, and even the choice of methodologies

5. **Overemphasis on Causality**: The positivistic approach places a strong emphasis on establishing causal relationships between variables. While causality is important, some social phenomena may be better understood through interpretive or qualitative approaches that focus on meanings, intentions, and context rather than strict cause-and-effect relationships.

6. **Neglect of Power Dynamics**: The positivistic approach often overlooks power dynamics and the ways in which power structures influence social reality. Power relations, inequalities, and social hierarchies may not be adequately captured by quantitative measures alone, limiting the understanding of social stratification and oppression.

7. **Inadequate Representation of Marginalized Voices**: The positivistic approach may prioritize data collection from easily accessible and dominant groups, leading to underrepresentation of marginalized voices and perpetuating biases in research. This limitation hampers a comprehensive understanding of social reality and reinforces existing power imbalances.

8. **Limited Scope for Contextual Understanding**: Positivism tends to focus on generalizable knowledge and seeks to identify patterns and trends across populations. However, it may overlook the importance of context-specific factors that shape social reality. Social phenomena are often contingent on specific historical, cultural, and social contexts that require in-depth qualitative analysis.

9. **Inability to Capture Change and Complexity**: The positivistic approach often relies on static and cross-sectional data, limiting the ability to capture dynamic and evolving social realities. It may struggle to grasp the complexities of social change, social processes, and the interplay of multiple factors over time. Gunnar Myrdal - Complete objectivity is not desirable.

10. **Interpretative School –** Weber, Dilthey – Not possible to study human behaviour using methods of natural sciences.

While the positivistic approach has its limitations, it can still provide valuable insights when used in conjunction with other research approaches and methodologies to achieve a more comprehensive understanding of social reality.

(c) How is sociology related to common sense? (10 Marks)

Common sense refers to the knowledge and beliefs that individuals acquire through their everyday experiences and interactions. Sociology, on the other hand, applies systematic and scientific methods to study social phenomena and develop a deeper understanding of society.

Relation Between Sociology & Common Sense

Everyday Understanding: Both sociology and common sense deal with understanding and making sense of the social world.

Observational Basis: Both common sense and sociology rely on observation as a basis for understanding social phenomena. They draw insights from real-world experiences, interactions, and everyday life situations to form their understanding of society.

Social Constructs: Both common sense and sociology recognize that social reality is constructed. They acknowledge that social phenomena, norms, and beliefs are not fixed or universally agreed upon but are shaped by cultural, historical, and contextual factors.

> **Sometimes Sociological knowledge itself becomes a part of common sense knowledge –** Anthony Giddens.

Schutz **emphasized the "lifeworld" as the realm of everyday experiences and common sense knowledge. He argued that individuals navigate their social realities through their subjective interpretations and common sense understanding of the world.**

Sometimes folk wisdom is close to socio. For ex give someone a bad name and it will be blamed for many things more. Howard Beckers- labelling theory of deviance.

While there are similarities between common sense and sociology, sociology distinguishes itself by employing rigorous research methods, theoretical frameworks, and empirical evidence to develop a deeper understanding of social phenomena.

From a positivist perspective, common sense may lack the systematic rigor and objectivity necessary to provide a comprehensive understanding of social phenomena. Positivists argue that common sense often relies on anecdotal evidence, personal opinions, and intuitive reasoning, which may not be reliable or generalizable across different contexts.

Common Sense	Sociology
Study of social life and human behavior	Study of social life and human behavior
Reliance on observation and everyday experiences	Reliance on observation and empirical evidence
Use of everyday language for communication.	Use of specialized terminology and concepts
Common sense explains many	Sociology is verified, self-correcting

909

Common Sense	Sociology
things irrationally. For ex poverty is due to wish of god.	and academic discipline.
Common sense has specific roles and duties assigned for genders, poor, tribal (stereotypes).	Margaret Mead study of tribals in Papua New Guinea region found certain gender role reversal contrary to common sense.
Common sense is highly value laden.	Sociology attempts to be objective and scientific.

Question 3.

(a) How do qualitative and quantitative methods supplement each other in sociological enquiry? (20 Marks)

The combination of Quantitative and Qualitative

Sociological inquiry often **relies on a combination of qualitative and quantitative research** methods to gain a **comprehensive understanding of complex social phenomena.**

Comprehensive Understanding

- **Qualitative** methods provide **in-depth**, detailed insights into the **subjective experiences**, **meanings, and contexts** surrounding social phenomena.

- **Quantitative** methods allow for the **generalization of findings** to **larger populations**, providing a broader understanding of **patterns and trends**.

Example:

In a **study on educational attainment**, **qualitative** interviews may reveal the **personal experiences and challenges faced by marginalized** students, while **quantitative** surveys can provide **statistical data on graduation rates and disparities** among different demographic groups.

Contextualization

- **Qualitative** methods enable **researchers to explore the social, cultural, and historical contexts** that shape individuals' behaviors, beliefs, and interactions.

- **Quantitative** methods help **identify patterns and relationships between variables**, allowing researchers to understand how social factors operate at a broader level.

Example:

In a study on **voting behavior**, **qualitative** interviews may uncover the **specific motivations and influences** behind individual voting decisions, while **quantitative** analysis can **reveal correlations between demographic factors** (such as age, education, or income) and voting patterns.

Triangulation

- **Combining** qualitative and quantitative methods allows researchers to **triangulate** their findings, **enhancing the validity and reliability** of their conclusions.

- **Triangulation** involves **cross-validating** results **from different data sources or methods**, **reducing the impact of biases** or limitations associated with individual approaches.

Example:

- In a **study on healthcare access**, **qualitative** interviews may provide **rich narratives of individuals' experiences**, while **quantitative** analysis of survey data can **confirm or challenge these findings**, providing a more comprehensive understanding of the issue.

Theory Building and Testing

- **Qualitative** methods often generate **rich, exploratory data that can inform the development of theories** or **hypotheses**.

911

- **Quantitative** methods are well-suited for **testing and validating** these theories, allowing for **statistical analysis and hypothesis testing.**

Example:

- A researcher conducting **qualitative interviews on workplace dynamics** may **develop a theory about the impact of organizational culture on employee satisfaction**. They can then design a **quantitative survey to test this theory, collecting data** from a larger sample **to analyze the relationship between organizational culture and job satisfaction**.

Conclusion

- Researchers **can employ a mixed-methods** approach, **integrating** qualitative and quantitative methods within a single study, to **leverage the strengths of both** approaches.

- This approach allows for **a more holistic understanding** of complex social phenomena, **capturing both the depth and breadth** of the research topic.

Example:

- In a study on the **impact of a social intervention program**, **qualitative** interviews can **explore participants' subjective experiences and perceptions**, while **quantitative** surveys can **measure changes in outcomes** and **assess the program's overall effectiveness**.

(b) Critically examine the dialectics involved in each mode of production as propounded by Karl Marx. (20 Marks)

The "law of dialectics" is a fundamental principle within dialectical materialism. It encompasses three key principles: the negation of the negation, the unity and conflict of opposites, and the quantity and quality. These principles explain the dynamic process of change and development in the material world. They highlight the cyclic nature of development, the role of contradictions and conflicts in driving change, and how quantitative changes can lead to qualitative transformations. The law of dialectics provides a framework for understanding social, historical, and natural processes by examining underlying contradictions and the transformation of existing conditions.

Karl Marx's theory of dialectical materialism encompasses the idea that societies evolve through a series of contradictions and conflicts. Marx theory of historical materialism will the method of dialectical materialism for explanation of the historical process of change dialectics can be used in 2 ways:

- As a method of discussion

- As a process of change.

Marx modified Hegelian dialectal idealism to propose a radial perspective called dialectical materialism.

1. **Laws of Unity and conflict of opposites**

- There are internal sides, tendencies, forces, objects or phenomena which are mutually exclusive but at the same time presuppose each other.

- Day & night, night has its existence: day is there.

- Rich and poor, +ve & -ve, etc.

According to Marx:

Internal contradictions are present in society in terms of opposites.

- These opposites are in a state of conflict but at the same time presuppose each other for their existence.

- These opposites in society are created by the structure of society.

- The whole process has to be changed for the resolution of these opposites.

- It will finally happen in communism.

2. **Law of Negation of Negation**

- Negation is overcoming of the old through internal contradiction as a result of self-development and self-movement of objects & phenomenon.

- The successive modes of production have been negating each other due to internal contradiction which emerge in the course of evolution.

- For eg feudal society resolved the contradiction of slave society and in turn created new contradictions which in turn were resolved by capitalism.

- Thus, capitalism is negation of negation.

- History proceeds in the terms of such processes.

- The process will end only if the structure of society is such that there is no contradiction.

3. **Law of transition of quantity into quality**

- The process of change is not simple or gradual but it is a process of quantitative advances which result in abstract qualitative changes at a particular moment when mature conditions are present.

- Changes keep on occurring within each mode of production like changes in forces of production, exploitation, conflict, alienation, called as quantitative advances.

- These changes are gradual.

- These changes do not themselves will result in a change of society or will not result in revolution.

- The qualitative change for the transformation occurs only if mature conditions exist.

Within this framework, Marx proposed the concept of the dialectics involved in each mode of production. Here are some critical points examining the dialectics in each mode of production:

1. **Primitive Communism:**

- Dialectics: The primary contradiction in primitive communism lies between individuals' collective ownership and use of resources versus the emergence of private property and inequality. This contradiction arises as societies transition from nomadic hunter-gatherer groups to settled agricultural communities.

- Example: In early human societies, individuals shared resources and labor collectively, ensuring a relatively egalitarian distribution. However, as agriculture developed, the emergence of surplus property led to the formation of social classes and the exploitation of labor.

2. **Feudalism:**

- Dialectics: Feudalism is characterized by the contradiction between the feudal lords who own the means of production and the serfs who provide labor in exchange for protection and access to land. The feudal relationship embodies a struggle between the ruling class and the working class.

- Example: In medieval Europe, feudal lords owned large estates and exercised control over serfs who worked the land. Serfs were tied to the land and were obligated to provide labor and tribute to the lords in exchange for protection. This hierarchical relationship created a dialectical tension between the ruling class and the working class.

3. **Capitalism:**

- - Dialectics: Capitalism is marked by the dialectical contradiction between the bourgeoisie, who own and control the means of production, and the proletariat, who sell their labor power for wages. This contradiction stems from the exploitation of labor and the unequal distribution of wealth and power.

- - Example: In capitalist societies, business owners (bourgeoisie) accumulate wealth and profit by exploiting the labor of workers (proletariat). The pursuit of profit and competition for resources create a dialectical tension between the capitalist class and the working class, leading to class struggles and conflicts.

4. Socialism and Communism:

- Dialectics: Marx envisioned socialism and communism as alternatives to capitalism, where the dialectical contradiction shifts to the conflict between the ruling class (capitalists) and the working class (proletariat). The goal is to establish a classless society, ending the exploitation of labor and creating a more equitable distribution of resources.

- Example: In socialist or communist societies, the means of production are collectively owned and controlled, eliminating private ownership and profit motives. The dialectical tension shifts from class struggle to the struggle for social and economic equality, with the aim of creating a society where everyone's needs are met.

Criticism

- Marx understanding of historical progress and the dialectics involved in each mode of production oversimplifies complex social processes.

- Factors such as culture, ideology, and individual agency also shape societal changes.

- The feasibility and effectiveness of transitioning from capitalism to socialism or communism have been points of contention among scholars and practitioners

- Historical materialism lacks empirical verification and falls short in providing concrete evidence to support its claims.

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(c) Do you agree with Max Weber's idea that bureaucracy has the potential to become an iron cage? Justify your answer. (10 Marks)

Max Weber, a prominent sociologist, developed the concept of bureaucracy as a form of organizational structure. Here are some key ideas from Weber regarding bureaucracy:

1. **Rational-legal Authority**: Weber argued that bureaucracies are based on rational-legal authority, meaning they derive their legitimacy from established rules and laws rather than personal or traditional forms of authority.

2. **Division of Labor:** Bureaucracies are characterized by a division of labor, where tasks are assigned to specific roles and positions within the organization. This division enhances efficiency and specialization.

3. **Hierarchy of Authority:** Bureaucracies have a hierarchical structure with clearly defined levels of authority. Each level is responsible for supervising and controlling the level below, creating a chain of command.

4. **Formal Rules and Procedures:** Bureaucracies operate according to formal rules and procedures that guide decision-making and actions. These rules ensure consistency, predictability, and fairness in the functioning of the organization.

5. **Impersonality:** Bureaucracies emphasize impersonal relationships and treat individuals based on their role and position rather than personal characteristics. Decisions are made based on objective criteria rather than personal preferences.

6. **Merit-based Employment:** Weber highlighted the importance of merit-based employment in bureaucracies, where individuals are hired and promoted based on their qualifications, skills, and performance rather than personal connections or favoritism.

7. **Efficiency and Effectiveness:** Bureaucracies aim to achieve efficiency and effectiveness by streamlining processes, standardizing procedures, and implementing clear lines of authority and responsibility.

According to Weber, the iron cage refers to the potential negative consequences of excessive bureaucratization, where the rigid and impersonal nature of bureaucracy can lead to dehumanization, alienation, and loss of individual autonomy. Here are some justifications for this perspective:

1. **Loss of Individual Autonomy:** Bureaucratic organizations often have strict rules, regulations, and hierarchies that limit individual autonomy and discretion. Employees are expected to adhere to standardized procedures and follow orders from superiors, leaving little room for personal judgment or creativity. This loss of autonomy can lead to feelings of powerlessness and frustration.

2. **Bureaucratic Red Tape:** Bureaucratic procedures and regulations can create layers of bureaucracy and excessive paperwork, leading to delays, inefficiencies, and a sense of being trapped within the system. The focus on following rules and protocols can overshadow the primary objectives of the organization, hindering innovation and adaptability.

3. **Alienation and Dehumanization:** The impersonal nature of bureaucracy, with its focus on formal roles and procedures, can lead to alienation and dehumanization of individuals within the organization.

Employees may feel like cogs in a machine, detached from the meaningful outcomes of their work and reduced to mere functions within a bureaucratic apparatus.

4. **Rule by Experts:** Bureaucratic systems often rely on specialized knowledge and expertise, which can result in a concentration of power in the hands of a few "experts." This can create an imbalance of power and limit the participation of those who do not possess the required credentials or expertise, further exacerbating the iron cage effect.

5. **Resistance to Change:** Bureaucracies are known for their resistance to change and adaptation. The rigid structures and processes that define bureaucracies make it difficult to respond effectively to new challenges and evolving environments. This resistance to change can further contribute to the feeling of being trapped within the bureaucratic system.

It is important to note that while Weber highlighted the potential negative consequences of bureaucratization, he did not argue for its complete rejection.

Weber says that there is no alternative of bureaucracy in the present scenario as it is an indispensable part of society and is needed to maintain the proper execution of functions of state but against its excesses, it can be controlled. He says that although there is just a small hope but professionals such as politicians, scientists, intellectuals, and even capitalists who stand outside the bureaucratic system can control it. In his essay "politics as a vocation" he supports the development of political leaders with a calling to oppose the rule of bureaucracies and the bureaucrats.

Question 4.

(a) Explain the concept of social mobility. Describe with suitable illustrations how education and social mobility are related to each other. (20 Marks)

Social mobility refers to the movement of individuals or groups from one social position to another within a social hierarchy.

- Implicit in invoking the concept of social mobility is the recognition of gradation in a society.

- The gradation is normally done in terms of power, prestige and privileges. That is to say, a hierarchical structure then operates in such societies.

- Social mobility can occur vertically, either upward or downward, or horizontally, involving a change in occupation or lifestyle without a significant change in social status.

According to Sorokin, horizontal social mobility means the transition of an individual or social object from one social group to another situated on the same level.

Classically P. Sorokin defines Vertical Social Mobility as the relations involved in a transition of an individual (or a social object) from one social stratum to another.

According to the direction of the transition there are two types of vertical social mobility: ascending and descending, or 'social climbing' and 'social sinking' respectively.

Anthony Giddens refers to vertical mobility as movement up or down the socio-economic scale. According to him, those who gain in property, income or status are said to be upwardly mobile, while those who move in the opposite direction are downwardly mobile.

Education plays a crucial role in shaping social mobility as it can provide individuals with the skills, knowledge, and credentials needed to advance in society. Here are some points illustrating the relationship between education and social mobility:

1. **Education as a Pathway:** Education is often seen as a pathway to social mobility, offering individuals the opportunity to acquire knowledge, skills, and qualifications that can lead to better job prospects and higher social status.

2. **Access to Higher Education:** Higher education, such as college or university, is considered a key factor in upward social mobility. It provides individuals with specialized knowledge and professional training, opening doors to higher-paying jobs and positions of influence.

3. **Meritocracy and Equal Opportunity:** Education is often associated with the ideal of meritocracy, where individuals are rewarded based on their abilities and efforts rather than social background. In theory, education offers equal opportunities for individuals from all social backgrounds to achieve upward social mobility based on their merits.

4. **Credentialism**: Education credentials, such as degrees and certifications, serve as a signaling mechanism for employers. They can play a significant role in determining access to higher-paying jobs and career advancement opportunities. Higher levels of education are often associated with greater social mobility.

5. **Educational Inequality:** While education can be a vehicle for social mobility, it is important to recognize that unequal access to quality education can hinder mobility for disadvantaged individuals and communities. Socioeconomic disparities, unequal resources, and educational inequities can limit opportunities for upward mobility.

6. Intergenerational Mobility: Education can also influence intergenerational social mobility, where individuals can experience a different social status compared to their parents. Higher levels of education can increase the likelihood of upward mobility, allowing individuals to surpass the social and economic position of their parents.

7. Role of Education Policy: Government policies aimed at expanding access to quality education, reducing disparities, and providing financial assistance can play a crucial role in promoting social mobility. Initiatives such as scholarships, affirmative action, and educational reforms can help level the playing field and create more opportunities for individuals from disadvantaged backgrounds.

Criticism

- Bourdieu's theory of cultural capital and social reproduction emphasizes the role of education in perpetuating social inequalities.

- Collins' theory of credential inflation explores how the increasing demand for educational credentials can limit the effectiveness of education as a means of social mobility.

- Bowles and Gintis' work on the "correspondence principle" examines the relationship between education and social reproduction. They argue that the structure and content of education mirror the hierarchical organization of society, reproducing existing social inequalities.

Overall, education and social mobility are closely intertwined. Education can serve as a means for individuals to improve their social standing, access better opportunities, and break free from the constraints of their social background. However, addressing educational inequalities and ensuring equal access to quality education for all individuals remains essential in fostering greater social mobility within societies.

919

(b) How has the idea of 'Work from Home' forced us to redefine the formal and informal organisation of work? (20 Marks)

Formal Organization of Work is the one in which the worker is governed by the formal rules and regulations. Informal Organization of Work is the one in which workers are not governed by fixed rules, but by directions of employer.

The concept of "Work From Home" (WFH) has indeed forced us to redefine the formal and informal organization of work.

1. **Blurring of boundaries:** WFH has blurred the boundaries between formal and informal work settings. Traditionally, formal work was associated with physical office spaces, while informal work often took place outside of traditional office environments. With WFH, individuals can perform formal work tasks from the comfort of their homes, challenging the traditional notion of formal work being tied to a specific location.

Example: Remote teams collaborating on a project through virtual platforms like video conferencing or project management tools are redefining the formal organization of work. They can accomplish tasks and meet deadlines without being physically present in a centralized office.

2. **Flexibility and autonomy:** WFH has given rise to flexible work arrangements, allowing individuals to have greater autonomy over their work schedules and locations. This flexibility challenges the traditional rigid structures of formal organizations and allows individuals to work in ways that suit their personal preferences and circumstances.

Example: Freelancers or independent contractors who work from home have the freedom to choose their projects, clients, and work hours. They can manage their workload according to their own needs and preferences, rather than conforming to the fixed schedules and rules of a traditional workplace.

3. **Evolving communication and collaboration methods**: WFH has necessitated the adoption of new **communication** and collaboration tools to facilitate remote work. This shift has transformed the way people interact and collaborate, breaking down hierarchical and formal structures in favor of more dynamic and inclusive communication channels.

Example: Online platforms like Slack, Microsoft Teams, or Zoom have become essential tools for remote collaboration. These platforms allow for real-time communication, file sharing, and video conferencing, enabling teams to work together effectively regardless of their physical locations.

4. **Impact on organizational culture:** WFH has challenged the traditional notion of formal organizational culture. In a remote work setting, informal interactions and social dynamics may be different from those in a physical office. The informal organization of work, such as watercooler conversations or impromptu brainstorming sessions, needs to be reimagined in virtual spaces.

Example: Virtual social gatherings, online team-building activities, or dedicated communication channels for casual conversations help recreate informal interactions in a remote work environment. Organizations have to find new ways to foster a sense of community and camaraderie among employees who may never physically meet.

5. **Work-life integration:** WFH has prompted a reevaluation of the separation between work and personal life. With the physical boundary between work and home removed, individuals need to establish new boundaries and routines to maintain work-life balance. The distinction between formal work hours and personal time can become more fluid.

Example: Some companies have implemented policies that prioritize work-life integration, allowing employees to have more flexibility in determining their work hours. This approach recognizes that productivity can be achieved outside the traditional 9-to-5 framework, as long as work objectives are met.

The shift to WFH has forced organizations to adapt their formal structures, communication methods, and cultural practices to accommodate remote work. It has redefined the way we perceive and organize work, challenging traditional notions of formality, hierarchy, and physical presence in the workplace.

(c) With suitable examples, explain how conformity and deviance coexist in a society as propounded by R.K. Merton. (10 Marks)

Sociologist Robert K. Merton proposed the concept of conformity and deviance coexisting within a society. According to Merton, individuals engage in both conformist and deviant behavior due to the complex interplay of social structures, cultural norms, and individual aspirations.

Here are key points explaining this coexistence, supported by examples:

1. **Strain theory:** Merton's strain theory suggests that when individuals are unable to achieve socially approved goals through legitimate means, they may resort to deviant behavior. The strain between cultural goals and the limited means to attain them creates pressure for individuals to deviate from accepted norms.

Example: In a society where financial success is highly valued, individuals who face limited opportunities for economic advancement may turn to deviant means, such as theft or fraud, to achieve wealth and status.

2. **Conformity to cultural goals:** Society promotes cultural goals such as financial success, education, or social status as desirable and worthy of attainment. Conformity occurs when individuals strive to achieve these goals through socially accepted means, conforming to established norms and rules.

Example: Students working hard to earn good grades and gain admission to prestigious universities are conforming to the cultural goal of academic success. They pursue education through accepted means like studying, attending classes, and following the prescribed curriculum.

3. **Deviance as innovation**: Merton argues that deviance can also serve as a form of innovation in response to societal constraints. Deviants may reject or challenge existing norms and create alternative means to achieve goals that are not recognized or supported by society.

Example: Entrepreneurs who challenge established business norms and develop unconventional methods may be considered deviant, yet they can bring about innovative solutions, disrupt industries, and achieve success outside traditional paths.

4. **Ritualistic conformity:** Merton highlights the existence of ritualistic conformity, where individuals adhere to societal norms without necessarily striving for the cultural goals associated with those norms.

They conform to the accepted means without necessarily having a strong desire for the goals themselves.

Example: A person who continues to work a 9-to-5 job without significant career aspirations or ambitions for advancement is engaging in ritualistic conformity. They conform to the work schedule and expectations of their role without actively pursuing high-status positions.

5. **Rebellion as deviance**: Merton also identifies rebellion as a form of deviance, where individuals reject both the cultural goals and the accepted means of attaining them. Rebels seek to create alternative systems or ideologies to replace the existing ones.

Example: Social movements advocating for radical political or social change, such as civil rights movements or anti-establishment movements, engage in deviant behavior by challenging existing norms and advocating for alternative systems.

Critical Points

- Critics pointed out that in focusing on individual responses, Merton failed to appreciate the significance of subcultures in sustaining deviant behaviour. (sub culture of a tribe may influence their behaviour) (behaviour of a ghetto where such behaviour is expected)

- His reliance on official statistics is also problematic, because these have since been shown to be flawed and unreliable.

In Merton's perspective, conformity and deviance coexist as individuals navigate societal structures and pursue their aspirations. While conformity is rooted in adherence to cultural goals and norms through accepted means, deviance arises as a response to social strains and the pursuit of alternative paths or goals. This coexistence demonstrates the complexity and diversity of human behavior within a given society.

Section B

Question 5. Answer the following questions in about 150 words each : 10x5=50

(a) Explain the emerging challenges in establishing gender equality in the informal sector. (10 Marks)

Establishing gender equality in the informal sector presents several emerging challenges due to the unique characteristics and dynamics of informal work. Here are key points explaining these challenges:

1. **Lack of legal protection:** The informal sector often operates outside formal labor regulations, leaving workers, particularly women, without legal protection. The absence of labor laws or inadequate enforcement makes it difficult to ensure equal rights, fair wages, and safe working conditions for women in the informal sector.

Example: Domestic workers, who are predominantly women, often face exploitation, long working hours, and low wages due to the absence of legal protections and limited bargaining power.

2. **Gender-based occupational segregation:** Gender stereotypes and societal norms influence occupational choices, leading to gender-based occupational segregation in the informal sector. Women are often concentrated in low-paying and undervalued sectors, limiting their access to higher-paying and more secure opportunities.

Example: In many developing countries, women are disproportionately represented in informal activities such as domestic work, street vending, or home-based production, while men are more likely to be engaged in higher-paying sectors like construction or transportation.

3. **Limited access to resources and finance**: Women in the informal sector face barriers in accessing resources, credit, and financial services. Limited access to capital and lack of financial inclusion hinder their ability to expand their businesses or improve their working conditions, perpetuating gender inequalities.

Example: Women street vendors may struggle to access affordable credit or savings accounts, hindering their ability to invest in their businesses or obtain necessary equipment and supplies.

4. **Informal social networks and exclusion**: Informal work is often characterized by informal social networks and relationships. However, these networks can also perpetuate exclusionary practices that limit women's access to opportunities, information, and resources.

Example: In some informal sectors, such as construction or transportation, men dominate the existing networks and may exclude women from job opportunities or access to key information, limiting their participation and advancement.

5. **Unrecognized and undervalued work:** Informal work, particularly care work and household chores performed predominantly by women, is often unrecognized and undervalued. The lack of recognition and financial compensation for these contributions reinforces gender inequalities and limits women's economic empowerment.

Example: Women who provide caregiving services, such as childcare or elderly care, within their communities may not receive adequate compensation or recognition for their essential work, which hampers their economic independence and social status.

6. **Lack of social protection:** Informal workers, including women, often lack access to social protection measures such as healthcare, pensions, or maternity benefits. The absence of social safety nets further exacerbates gender inequalities and leaves women vulnerable to economic shocks and insecurity.

Example: Women working as domestic helpers may lack access to healthcare benefits or maternity leave, which puts their health and well-being at risk and limits their ability to balance work and family responsibilities.

Addressing these emerging challenges requires comprehensive efforts, including legal reforms, social protection measures, access to finance, and initiatives to challenge gender stereotypes. It is crucial to recognize the rights and contributions of women in the informal sector and create an enabling environment that ensures their empowerment, protection, and equal opportunities.

(b) Critically examine the relevance of Vilfredo Pareto's theory of Circulation of Elites in the present scenario. (10 Marks)

Vilfredo Pareto's theory of the Circulation of Elites highlights the dynamics of power and social mobility within societies. Here are key points explaining this theory:

1. Elite dominance: Pareto argues that societies are characterized by the dominance of a ruling elite, a small group of individuals who hold power, wealth, and influence. This elite possesses superior abilities, skills, and qualities that enable them to gain and maintain their position of power.

2. Circulation of elites: Pareto suggests that there is a constant process of circulation of elites in society. Over time, elites rise and fall, and new individuals replace the old ruling class. This circulation can occur through various mechanisms, such as competition, meritocracy, or political and social upheavals.

3. Elite reproduction: Despite the circulation of elites, Pareto also notes that there is a tendency for elites to reproduce themselves. The children and descendants of the ruling elite often have advantages, privileges, and opportunities that enable them to enter and succeed within the elite class.

4. Elites and social stability: According to Pareto, the circulation of elites contributes to social stability by preventing the concentration of power and avoiding the stagnation or ossification of society. The constant influx of new elites brings fresh ideas, perspectives, and energies that stimulate social progress.

5. Critique of democracy: Pareto's theory challenges the idea of democracy as a system of equal opportunities for all. He argues that the circulation of elites challenges the notion of equality and suggests that democratic systems can still result in the dominance of a ruling elite.

6. Elites and social stratification: Pareto's theory acknowledges the existence of social stratification and the unequal distribution of power and resources within societies. The circulation of elites reinforces and perpetuates social hierarchies and inequalities.

7. Measurement of elites: Pareto introduces the concept of "Pareto's Law" or the "80/20 principle" to explain the distribution of power and resources. He suggests that approximately 20% of the population (the elite) possesses about 80% of the wealth, while the remaining 80% (the masses) have access to only 20% of the resources.

The theory of the Circulation of Elites proposed by Vilfredo Pareto remains relevant in the present scenario, providing insights into power dynamics and social mobility. Here are key points explaining its relevance, supported by examples:

1. **Political transitions**: The theory helps us understand political transitions and the rise and fall of political elites. For instance, in democratic systems, the circulation of elites is observed through regular elections, where new leaders and political parties come to power, replacing the previous ruling elite.

Example: In the United States, presidential elections result in the circulation of elites, as a new president and their administration take office every four years, potentially bringing about policy changes and shifts in power dynamics.

2. **Economic inequalities**: The theory sheds light on the persistence of economic inequalities and the concentration of wealth among a small elite. Despite efforts to address income disparities, certain individuals or groups continue to accumulate significant wealth, reinforcing the notion of elite dominance.

Example: The global wealth distribution showcases the concentration of wealth among a small percentage of the population, with billionaires and ultra-high-net-worth individuals holding a substantial portion of the world's wealth.

3. **Social mobility and meritocracy**: Pareto's theory prompts discussions on social mobility and the role of **meritocracy** in the circulation of elites. It raises questions about whether societies provide equal opportunities for individuals to rise through the ranks based on their abilities and merits.

Example: Debates around college admissions and employment practices often revolve around the extent to which meritocracy is achieved, as some argue that socio-economic factors and privilege still play a significant role in determining access to elite institutions or professions.

4. **Elites in various sectors**: The theory applies to various sectors beyond politics, including business, academia, **media**, and technology. It helps analyze the concentration of power, decision-making, and influence within these sectors, as well as the potential for new elites to emerge.

Example: In the tech industry, there are dominant players and influential figures who shape trends and innovations. The rise of new entrepreneurs and startups challenging established tech giants represents a form of elite circulation within the sector.

5. **Critique of democratic systems**: Pareto's theory provides a critique of democratic systems, **questioning** the notion of equal opportunities and emphasizing the potential for a ruling elite to persist even within democratic structures.

Example: Critics argue that campaign finance and lobbying in democratic countries can give disproportionate influence to wealthy individuals and corporations, perpetuating elite dominance in the political decision-making process.

While the theory of the Circulation of Elites has its limitations, its relevance lies in offering a framework to understand power dynamics, social mobility, and the concentration of resources within society. It encourages critical examination of systems and structures to address inequalities and ensure broader access to opportunities.

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927

(c) Critically compare the views of E.B. Tylor and Max Muller on Religion. (10 Marks)

E.B. Tylor and Max Muller: A Comparison of Views on Religion

E.B. Tylor and Max Muller were two influential scholars in the field of religious studies during the 19th century

E.B. Tylor, an English anthropologist, was renowned for his theories on animism as the root of religion. He believed that religion stemmed from primitive humans assigning life and purpose to inanimate objects and natural forces, leading to beliefs in spirits and the supernatural. Tylor argued that these basic beliefs evolved into complex religious systems over time.

- Tylor's approach to the study of religion was primarily based on the comparative method, which involved comparing different religious beliefs and practices across cultures to identify common elements.

- He believed that by studying the similarities and differences between religions, scholars could trace the development of religious ideas and institutions.

- Tylor's work was influential in establishing the field of anthropology as a scientific discipline, and his theories on the evolution of religion were widely accepted at the time.

Max Muller, on the other hand, was a orientalist who focused on the study of ancient texts, particularly those from India. Muller's approach to the study of religion was primarily based on the analysis of sacred texts and the historical development of religious ideas.

- He believed that religion was a universal human phenomenon, and that its origins could be traced back to a common source, which he called the "Ur-religion."

- Muller's main contribution to the study of religion was his emphasis on the importance of language and mythology.

- He argued that myths were not just primitive stories, but rather expressions of deep religious truths that could only be understood through the study of language and symbolism.

- Muller believed that by analyzing the linguistic and mythological elements of different religions, scholars could uncover the underlying religious ideas that were common to all human cultures.

There are several key differences between the views of E.B. Tylor and Max Muller on religion:

The origin of religion: Tylor believed that religion originated from human beings' attempts to explain natural phenomena, while Muller believed that religion had a common source which was expressed through language and mythology.

The nature of religion: Tylor saw religion as a belief system that evolved over time, while Muller saw it as a universal human phenomenon.

The method of studying religion: Tylor used the comparative method to study religion, comparing different religious beliefs and practices across cultures. Muller, on the other hand, focused on the analysis of sacred texts and the historical development of religious ideas.

The role of mythology: Tylor saw myths as primitive attempts to explain natural phenomena, while Muller believed that myths were expressions of deep religious truths that could only be understood through the study of language and symbolism.

Conclusion

E.B. Tylor and Max Muller had significantly different views on religion, with Tylor focusing on the evolutionary development of religious beliefs and practices, and Muller emphasizing the importance of language and mythology in understanding religion. While both scholars made important contributions to the study of religion, their approaches and theories have been subject to criticism and revision by later scholars in the field.

(d) What is cult? Explain the growth of cults in the contemporary world. (10 Marks)

A cult can be defined as a small, often religious or spiritual group with distinct beliefs, practices, and a charismatic leader who exercises significant control over its members. The growth of cults in the contemporary world can be attributed to several factors.

Growth Of Cults: Reasons

1. **Search for meaning and belonging:** Cults often appeal to individuals who are searching for meaning, purpose, and a sense of belonging. In an increasingly fragmented and individualistic society, cults provide a tightly-knit community where members feel accepted and valued.

Example: The Rajneesh movement, popularly known as the Osho movement, attracted followers seeking spiritual enlightenment and a sense of belonging in the 1970s and 1980s.

2. **Charismatic leadership:** Cults are often led by charismatic figures who possess strong persuasive abilities and attract followers through their magnetic personalities. These leaders can inspire devotion and create a sense of dependency among their followers.

Example: The Heaven's Gate cult, led by Marshall Applewhite, gained prominence in the 1990s. Applewhite's charismatic leadership and promise of salvation through UFOs attracted followers who ultimately participated in a mass suicide event.

3. **Psychological vulnerabilities**: Cults exploit psychological vulnerabilities of individuals, such as a desire for guidance, validation, or escape from personal problems. They offer solutions or a sense of control over one's life, promising personal transformation or a higher purpose.

Example: The NXIVM cult, led by Keith Raniere, targeted individuals seeking personal development and empowerment. Through coercive tactics, Raniere manipulated followers into a system of control and exploitation.

4. **Information age and technology:** The advent of the internet and social media platforms has facilitated the rapid spread and growth of cults. Online platforms provide cults with avenues to recruit, disseminate information, and maintain control over followers.

Example: The QAnon conspiracy theory gained momentum through online platforms, attracting individuals seeking a secret narrative that claimed to expose corruption and conspiracy among political elites.

5. **Breakdown of traditional institutions**: The decline in trust and credibility of traditional religious, political, and social institutions has created a void that cults can exploit. In the absence of established authorities, cult leaders position themselves as alternative sources of guidance and truth.

Example: The Church of Scientology, founded by L. Ron Hubbard, gained followers who were disillusioned with traditional religious institutions and sought alternative spiritual practices.

6. **Vulnerability in times of crisis**: Cults often thrive in times of societal upheaval, uncertainty, or vulnerability. They offer a sense of stability, certainty, and a clear worldview in the midst of chaos or rapid social change.

Example: The People's Temple, led by Jim Jones, gained followers during a period of social and political unrest in the 1970s. Jones exploited the fear and disillusionment of his followers, ultimately leading to the tragic Jonestown mass suicide.

(e) Do you think Talcott Parsons gave an adequate theory of social change? Justify your answer. (10 Marks)

Parsons, a prominent sociologist, developed the concept of "structural functionalism" and emphasized the idea of social equilibrium and stability. While his theory offers insights into the dynamics of social systems, it has also been subject to criticism. Here are points to consider when evaluating the adequacy of Parsons' theory of social change:

1. Emphasis on stability: One critique of Parsons' theory is its heavy emphasis on social stability and equilibrium. Parsons argued that social systems tend to maintain a state of balance and harmony, with social change occurring in response to external pressures while preserving the overall structure. This approach downplays the potential for conflict, power struggles, and disruptive social change.

2. Limited consideration of conflict and power dynamics: Parsons' theory does not adequately address the role of conflict and power in driving social change. It overlooks the tensions and contradictions within society that can lead to transformative processes. Critics argue that social change often emerges from struggles over resources, inequalities, and competing interests, which are not sufficiently accounted for in Parsons' framework.

3. Neglect of agency and individual action: Parsons' theory focuses primarily on social structures and systems, neglecting the role of agency and individual actions in driving social change. It downplays the capacity of individuals and social movements to challenge existing structures, reshape norms, and bring about transformative changes.

4. Cultural determinism: Another criticism is that Parsons' theory tends to prioritize cultural factors in explaining social change, often neglecting economic, political, and technological influences. This cultural determinism limits the scope of analysis and overlooks the complex interplay of various factors that shape social change.

5. Historical specificity: Parsons' theory is criticized for its limited historical specificity. It fails to account for the diverse historical contexts and the unique dynamics of different societies, which can have a significant impact on the processes and patterns of social change.

6. Lack of empirical evidence: Some argue that Parsons' theory lacks strong empirical evidence and relies heavily on abstract conceptualizations. The lack of empirical grounding raises questions about the applicability and validity of his theory in explaining actual social change processes.

In summary, while Talcott Parsons' theory of social change offers insights into the functional aspects of social systems, it has been critiqued for its limited consideration of conflict, power dynamics, agency, historical specificity, and empirical evidence. Scholars have developed alternative theories and approaches that address these limitations and provide a more comprehensive understanding of social change.

Question 6.

(a) Elucidate the main problems and challenges faced by the migrant labourers in the recent 'Lockdown period'. (20 Marks)

As per census 2011, the total number of internal migrants in India is 36 crore or 37% of the country's population.The Economic Survey pegged the size of the migrant workforce at roughly 20 per cent or over 10 crore in 2016.

During the recent lockdown period in India, migrant laborers faced several problems and challenges. Here are some of the main issues they encountered:

1. **Lack of livelihood opportunities:** With the sudden imposition of lockdown measures, many industries and businesses shut down or scaled back their operations. This resulted in a severe shortage of job opportunities for migrant laborers. They faced financial difficulties and struggled to earn a living.

Example: Construction workers, daily wage laborers, and street vendors were among those severely affected as their work came to a halt during the lockdown. They were left without any income to sustain themselves and their families.

2. **Mass exodus** : With no work and no money, and lockdown restrictions putting a stop to public transport, thousands of migrant workers were seen walking or bicycling hundreds of kilometres (or even more than a thousand kilometres) to go back to their native villages, some with their families.

Labour and Employment Minister Santosh Kumar Gangwar stated in Parliament that information collected from state governments indicated an estimated 10 million migrants had attempted to return home as a result of the COVID-19 pandemic and consequent lockdown.

3. **Lack of food and shelter:** The sudden loss of income and inability to travel back home left many migrant laborers struggling to meet their basic needs of food and shelter. They faced the risk of hunger and homelessness.

A survey published by 'The Hindu' states that 96% migrant workers did not get rations from the government, and 90% of them did not receive wages during the lockdown

4. **Exploitation and discrimination:** Some migrant laborers faced exploitation and discrimination during the lockdown. They were often subjected to unfair treatment, including non-payment of wages and being forced to work in poor conditions.

Example: There were cases reported where employers took advantage of the lockdown situation and refused to pay the pending wages of migrant workers. In some instances, they were made to work for extended hours without adequate protection or compensation.

5. **Mental health challenges:** The lockdown and the uncertainties surrounding it took a toll on the mental health of migrant laborers. They experienced anxiety, stress, and depression due to the disruption of their lives and the inability to provide for their families.

From 32,563 in 2019, the number of deaths by suicides by daily wage earners increased to 37,666 in 2020, the year of COVID-19 and the national lockdown. The rise in number continued to reach 42,004 in 2021.

6. **Inadequate** government support: While the government implemented several measures to assist migrant laborers during the lockdown, there were gaps in the delivery and accessibility of these support systems. Many workers did not receive timely assistance or were unaware of the available resources.

Government Response

- Shramik Trains were started and the Ministry of Railways reported that more than 6 million migrants travelled by trains to their native place.

- Garib Kalyan Rojgar Abhiyaan initiative to tackle the impact of COVID-19 on migrant workers in India.

- To help provide jobs and wages to workers, the average daily wages under the MGNREGA were increased to ₹202 (US$2.50) from the earlier ₹182 (US$2.30), as of 1 April. ₹1,000 crore from the PM CARES Fund was allocated for the support of migrant workers.

(b) Explain how political parties and pressure groups are dialectically related to each other in terms of achieving their goals. (20 Marks)

Political parties and pressure groups are dialectically related to each other as they often interact and influence one another in their pursuit of achieving their goals. Here are some key points that explain their relationship:

1. **Representation and Advocacy:** Political parties aim to represent the interests and aspirations of specific groups or ideologies within society. Pressure groups, on the other hand, advocate for specific causes or issues. While political parties may align with or incorporate the goals of pressure groups into their agenda, pressure groups provide focused advocacy and expertise on particular issues.

Example: In India, the Aam Aadmi Party (AAP) emerged as a political party representing the interests of the common people. The party incorporated the demands and agenda of various pressure groups working on issues such as corruption, governance, and public welfare.

2. **Influence on Policy and Legislation:** Both political parties and pressure groups seek to influence policy and legislation. Political parties, through their representation in legislatures, have the power to introduce bills and shape policies. Pressure groups exert influence by mobilizing public opinion, lobbying, and engaging in direct actions like protests and demonstrations.

Example: The LGBTQ+ rights movement in many countries has been supported by both political parties and pressure groups. While political parties have worked towards legal reforms and LGBTQ+ inclusive policies, pressure groups like human rights organizations and LGBTQ+ advocacy groups have played a crucial role in raising awareness, organizing Pride events, and advocating for equal rights.

3. **Collaboration and Coalition Building:** Political parties and pressure groups often collaborate and form coalitions to advance their common goals. By joining forces, they can amplify their voices and increase their influence in the political arena.

Example: Environmental pressure groups often collaborate with political parties to address climate change and advocate for sustainable policies. Greenpeace, for instance, collaborates with political parties that prioritize environmental conservation and renewable energy in their agendas.

4. **Accountability and Critique:** Pressure groups play a crucial role in holding political parties accountable for their actions and decisions. They provide critical feedback, monitor policy implementation, and highlight issues that need attention.

Example: Human rights organizations and civil liberties pressure groups play a significant role in holding political parties accountable for upholding fundamental rights and ensuring social justice. They provide constructive criticism and draw attention to instances of human rights violations or policy shortcomings.

5. **Shaping Public Opinion**: Political parties and pressure groups influence public opinion through their messaging, campaigns, and advocacy efforts. They strive to shape public discourse and generate support for their respective goals and ideologies.

Example: Political parties utilize media campaigns, public rallies, and social media platforms to shape public opinion and gain support during elections. Pressure groups, such as think tanks and advocacy organizations, engage in public awareness campaigns to educate and mobilize public support on specific issues like healthcare, education, or poverty alleviation.

While political parties and pressure groups have distinct roles and strategies, their dialectical relationship allows them to work together, influence policies, and address societal issues. The synergy between these actors contributes to a dynamic democratic process and the representation of diverse interests and concerns within a society.

(c) Give your comments on the growth of religious revivalism in the present-day context. (10 Marks)

Religious revivalism are mass movements which are based upon intense religious excitement. Periodic religious revivals, which seek to restore commitment and attachment to the group, are a regular sociological feature of religious traditions.

In the present-day context, there has been a noticeable growth of religious revivalism in various parts of the world. Here are some key points that highlight this trend along with examples:

1. **Increased Religious Identity:** Many individuals and communities are embracing and asserting their religious identities more prominently in public and private spheres. This resurgence of religious identity is often fueled by a desire for cultural preservation, a response to globalization, or a search for meaning and belonging.

Example: The rise of Hindu nationalism in India has seen an increase in religious revivalism among Hindu communities. Fringe right wing parties promote the idea of a Hindu nation, emphasizing the importance of Hindu culture and traditions.

2. **Political Instrumentalization**: Religious revivalism is often used as a tool for political mobilization and consolidation of power. Political parties or leaders exploit religious sentiments and symbols to gain support and secure their electoral base.

Example: The Justice and Development Party (AKP) in Turkey, under the leadership of Recep Tayyip Erdogan, has embraced a form of Islamic revivalism. The party has utilized religious rhetoric, policies, and symbolism to consolidate its support among conservative and religiously inclined sections of Turkish society.

3. **Conflict and Security Concerns**: Religious revivalism can also be driven by conflict and security concerns. Societies grappling with political instability, social unrest, or regional conflicts may witness a resurgence of religious identity as people seek solace, protection, or a sense of collective security.

Example: The growth of religious extremism and radicalization, particularly in the context of jihadist groups like ISIS, has led to a revival of Islamic identity among marginalized and disaffected populations in several countries, including Iraq, Syria, and Nigeria.

4. **Social and Cultural Shifts:** Religious revivalism can be a response to social and cultural changes that some perceive as threatening traditional values and norms. It offers a sense of continuity and stability in times of rapid societal transformation.

Example: In many Western countries, there has been a resurgence of conservative religious movements, such as Christian fundamentalism or right-wing nationalist movements advocating for the preservation of traditional Christian values. These movements often oppose progressive social changes like LGBTQ+ rights, abortion, or secularism.

5. **Impact of Technology and Media**: The proliferation of digital platforms and social media has facilitated the growth of religious revivalism by providing a space for like-minded individuals to connect, disseminate information, and mobilize support.

Example: Online platforms have played a significant role in the growth of Hindu nationalist sentiment in India. Social media networks, such as WhatsApp and Facebook, have been used to spread religious propaganda, disseminate misinformation, and mobilize support for religious causes.

935

6. **Cultural and Religious Preservation**: In some cases, religious revivalism is driven by a desire to preserve cultural heritage and traditions that are perceived to be under threat due to globalization, modernization, or perceived cultural hegemony.

Example: Indigenous communities in various parts of the world, such as Native Americans in the United States or Maori in New Zealand, have witnessed a revival of their traditional religious practices as a means to reconnect with their cultural roots and assert their identity.

It is important to note that the growth of religious revivalism is a complex phenomenon influenced by a variety of factors. While it can foster a sense of community and provide comfort to adherents, it can also lead to polarization, conflicts, and challenges to secular values and pluralistic societies.

Question 7.

(a) Explain how the pattern of patriarchy is being altered in a family and at the workplace in the present context. (20 Marks)

Patriarchy is a social system or structure in which men hold primary power and authority, both in the family and in broader societal contexts. It is characterized by the dominance of male figures in positions of leadership, decision-making, and control over resources.

The pattern of patriarchy is being altered in the present context both in families and at the workplace. Here are some points explaining how this change is occurring:

1. Shift in Gender Roles: Traditional gender roles, where men were expected to be the primary breadwinners and women were primarily responsible for household chores and child-rearing, are being challenged. Many families now embrace more egalitarian roles, with both partners sharing responsibilities. For example, men are taking on more household chores, such as cooking, cleaning, and childcare, while women are pursuing careers and becoming financially independent.

2. Increased Participation of Women in the Workforce: More women are entering and excelling in the workforce across various industries and professions. This shift is reducing the dominance of men in the workplace and challenging the notion that certain jobs are exclusively meant for men. Women are now holding positions of power and leadership, and their contributions are being recognized. For instance, women are becoming CEOs, politicians, scientists, and engineers, breaking the glass ceiling that once limited their opportunities.

3. Equal Opportunity Policies: Many countries have implemented laws and policies that promote gender equality in the workplace. These policies aim to eliminate discrimination and ensure equal opportunities for both men and women. For example, companies are encouraged to have diverse hiring practices, offer equal pay for equal work, and provide maternity and paternity leave. Such policies help create a more inclusive work environment and challenge traditional patriarchal norms.

4. Changing Family Dynamics: Families are becoming more diverse and inclusive. Single-parent households, same-sex parents, and blended families are increasingly recognized and accepted. This diversification challenges the traditional patriarchal family structure, where the father is seen as the head of the household. Instead, decision-making and responsibilities are shared among family members based on their abilities and preferences.

5. Feminist Movements and Awareness: Feminist movements and advocacy have played a crucial role in challenging patriarchy and promoting gender equality. These movements have raised awareness about gender-based discrimination, violence, and inequalities. They have also sparked conversations about toxic masculinity, consent, and gender stereotypes. By challenging traditional gender norms, these movements are altering the pattern of patriarchy in both family and workplace settings.

6. Paternity Leave and Flexible Work Arrangements: The availability of paternity leave and flexible work arrangements is gradually increasing. This allows fathers to actively participate in child-rearing and share the responsibilities traditionally associated with women. By encouraging fathers to take leave and be involved in caregiving, these policies challenge the notion that childcare is solely a woman's duty.

7. Education and Empowerment: Access to education and empowerment programs has contributed significantly to altering the pattern of patriarchy. When women are educated and empowered, they can challenge societal norms and achieve economic independence. Education helps individuals question traditional gender roles and aspire to positions of leadership and influence.

8. Changing Perceptions and Attitudes: Society's perceptions and attitudes towards gender roles are evolving. There is growing recognition that gender is a spectrum, and individuals should have the freedom to express their identities without judgment or discrimination. As societal norms change, people become more accepting of diverse gender roles and challenge the dominance of patriarchy in both family and workplace settings.

These points illustrate some of the ways in which the pattern of patriarchy is being altered in families and workplaces. While progress is being made, there is still work to be done to achieve full gender equality and dismantle patriarchal structures entirely.

(b) Critically examine the contribution of dependency theories in understanding the present global scenario. (20 Marks)

Dependency theory, an approach to understanding economic underdevelopment that emphasizes the putative constraints imposed by the global political and economic order. First proposed in the late 1950s by the Argentine economist and statesman Raúl Prebisch, dependency theory gained prominence in the 1960s and '70s.

According to dependency theory, underdevelopment is mainly caused by the peripheral position of affected countries in the world economy. Typically, underdeveloped countries offer cheap labour and raw materials on the world market. These resources are sold to advanced economies, which have the means to transform them into finished goods. Underdeveloped countries end up purchasing the finished products at high prices, depleting the capital they might otherwise devote to upgrading their own productive capacity.

Dependency theories have made significant contributions to understanding the present global scenario. However, it is important to critically examine their contributions. Here are some key points:

1. Analysis of Global Inequality: Dependency theories provide a valuable framework for analyzing the unequal power dynamics and economic disparities between developed and developing countries. They highlight how historical and ongoing relationships of dependence, exploitation, and unequal exchange contribute to global inequality. These theories emphasize the role of dominant countries (core nations) in perpetuating the underdevelopment and dependency of peripheral countries.

2. Structural Analysis: Dependency theories offer a structural analysis of the global system, focusing on the interconnectedness and interdependence of economies. They argue that the global capitalist system is inherently unequal, with core countries benefiting from the exploitation and extraction of resources from peripheral countries. This analysis sheds light on the mechanisms that sustain global economic imbalances and reinforce asymmetrical power relations.

3. Critique of Neoliberalism: Dependency theories provide a critique of neoliberal policies and practices that have shaped the global economic order. They argue that neoliberalism promotes free market principles that perpetuate dependency, as it tends to benefit the core nations and multinational corporations while marginalizing and exploiting peripheral countries. Dependency theorists highlight the negative impacts of neoliberal policies such as privatization, deregulation, and trade liberalization on the development prospects of peripheral countries.

4. Historical Perspective: Dependency theories offer a historical perspective on the origins and perpetuation of global inequality. They trace the historical legacies of colonization, imperialism, and unequal trade relations as fundamental factors in shaping the global order. By understanding the historical context, dependency theories provide insights into how past and ongoing processes have contributed to the current global scenario.

5. Emphasis on Structural Transformation: Dependency theories advocate for structural transformation in peripheral countries as a means to break free from dependence on core countries. They argue for the development of domestic industries, the diversification of economies, and the reduction of reliance on primary commodity exports. This emphasis on structural transformation aligns with the goal of promoting self-sufficiency and reducing vulnerability to global economic fluctuations.

6. Overemphasis on Economic Factors: One criticism of dependency theories is their overemphasis on economic factors as the primary driver of global inequality. While economic factors play a significant role, other dimensions such as political, cultural, and social dynamics also contribute to the present global scenario. Ignoring these factors may limit a comprehensive understanding of complex global issues.

7. Lack of Agency and Heterogeneity: Dependency theories sometimes overlook the agency and heterogeneity of peripheral countries. They tend to portray peripheral countries as passive victims of external forces, overlooking the diverse strategies, resistance movements, and regional dynamics that exist within these countries. Failing to recognize agency can undermine the potential for autonomous development and alternative pathways.

8. Evolving Global Context: Dependency theories were developed in the mid-20th century, and while they provide valuable insights, they need to be critically examined in light of the evolving global context. The rise of emerging economies, shifting power dynamics, and complex global networks challenge some of the assumptions and generalizations made by dependency theories. It is important to adapt and update these theories to address contemporary global challenges.

In conclusion, dependency theories have made important contributions to understanding the present global scenario by highlighting global inequalities, critiquing neoliberalism, and emphasizing structural transformation.

(c) Explain the growing salience of ethnicity in the contemporary world with illustrations. (10 Marks)

Defining Ethnicity

Ethnicity has been defined as:

- **The social group a person belongs to, and either identifies with or is identified with by others**, as a result of a mix of cultural and other factors including language, diet, religion, ancestry and physical features traditionally associated with race.

- The **growing salience of ethnicity in the contemporary world** refers to the **increasing significance and attention placed on ethnic identities** and their impact on social, political, and cultural dynamics.

- Here are **some explanations and illustrations of why** ethnicity has become more prominent in today's world.

Globalization And Migration

- **Globalization has led to increased movement of people** across borders, resulting in **diverse ethnic groups coexisting** in various regions.

- This heightened interconnectivity and cultural exchange have brought ethnic diversity to the forefront, as **individuals and communities assert their distinct identities and seek recognition** within multicultural societies.

Example:

- The **cultural diversity in cities** like London, New York, or Toronto, where a multitude of ethnic communities coexist and contribute to the social fabric, **showcases the growing salience of ethnicity in these cosmopolitan** settings.

Political Mobilization

- Ethnicity has become **a significant factor in political mobilization and identity politics**.

- In many regions, ethnic groups have sought **political representation, autonomy, or recognition** of their cultural rights.

- Ethnic identity has become **a basis for collective action and demands** for social and political change.

Example:

- **The Kurdish population** in the Middle East has been politically mobilized, **demanding self-governance and recognition of their ethnic identity across Turkey, Iraq, Iran, and Syria.**

- The Kurdish struggle for autonomy highlights how ethnicity plays a crucial role in shaping political landscapes.

Conflict And Violence

Ethnicity often intersects with political, economic, or **territorial disputes, leading to conflicts and violence**.

In regions with ethnic diversity and historical grievances, ethnic identity can be **a source of tension, competition, and exclusionary policies**, resulting in intergroup conflicts and violence.

Example:

- The **ongoing conflicts in Myanmar between the ethnic Rohingya Muslim minority and the predominantly Buddhist government** have led to widespread violence and displacement.

- The persecution of the Rohingya community demonstrates the salience of **ethnicity as a trigger for conflict and human rights abuses.**

Identity And Cultural Revival

In **response to globalization and homogenizing forces**, ethnic identity has gained importance as a means of preserving cultural heritage and asserting uniqueness.

Ethnic groups have sought to revive traditional practices, languages, and customs, emphasizing their distinct cultural identities.

Example:

- The **Maori people in New Zealand have been at the forefront of cultural revitalization efforts**, reclaiming their language, customs, and land rights.

- The Maori cultural renaissance exemplifies how ethnicity is becoming more salient as communities seek to preserve and celebrate their distinct heritage.

Social Media And Online Communities

The advent of social media has **facilitated the formation of virtual communities and networks** based on shared ethnic identities.

Online platforms provide spaces for individuals to express, connect, and mobilize around their ethnic identities, amplifying the salience of ethnicity in the digital realm.

Example:

- **Hashtags** like #BlackLivesMatter or #MeToo have gained global attention, highlighting the salience of ethnicity and other identities in addressing social issues.

- These online movements have **sparked conversations and activism** centered around ethnic experiences and challenges.

- It is important to recognize that while the growing salience of ethnicity brings attention to diverse cultures and identities, **it can also lead to tensions, conflicts, and exclusion**.

- **Balancing the celebration of diversity with the promotion of inclusivity and equality** remains an ongoing challenge in the contemporary world.

Question 8.

(a) Discuss the changing nature of kinship relations in the contemporary world. (20 Marks)

Approach.

- **Define kinship.**

- **Discuss key factors contributing to changes in kinship relations.**

- **Highlight challenges and contradictions arising from changes in kinship relations.**

- **Conclude.**

Solution:

Kinship is a fundamental social institution that encompasses the complex web of relationships based on blood ties, marriage, and adoption within a given society. It serves as a foundational structure for organizing familial bonds, delineating rights and responsibilities, and influencing social roles.

Factors contributing to changes in kinship relations:

1. **Economic Transformations: Karl Marx's** analysis of capitalism underscores how economic shifts influence kinship structures. In contemporary times, the commodification of labor and changing job markets can alter family roles and relationships. **Example**: The gig economy and flexible work arrangements impact traditional family structures as individuals adapt to non-traditional employment.

2. **Individualization and Late Modernity: Anthony Giddens'** theory of late modernity emphasizes individual agency and the restructuring of personal relationships. This can lead to more personalized and diverse kinship arrangements. **Example:** The rise of unconventional family structures, such as chosen families and living apart together (LAT) relationships, reflects the individualization of kinship.

3. **Technological Advancements: Sherry Turkle** explores the impact of technology on social interactions. Digital communication and social media redefine how families stay connected, influencing the nature of kinship ties. **Example:** Virtual communication tools facilitate long-distance relationships and reshape family dynamics.

4. **Changing Gender Roles: Judith Butler's** work on gender performativity highlights the fluidity of gender roles. Evolving gender norms can lead to shifts in family structures and kinship relations. **Example:** Increasing gender equality may redefine traditional roles within families, impacting kinship expectations.

5. **Globalization: Arjun Appadurai's** concept of "scapes" explores global flows of people, ideas, and technologies. Globalization introduces new cultural influences, affecting familial norms and kinship practices. **Example:** Cross-cultural marriages and transnational families are on the rise, illustrating the impact of globalization on kinship structures.

6. **Legal Changes and Recognition: Ann Ferguson's** feminist perspective addresses legal structures and their impact on gender relations. Legal recognition of diverse family forms contributes to the redefinition of kinship. **Example:** Legalization of same-sex marriage reflects changing societal attitudes and legal frameworks, influencing kinship acceptance and practices.

943

Challenges:

1. **Generational Conflicts: Karl Mannheim's** theory of generational conflict explores how changes in societal values over time can lead to tensions between different age groups within families, impacting kinship relations. For instance, traditional values held by older generations may clash with the evolving perspectives of younger generations.

2. **Individualism vs. Collective Identity: Erving Goffman's** dramaturgical approach highlights the presentation of self in society. Changes in kinship relations may give rise to tensions between individual autonomy and collective identity, as family members navigate their roles in an increasingly individualistic society.

3. **Economic Disparities and Inequalities: Pierre Bourdieu's** concept of social capital emphasizes how economic factors influence social structures. Changes in kinship relations may exacerbate economic disparities, creating challenges related to access to resources, education, and opportunities within families.

4. **Cultural Clashes and Hybrid Identities: Stuart Hall's** cultural studies perspective examines the dynamics of cultural identity. Changes in kinship relations can lead to clashes or hybridization of cultural identities within families, especially in multicultural or transnational settings.

5. **Fragmentation of Social Support: Emile Durkheim's** work on social integration and solidarity is relevant. Changes in kinship structures may result in the fragmentation of social support networks, impacting individuals' sense of belonging and well-being.

6. **Legal and Ethical Dilemmas: Jurgen Habermas's** discourse ethics can be applied to analyze legal and ethical dilemmas arising from changes in kinship relations. For example, issues related to surrogacy, adoption, and non-traditional family structures may pose challenges that require ethical considerations and legal frameworks.

In conclusion, the changing nature of kinship relations in the contemporary world reflects a dynamic interplay of social, economic, and cultural forces. Traditional structures are evolving, influenced by factors such as globalization, individualism, and technological advancements. This transformation brings about both opportunities and challenges, as families navigate new forms of relationships, roles, and identities.

Recognizing these shifts is crucial for developing policies that address emerging social needs and fostering a deeper understanding of the intricate tapestry of familial dynamics.

Approach.

- **Briefly introduce the significance of science and technology in contemporary society.**

- **Discuss how science and technological innovations played a pivotal role in understanding and combating the pandemic.**

- **Explain how the role of Science and Technology in enabling us to face the challenges triggered by the COVID-19 pandemic.**

- **Conclude.**

Solution:

The significance of science and technology in contemporary society is profound, shaping the very fabric of our existence. As pillars of progress, they propel societies towards innovation, efficiency, and improved quality of life. Scientific advancements have unraveled the mysteries of the universe, from the microscopic realms of molecular biology to the vastness of outer space. Technology, on the other hand, has catalyzed transformative changes in communication, healthcare, education, and industry.

Science and technological innovations played a pivotal role in understanding and combating the pandemic:

1. **Medical Sociology Perspective: Talcott Parsons and Emile Durkheim** offer insights into the role of medical institutions in society. The response to the pandemic has highlighted the interconnectedness of healthcare systems and social structures. Innovations in medical technology, diagnostic tools, and vaccine development have been crucial in managing the crisis.

2. **Digital Divide and Social Inequality:** The concept of the digital divide, as discussed by sociologists like **Manuel Castells**, becomes evident in the pandemic. The reliance on technology for remote work, education, and healthcare has exacerbated existing social inequalities. Ensuring equitable access to technological resources is essential for a just response to the crisis.

3. **Risk Society and Globalization: Ulrich Beck's** theory of the risk society is pertinent in understanding how globalized risks, such as pandemics, transcend national boundaries. The interconnected world has facilitated the rapid spread of the virus, necessitating global collaboration in scientific research and the development of medical solutions.

4. **Community and Social Solidarity: Robert Putnam** emphasize the importance of social capital and community engagement. The pandemic has witnessed communities coming together, leveraging technology for mutual aid, support networks, and disseminating information.

5. **Impact on Work and Employment:** The works of **Karl Marx and Max Weber** provide frameworks for understanding the socio-economic impacts of the pandemic. Remote work, automation, and shifts in labor dynamics have been accelerated, posing challenges to traditional employment structures and raising questions about social justice and worker rights.

6. **Medicalization of Society:** The concept of medicalization, discussed by sociologists like Ivan Illich, is relevant as the pandemic intensifies the medical discourse in society. The emphasis on public health measures, vaccination campaigns, and the role of medical experts in shaping policy reflects the medicalization of societal responses to the crisis.

The role of Science and Technology in enabling us to face the challenges triggered by the COVID-19 pandemic:

1. **Medicalization of Society:** The COVID-19 pandemic has witnessed the medicalization of societal responses, where healthcare systems and medical experts play a central role. **Ivan Illich's** concept of medicalization is relevant as the pandemic intensifies the influence of medical discourse in shaping public policies, vaccination campaigns, and public health measures.

2. **Digital Divide and Social Inequality:** The reliance on technology during the pandemic, for activities like remote work and online education, has exposed and exacerbated the digital divide. **Manuel Castells'** work on the digital divide becomes pertinent in understanding how unequal access to technology impacts various aspects of society, from education to healthcare.

3. **Risk Society and Globalization: Ulrich Beck's** theory of the risk society is evident in the global nature of the pandemic. The interconnected world has facilitated the rapid spread of the virus, emphasizing the need for global collaboration in scientific research, vaccine development, and coordinated responses to health crises.

4. **Community and Social Solidarity: Robert Putnam's** emphasis on social capital and community engagement is reflected in how communities globally have come together during the pandemic. Despite physical distancing, technology has been utilized for mutual aid, support networks, and maintaining social cohesion during times of crisis.

5. **Impact on Work and Employment:** The pandemic has accelerated changes in work patterns, such as remote work and automation, impacting employment structures. Insights from Karl Marx's critique of capitalism and **Max Weber's** theories on bureaucracy and rationalization help analyze the socio-economic implications of these shifts.

6. **Medical Sociology: Talcott Parsons'** contributions to medical sociology provide a framework for understanding the role of medical institutions in society. Emile Durkheim's work on social solidarity is relevant as the pandemic necessitates collective efforts in the face of a shared health crisis.

In conclusion, the COVID-19 pandemic has underscored the indispensable role of science and technology in navigating contemporary challenges. From vaccine development to the utilization of digital platforms for remote work and education, the symbiotic relationship between society and technological advancements has been pivotal.

The pandemic serves as a poignant reminder of the dual nature of technological advancements—both as a solution to immediate challenges and a catalyst for broader societal transformations, necessitating nuanced sociological analyses for a comprehensive understanding of these complex dynamics.

(c) Highlight the roles and functions of civil society in a democratic system. (10 Marks)

Civil society plays a crucial role in a democratic system, serving as an important pillar alongside the government and the private sector. Its primary function is to represent and advocate for the interests of individuals and communities, contributing to the overall well-being and functioning of society. Here are some key roles and functions of civil society in a democratic system:

1. **Advocacy and Representation:** Civil society organizations (CSOs) act as the voice of citizens, representing their interests and concerns to the government and other stakeholders. They play a vital role in advocating for policy changes, promoting social justice, and protecting human rights.

2. **Civic Education and Awareness:** Civil society promotes civic education and raises awareness among citizens about their rights, responsibilities, and democratic processes. They provide information, organize public campaigns, and encourage active participation in decision-making.

3. **Monitoring and Accountability:** CSOs play a crucial role in monitoring the actions of the government, public officials, and other institutions to ensure transparency, accountability, and good governance. They act as watchdogs, exposing corruption, abuses of power, and violations of human rights.

4. **Service Delivery and Social Welfare:** Civil society often fills gaps in service delivery, particularly in areas such as healthcare, education, poverty alleviation, and disaster response. Non-governmental organizations (NGOs) and community-based organizations (CBOs) provide essential services and support to marginalized groups and contribute to social welfare.

5. **Policy Research and Analysis:** Civil society organizations conduct research, gather data, and analyze policy issues to provide evidence-based recommendations and alternative perspectives to the government and policymakers. They contribute to informed decision-making and help shape public policies.

6. **Community Mobilization and Empowerment:** Civil society mobilizes communities and fosters grassroots participation in decision-making processes. They empower marginalized groups, promote social cohesion, and strengthen civic engagement, fostering active citizenship.

7. **Bridge between Government and Citizens:** Civil society acts as a bridge between the government and citizens, facilitating dialogue, and fostering constructive engagement. They facilitate public consultations, mediate conflicts, and help build consensus among diverse groups.

8. **International Advocacy and Networking:** Civil society organizations often engage in international advocacy, representing the interests of their constituencies on global platforms. They collaborate with international organizations, participate in global policy debates, and contribute to shaping international agendas.

These roles and functions collectively contribute to the vitality of a democratic system by ensuring the active participation of citizens, promoting social justice, protecting human rights, and holding the government accountable to the people it serves.

Mains 2021- Paper 2

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Section - A

Question 1. Write short answers, with a sociological perspective, of the following questions in about 150 words each:

(a) Caste system studies in India have been dominated by the "book-view" initially. How did the entry of "field-view" bring about a balance in the study of Indian caste system? Discuss. (10 Marks)

Approach.

- Introduce the historical dominance of the "book-view" in the study of the caste system in India.

- Explain how did the entry of "field-view" bring about a balance in the study of Indian caste system?

- Acknowledge criticisms associated with the "field-view" approach.

- Conclude.

Solution:

Historically, the study of the caste system in India was predominantly characterized by the "book-view," emphasizing theoretical frameworks and textual interpretations. Scholars and researchers often relied on ancient scriptures, religious texts, and theoretical constructs to comprehend the complexities of caste dynamics.

The dominance of the "book-view" underscored the need for a paradigm shift towards empirical fieldwork to bridge the gap between theoretical formulations and the intricate social dynamics of the caste system.

"Field-view" bring about a balance in the study of Indian caste system:

1. **Emphasis on Empirical Observation:** The introduction of the "field-view" marked a shift towards direct observation and empirical research, encouraging sociologists to engage with communities, rituals, and everyday practices associated with the caste system. **M.N. Srinivas**, advocated for ethnographic fieldwork to understand the intricacies of caste.

2. **Dynamic Understanding of Caste: Louis Dumont and M.N. Srinivas** emphasized the importance of studying caste as a dynamic social institution rather than a static category. Fieldwork allowed researchers to explore the fluid nature of caste interactions, challenging rigid stereotypes and classifications.

3. **Identification of Subaltern Voices:** The "field-view" facilitated the amplification of subaltern voices within caste communities. **B.R. Ambedkar's** work, rooted in the experiences of the marginalized, highlighted the need to recognize the agency and struggles of Dalits. Fieldwork enabled a more nuanced understanding of caste hierarchies and discriminations.

4. **Uncovering Regional Variations: S.C. Dube and M.N. Srinivas** conducted extensive field studies that revealed regional variations in caste practices and hierarchies. This approach helped in avoiding generalizations and recognizing the diversity within the caste system.

5. **Intersectionality and Caste:** Fieldwork allowed for a deeper exploration of the intersectionality of caste with other social factors such as gender, class, and religion. Feminist scholars like **Uma Chakravarti**, through field-based research, highlighted the interconnectedness of caste and patriarchy.

6. **Policy Implications: Andre Beteille**, through field studies, contributed to policy discussions by providing insights into the ground realities of caste-based discrimination. The "field-view" thus bridged the gap between academic research and practical interventions for social change.

Criticisms:

1. **Subjectivity and Bias:** Critics argue that the "field-view" is not immune to subjectivity, as researchers might inadvertently introduce their biases into observations. For example, **D.D. Kosambi** questioned the objectivity of field studies, suggesting that personal perspectives could influence the interpretation of caste dynamics.

2. **Limited Generalizability**: **Louis Dumont**, criticized field studies for their limited generalizability. They contend that findings from specific locations might not be applicable to the broader Indian caste system, leading to an overemphasis on localized observations.

3. **Ethical Dilemmas:** The "field-view" often encounters ethical challenges, particularly when dealing with sensitive issues within caste communities. **G.S. Ghurye** highlighted concerns about privacy and informed consent in the context of fieldwork, emphasizing the need for ethical standards in sociological research.

4. **Dependency on Interpreters**: In field studies, researchers may rely on interpreters to navigate linguistic and cultural nuances. This dependency raises questions about the accuracy of translations and potential misinterpretations, **A.M. Shah** in critiques of fieldwork methodology.

5. **Time and Resource Intensive:** Critics, including **Y.B. Damle**, argue that extensive fieldwork can be time-consuming and resource-intensive. This may limit the feasibility of conducting in-depth studies across diverse regions, potentially compromising the breadth of understanding.

6. **Challenge of Insider-Outsider Dynamics: T.N. Madan** have raised concerns about the insider-outsider dynamics in field studies. Outsider researchers may struggle to gain the trust of the community, impacting the depth of their insights and potentially leading to a superficial understanding of caste dynamics.

In conclusion, the integration of the "field-view" in the study of the Indian caste system marks a transformative shift from the predominantly theoretical "book-view." This methodological evolution, championed by **M.N. Srinivas**, brought a nuanced and holistic understanding by immersing researchers in the lived realities of caste communities. Field studies facilitated a deeper comprehension of the intricacies, local variations, and dynamic interactions within caste systems.

The synergy between theoretical insights and empirical observations has significantly enriched the scholarship on caste, emphasizing the importance of combining theoretical rigor with on-the-ground experiences for a holistic understanding.

(b) What does Dr. B. R. Ambedkar mean by the concept of "Annihilation of caste"? (10 Marks)

Approach.

- Explain "Annihilation of Caste".
- Highlight key events or social conditions that influenced his thinking on the annihilation of caste.
- Explore Ambedkar's critique of the caste system and the reasons he advocated for its annihilation.
- Conclude.

Solution:

"Annihilation of Caste" is a transformative sociopolitical concept **by Dr. B. R. Ambedkar**. It encapsulates Ambedkar's impassioned call for the eradication of the deeply entrenched caste system in India, which perpetuates social inequalities and discrimination. He envisioned a society where individuals would be valued not based on their birth into a particular caste but on their inherent dignity and merit. Ambedkar's advocacy for this radical transformation was rooted in the pursuit of social justice, equality, and the establishment of a more inclusive and egalitarian society.

Social conditions that influenced his thinking on the annihilation of caste.

1. **Dalit Activism and Social Exclusion: Dr. B. R. Ambedkar's** thoughts on the annihilation of caste were profoundly influenced by his experiences as a Dalit leader and activist. The pervasive social exclusion and discrimination faced by the Dalits, or the oppressed castes, fueled his commitment to dismantling the caste system.

2. **Poona Pact (1932):** The negotiations leading to the Poona Pact between Ambedkar and Mahatma Gandhi played a crucial role. Ambedkar sought political representation for Dalits separate from the general electorate, emphasizing the need for safeguarding their rights.

3. **Mahad Satyagraha (1927): Ambedkar's** leadership in the Mahad Satyagraha, where he led Dalits to assert their right to access water from a public tank, highlighted the indignities faced by Dalits due to untouchability. This incident propelled his determination to annihilate caste-based discrimination.

4. **Conversion to Buddhism (1956): Ambedkar's** decision to convert to Buddhism along with a large number of followers was a symbolic rejection of Hindu caste hierarchy. This event signaled his commitment to creating an alternative path free from caste-based oppression.

5. **Round Table Conferences:** Ambedkar's participation in the Round Table Conferences in the 1930s exposed him to the intricacies of constitutional and political processes. His insistence on safeguarding the rights of Dalits within the constitutional framework reflected his pursuit of social justice.

6. **Writing of 'Annihilation of Caste' (1936): Ambedkar's** seminal work, "Annihilation of Caste," presented a scathing critique of the caste system and proposed radical solutions. The text remains a foundational document inspiring discussions on social reform and equality.

Ambedkar's critique of the caste system and the reasons he advocated for its annihilation.

1. **Hierarchy and Untouchability**: Ambedkar vehemently criticized the inherent hierarchical nature of the caste system, which relegated certain groups to the lowest strata, subjecting them to social, economic, and cultural marginalization. The practice of untouchability exemplified the extreme form of discrimination.

2. **Birth-Based Discrimination:** One of Ambedkar's key critiques was the caste system's rigidity, as it determined an individual's social status at birth. He argued that this birth-based discrimination thwarted social mobility and perpetuated inequality across generations.

3. **Economic Exploitation:** Ambedkar highlighted how the caste system perpetuated economic exploitation, with certain castes relegated to menial and degrading occupations. The linkage between caste and occupation constrained economic opportunities for specific communities.

4. **Social Exclusion**: The social exclusion faced by Dalits, or the 'Scheduled Castes,' was a focal point of Ambedkar's critique. He emphasized that untouchability and discriminatory practices restricted the social integration and participation of these communities.

5. **Religious Critique**: Ambedkar questioned the religious underpinnings of the caste system, particularly in Hinduism. He argued that the Brahminical interpretation of religious texts perpetuated caste-based discrimination, and conversion to Buddhism was seen as a way to escape this religiously sanctioned hierarchy.

6. **Political Representation:** Ambedkar advocated for political representation as a means to address the systematic exclusion of Dalits from decision-making processes. His efforts during the drafting of the Indian Constitution ensured reserved seats for Scheduled Castes in legislative bodies, aiming to empower marginalized communities politically.

In conclusion, Dr. B.R. Ambedkar's concept of the "Annihilation of Caste" goes beyond mere reform; it envisions the complete eradication of the caste system's oppressive structures. Ambedkar posited that meaningful change requires not only legal and political reforms but also a fundamental shift in societal attitudes and consciousness.

His vision calls for a radical transformation, fostering social harmony, equality, and justice, where individuals are recognized for their intrinsic worth rather than their assigned caste identities. Ambedkar's quest for the annihilation of caste remains a profound and enduring aspiration for building a more inclusive and egalitarian society.

(c) Discuss different forms of kinship system in India. (10 Marks)

Approach.

- **Define concept of kinship.**
- **Explain different forms of Kinship in India.**
- **Discuss the challenges posed by diverse kinship systems in a rapidly changing society.**
- **Conclude.**

Solution:

Kinship is a fundamental social concept representing a network of relationships and connections based on blood, marriage, or adoption that binds individuals into various family units. It encompasses the system of social organization, defining roles, responsibilities, and expectations within families and communities.

1. **Patrilineal Kinship:** In this system, lineage and inheritance pass through the male line. **M.N. Srinivas** studied the concept of 'Sanskritization,' highlighting the dominance of patrilineal kinship in many North Indian communities. **Example**: The Rajputs in North India traditionally follow a patrilineal kinship system, emphasizing the importance of the male lineage in matters of inheritance and family structure.

2. **Matrilineal Kinship:** In matrilineal kinship, lineage and inheritance pass through the female line. **Iravati Karve's** work on matrilineal societies in Kerala provides insights into the Nayar community's kinship system. Example: The Nayar community in Kerala traditionally practices matrilineal kinship, where property and family names are passed through the female line.

3. **Bilateral Kinship:** In bilateral kinship, both sides of the family, maternal and paternal, are considered equally significant. **David Schneider's** cultural analysis contributes to understanding bilateral kinship dynamics. Example: Many urban and cosmopolitan families in India exhibit bilateral kinship practices, emphasizing equal importance to both sides of the family in social and cultural matters.

4. **Lineage-Based Kinship:** Kinship is determined by tracing descent through a common ancestor. **Louis Dumont's** concept of 'purity and pollution' contributes to understanding lineage-based kinship structures in certain communities. **Example**: Amongst certain Brahmin communities, lineage-based kinship is evident, where family identity is traced back to a revered ancestor.

5. **Joint Family System:** Several generations live together in a single household, sharing resources and responsibilities. **S.C. Dube's** research on joint families in rural India provides insights into the structural and functional aspects of this kinship system. **Example**: Joint family systems are prevalent in states like Rajasthan, where extended families often reside together, maintaining strong kinship ties.

6. **Nuclear Family System:** Only parents and their children live together, emphasizing a smaller family unit. **Talcott Parsons'** functionalist perspective offers insights into the changing dynamics and functions of nuclear families. **Example:** Urbanization and modernization have contributed to the rise of nuclear families in metropolitan areas, reflecting changing societal norms and lifestyles.

Challenges

1. **Social Cohesion and Identity Crisis:** Diverse kinship systems in rapidly changing societies can cause an identity crisis and disrupt social cohesion, challenging individual's sense of belonging, notably seen in urban centers due to migration and varied kinship structures.

2. **Conflict and Fragmentation:** Coexisting diverse kinship systems may trigger conflicts within families or communities, leading to social fragmentation, especially in rapidly developing cities with joint and nuclear family dynamics.

3. **Legal and Policy Challenges:** Integrating diverse family structures into legal frameworks presents significant challenges, influencing property rights and inheritance laws in various kinship systems across regions.

4. **Erosion of Traditions and Cultural Practices:** The rapid societal changes driven by modernization and globalization can erode traditional kinship customs and marriage practices, potentially challenging cultural continuity, notably observed in urban areas.

5. **Generational Conflict and Adaptation:** Different values between generations within varied kinship structures may cause conflicts, particularly between traditional joint family values and younger generations aspiring for nuclear family setups in evolving societies.

6. **Economic Disparities and Social Stratification:** The diverse kinship systems may widen economic disparities and affect social mobility, contributing to unequal access to resources and opportunities, especially between urban and rural areas.

In conclusion, the diverse forms of kinship systems in India underscore the rich tapestry of social structures embedded in cultural traditions and practices. From the patrilineal dominance observed in communities like the Rajputs to the matrilineal practices of the Nayar community in Kerala, and the coexistence of bilateral, lineage-based, joint, and nuclear family systems, India showcases a mosaic of kinship arrangements.

(d) Critically examine briefly the phrase "Little 'Republics" as used to denote India's villages. (10 Marks)

Approach.

- **Define the term "Little Republics.**

- **Examine the aspects such as caste, class, gender, and community relationships challenge the idea of "Little Republics."**

- **Discuss the relevance of the concept in contemporary times.**

- **Conclude.**

Solution:

The term "Little Republics" refers to the conceptualization of Indian villages as self-contained and autonomous socio-political entities, akin to miniature republics. It was coined within the sociological discourse, this characterization suggests that villages possess a degree of self-governance, wherein they exhibit distinct social, cultural, and political dynamics.

The term encapsulates the notion that, analogous to larger political entities, villages operate as localized systems of governance, wherein residents participate in communal affairs and uphold shared values. However, the applicability of this concept is subject to critical examination, considering the diverse and evolving nature of village life by encompassing factors such as caste, class, and modernization.

Caste, class, gender, and community relationships challenge the idea of "Little Republics."

1. **Caste Dynamics:** Caste continues to play a pivotal role in village life, influencing social hierarchies and power structures. The rigid caste system can impede the idealized notion of equality within "Little Republics." **B.R. Ambedkar's** perspective on caste, as articulated in works like "Annihilation of Caste," highlights the persistent challenges of caste-based inequalities in villages, disrupting the democratic ideal.

2. **Class Disparities:** Economic disparities and unequal distribution of resources often lead to the marginalization of certain sections within villages, challenging the idea of inclusive governance in "Little Republics." **M.N. Srinivas,** in his concept of "Sanskritization" and "Dominant Caste," sheds light on how class and economic factors impact social stratification in rural societies.

3. **Gender Inequality:** Patriarchal norms and gender biases prevalent in villages hinder the full participation and representation of women, questioning the democratic essence of "Little Republics." **Veena Poonacha**, drawing on feminist perspectives, critique the entrenched gender norms in rural settings, emphasizing the need for gender-sensitive analysis in understanding village dynamics.

4. **Community Relationships:** While communities foster solidarity, they can also lead to exclusionary practices, undermining the inclusivity of "Little Republics" by favoring particular groups over others. **M.N. Srinivas's** work on "Social Structure of a Mysore Village" delves into the complexities of community relationships, shedding light on how communal ties may perpetuate social divisions.

5. **Modernization and Changing Dynamics:** The impact of modernization, technology, and globalization disrupts traditional village structures, challenging the stability and autonomy implied by the concept of "Little Republics.

" **Andre Beteille's** exploration of the impact of modernization on Indian society, particularly in works like "Antinomies of Society," provides insights into the transformative forces that challenge traditional village life.

6. **Landownership and Power Structures:** Unequal land distribution and concentrated power structures can lead to the marginalization of certain sections of the population, complicating the democratic ideal of "Little Republics." **D.N. Dhanagare's** analysis of agrarian relations, as seen in "Poverty and Agrarian Relations in India," highlights how landownership and power dynamics contribute to social inequalities in rural areas.

Relevance;

1. **Decentralized Governance and Panchayati Raj Institutions:** The concept of "Little Republics" finds resonance in contemporary times through the functioning of Panchayati Raj Institutions (PRIs). The emphasis on decentralized governance aligns with the idea of villages as autonomous units. **M.N. Srinivas**, while not explicitly focusing on PRIs, laid the groundwork for understanding the significance of local self-governance in his studies on village social structures.

2. **Community-Based Development Initiatives:** Community-driven development initiatives and participatory approaches in policy-making reflect the continued relevance of the "Little Republics" concept, emphasizing the importance of local voices in decision-making. **Amartya Sen's** capability approach, though not exclusively focused on villages, underscores the importance of local agency and participation in development.

3. **Digital Empowerment and Information Access:** The digital revolution has facilitated increased connectivity in rural areas, enabling villagers to access information, engage in e-governance, and participate in decision-making processes, aligning with the idea of informed participation in "Little Republics." **Arjun Appadurai's** work on globalization and information flows provides a theoretical framework to understand the impact of digital technologies on rural societies.

4. **Environmental Sustainability and Local Initiatives:** Growing awareness of environmental issues has led to the emergence of local, community-based initiatives for sustainable development, reflecting the ecological dimensions of "Little Republics. **Vandana Shiva's** advocacy for sustainable and community-centric development, as seen in works like "Staying Alive," aligns with the ecological aspects of the concept.

5. **Crisis Response and Resilience:** During crises such as natural disasters or health emergencies, the resilience of communities in managing and recovering from adverse situations reflects the "Little Republics" concept's enduring relevance in times of need. **E. F. Schumacher's** ideas on "Small is Beautiful" resonate with the notion of localized resilience and self-sufficiency in the face of crises.

6. **Local Cultural Identity and Heritage Preservation:** Efforts to preserve and promote local cultural identity and heritage reflect the importance of maintaining distinct village identities, supporting the idea of "Little Republics" as repositories of unique cultural practices. **R.S. Sharma's** exploration of India's ancient social structure in works like "Indian Feudalism" provides insights into the historical and cultural dimensions that contribute to the idea of villages as distinct entities.

In conclusion, while the metaphor of "Little Republics" provides a conceptual lens to understand the potential autonomy and self-governance within Indian villages, its application requires critical scrutiny.

The reality of caste hierarchies, class disparities, gender inequalities, and evolving power structures challenges the idealized notion of villages as self-contained democratic entities.

Contemporary transformations, including digital connectivity and globalization, further complicate the traditional understanding of "Little Republics." Nevertheless, the concept remains relevant in emphasizing the importance of local agency, participatory governance, and cultural distinctiveness.

(e) Caste-like formations are present in Non-Hindu religious communities as well. Discuss with examples. (10 Marks)

Answer:

Structure:

- Brief introduction of Caste in non-hindu communities
- Caste among Muslims
- Caste among Sikhs
- Caste among Christians
- Conclusion

According to JH Hutton, "when Islam and Christianity came to India the caste was in the air and even these egalitarian ideologies could not escape the infection of caste." The majority of sociologists regard caste as a distinctive aspect of Hindu religion; however some sociologists and social anthropologists believe that caste-like groupings occur in nonHindu communities as well. They have acquired caste-like characteristics, if not the philosophy of caste as sanctioned in Hindu scriptures, as a result of cultural contact and the resulting process of Hinduisation.

Caste among Muslims

The egalitarian social order of Islam is diametrically opposed to the notion of caste, yet Indian Islam and the 'Hindu caste system' has found significant harmony.

Stratification among Muslims

In his ground-breaking study on caste and social stratification among north Indian Muslims, **Ghaus Ansari divides Muslim castes into three categories:**

- **Ashraf** comprises Muslim aristocracy who claim to be descendants of early Muslim immigrants, such as Saiyyad, Shaikh, Mughal, or Pathan, as well as ancestors of higher Hindu castes such as Muslim Rajputs.

- **Clean occupational castes are included in the Ajlaf** (mean or commoner) category, such as Julaha (weaver), Darzi (tailor), Qassab (meat seller), Hajjam (barber), Kunjra (green grocer or vegetable vendor),

- **Arzal (literally the meanest)** - The unclean or ritually polluting castes such as Bhangi or Mehter (sweepers and scavengers) are placed in this category.

Features of caste system among Muslims

- The bulk of Indian Muslims are from lower Hindu castes who have **converted to Islam to escape social persecution and onerous socioeconomic limitations** imposed by the caste system. However, their quest for equality proved to be a fantasy. Their social conditions improved, but the goals of social equality remained elusive.

- Significantly, most Muslims left up their religion but not the caste that was taken forward even to the new socioreligious environment. As a result, while Islam does not have castes or caste-like organisations, Indian Muslims have.

- All of these castes or caste-like groups occupy distinct positions in the caste hierarchy, each with its own set of standards and patterns of behaviour.

957

- These are mostly endogamous groups, and all of the lower castes strive for upward mobility by imitating the higher castes' lifestyles. It is an odd mix of Islamization, Hinduization, and modernism.

Caste among Sikhs

The Sikhs, or adherents of Sikhism, first appeared in the 16th century. It is widely regarded as a reformed sect of Hinduism and a protest movement against Hinduism's prevalent orthodoxy, particularly in the areas of ritualism, idolatry, and casteism. Thus, while Sikhism, like Islam, does not recognise caste systems in theory, the Sikh society, like Islam, contains castes.

The Sikhs are divided into top and lower caste groupings. In his research of Sikhs, I.P. Singh discovers strongly defined top and lower castes and not a single incidence of inter-caste marriage.

Sikhs are divided into four endogamous groups, which are hereditary occupational groups, and they are arranged in a hierarchical sequence. These four endogamous groups are as follows:

- Jats - The highest position in the status ladder is held by agriculturists.

- The trading castes come next.

- RamGarhias - Artisans and clean profession castes occupy a lower tier.

- Mazhabi are Hindu untouchables who have converted.

Except for the Mazhabis, they practise endogamy but set little limitations on commensality. Mazhabis are mostly Sikh Scheduled Castes who, like other Dalit groups of Indian society, have acquired Dalit consciousness.

Many times, conflict arises between Dalits and Jat Sikhs over issues such as the management of the local gurudwara, demonstrating how religious institutions had thwarted Sikhism's basic premise of a casteless society.

Land problem- The Punjab Alienation of Property Act of 1901 grouped Dalits, including Sikhs and Hindus, with non-agriculturist castes, effectively denying them access to land ownership. While the act was repealed after partition, its legacy may still be seen in the general landlessness of Dalits. The situation has become volatile in a state where the Jats wield absolute control and the scheduled castes account for more than 30% of the population - the largest proportion in the country. Thus, we find that casteism has claimed even Sikhism.

Caste among Christians

- After Muslims, Christians are the second largest nonHindu community. The vast majority of Christians in India are from the lower Hindu castes, particularly the untouchable castes. Studies from Kerala and Tamil Nadu, both states with a sizable Christian population, demonstrate that castes play a role in local Christian society.

- While the converts from higher castes have been largely integrated in the main group of Syrian Christians, social distinctions between Palayas, converts from untouchable groups, and Syrian Christians have been maintained.

- It has also been observed that Bengali Christians continue to use surnames indicating their pre-conversion castes, which they are quite concerned about in social interactions and marriage.

- Furthermore, it has been noted that lower caste converts are segregated and given backbenches in numerous churches in south India. As a result, even the egalitarian Christian doctrine was unable to break down the boundaries of caste and caste consciousness.

Therefore, caste system which is predominantly a product of Hindu civilization influences other communities also. But caste system among non-hindus is not similar to caste system of Hindus. According to Ambedkar "Caste among the non-Hindus has no religious consecration; but among the Hindus most decidedly it has. Among the Non-Hindus, caste is only a practice, not a sacred institution. They did not originate it. With them it is only a survival. They do not regard caste as a religious dogma. Religion compels the Hindus to treat isolation and segregation of castes as a virtue. Religion does not compel the Non-Hindus to take the same attitude towards caste". Hence caste system among other religion is not visible in the mainstream as it is present in Hindu social order

Question 2.

(a) What is identity politics? Discuss the main trends in Dalit movements in India. (20 Marks)

Approach.

- **Define identity politics.**
- **Explore recent trends in Dalit movements.**
- **Evaluate the challenges faced by Dalit movements.**
- **Conclude.**

Solution:

Identity politics refers to a political framework where individuals or groups organize and advocate for their interests based on shared social identities, such as race, ethnicity, gender, religion, or caste. In this approach, the political agenda revolves around asserting and addressing the specific concerns, experiences, and rights of a particular identity group. While it can be a powerful tool for mobilization, representation, and social justice, it is also critiqued for its potential to essentialize identities, foster division, and undermine broader societal cohesion.

Recent trends:

1. **Dalit Assertion in Electoral Politics:** Recent years have witnessed a growing assertiveness of Dalit communities in electoral politics, with the formation and success of Dalit political parties and leaders at various levels. This trend reflects an increased desire for political representation and a platform to address specific Dalit concerns. **B.R. Ambedkar's** ideas on political empowerment and the necessity of political representation for marginalized communities provide a theoretical backdrop for understanding the significance of Dalit political movements.

2. **Land Rights and Agrarian Movements:** Dalit movements have been actively engaging in struggles for land rights and against caste-based discrimination in rural areas. Landownership is seen as a key factor in addressing historical injustices and achieving economic empowerment for Dalit communities. **D.N. Dhanagare's** work on agrarian relations provides insights into the social and economic dimensions of Dalit struggles in rural areas.

3. **Cultural Movements and Identity Assertion:** Dalit cultural movements, including literature, art, and media, have gained prominence in expressing Dalit identity, challenging stereotypes, and fostering a sense of community pride. These movements contribute to reshaping narratives and perceptions. **Gopal Guru's** contributions to Dalit studies and his emphasis on cultural assertion as a means of resistance and identity-building provide a theoretical foundation for understanding these trends.

4. **Education and Access to Resources:** Dalit movements are increasingly focusing on education as a tool for empowerment, advocating for better access to educational resources and challenging discrimination within educational institutions. This trend reflects a broader effort to address systemic inequalities. **Anand Teltumbde's** work on education and social justice provides insights into the challenges faced by Dalits in the educational sphere.

5. **Legal Activism and Anti-Discrimination Campaigns:** Dalit movements continue to engage in legal activism and campaigns against caste-based discrimination. This includes efforts to strengthen and implement anti-discrimination laws and policies, seeking justice for atrocities against Dalits. **Upendra Baxi's** contributions to the sociology of law provide a theoretical lens for understanding the role of legal activism in social justice movements.

6. **Global Alliances and Transnational Solidarity:** Dalit movements are increasingly forming alliances and building solidarity with other marginalized groups on a global scale. This transnational approach seeks to address common issues faced by marginalized communities and leverage international support. **Arjun Appadurai's** theories on globalization and transnationalism offer insights into the dynamics of global alliances in social movements.

Challenge:

1. **Persistence of Caste-Based Discrimination:** Despite legal measures and social reforms, Dalit communities continue to face deep-rooted caste-based discrimination in various aspects of life, including education, employment, and social interactions. **B.R. Ambedkar's** seminal work on caste and untouchability provides a foundational understanding of the entrenched nature of caste-based discrimination.

2. **Economic Marginalization:** Economic disparities persist within Dalit communities, with limited access to resources, land, and employment opportunities. This economic marginalization hinders the overall socio-economic empowerment of Dalits. **B.N. Jha's** studies on economic aspects of Dalit communities contribute to the sociological understanding of economic challenges faced by Dalits.

3. **Violence and Atrocities:** Dalit communities are often targets of violence and atrocities, including physical attacks and social boycotts. The prevalence of such violence underscores the persistent hostility and resistance to Dalit empowerment. **S. Anand's** work on caste-based violence and atrocities sheds light on the sociological dimensions of violence against Dalits.

4. **Limited Political Representation:** While there has been an increase in Dalit political representation, it remains limited, and Dalit voices are often marginalized within mainstream political structures. This challenges the effective advocacy of Dalit interests at various levels of governance. **M.N. Srinivas's** studies on political sociology provide insights into the challenges faced by marginalized communities in securing adequate political representation.

5. **Internal Diversity and Fragmentation:** Dalit communities are not homogeneous, and internal diversity based on sub-castes and regional variations can lead to fragmentation. This diversity poses challenges to presenting a unified front in addressing common issues. **G.S. Ghurye's** discussions on caste diversity and internal variations within caste groups contribute to understanding the complexities of internal diversity among Dalits.

6. **Co-option and Tokenism:** There is a risk of co-option and tokenism, where Dalit movements or leaders may be incorporated into mainstream structures without substantial changes in power dynamics. This challenges the transformative potential of Dalit movements. **Rajni Kothari's** insights on the co-option of marginalized groups into political structures offer a theoretical understanding of the challenges of token representation.

In conclusion, the intertwined discourse of identity politics and Dalit movements in India reflects a complex tapestry of social mobilization and resistance. Identity politics, as a political approach rooted in shared social identities, has been a driving force behind the articulation of Dalit grievances, aspirations, and demands.

The main trends in Dalit movements encompass a spectrum of activities, from political assertion and cultural reclamation to struggles for economic empowerment and legal activism. The evolving narrative of identity politics within Dalit movements serves as a dynamic lens through which to analyze the intricacies of social change, political agency, and the pursuit of justice in contemporary Indian society.

(b) Is Indian society moving from "Hierarchy" towards "differentiation" ? Illustrate your answer with suitable examples. (20 Marks)

Approach.

- **Define the terms "Hierarchy" and "Differentiation"**
- **Explain Indian society moving from "Hierarchy" towards "differentiation".**
- **Highlight the role of social movements and activism in challenging traditional hierarchies.**
- **Conclude.**

Solution:

"Hierarchy" refers to a structured arrangement of individuals or groups in a society based on perceived differences in status, power, or authority. In hierarchical systems, there is often a clear and rigid ranking, with certain individuals or groups enjoying higher social standing and privileges than others.

"Differentiation" pertains to the process of creating distinctions and variations within a social system. It involves the emergence of diversity in terms of roles, occupations, lifestyles, and identities. Differentiation implies a move away from rigid, predetermined roles, allowing for greater individual and group autonomy, mobility, and the recognition of diverse contributions within a society.

Indian society moving from "Hierarchy" towards "differentiation".

1. **Caste System Transformations:** The traditional caste system, characterized by rigid hierarchies, is undergoing transformations. While caste distinctions persist, there is an observable shift towards greater differentiation as individuals challenge traditional occupational restrictions, pursue diverse professions, and engage in inter-caste marriages. **M.N. Srinivas's** concept of "Sanskritization" highlights the dynamism within caste systems and how social mobility can lead to changes in traditional hierarchies.

2. **Economic Changes and Middle-Class Expansion:** Economic liberalization has contributed to the emergence of a diverse middle class, challenging traditional economic hierarchies. The expansion of opportunities in sectors such as information technology, entrepreneurship, and service industries has led to increased social mobility. **Andre Beteille's** studies on social change and mobility provide insights into how economic transformations impact social structures.

3. **Education and Professional Mobility:** Educational advancements and increased access to higher education have facilitated professional differentiation, breaking away from occupation-based hierarchies. Dalits, women, and other marginalized groups are increasingly entering professions traditionally dominated by higher castes. **G.S. Ghurye's** discussions on education and social change contribute to understanding the role of education in challenging traditional hierarchies.

4. **Political Empowerment and Representation:** Political movements advocating for social justice and inclusive policies have led to increased political representation from marginalized groups. The rise of leaders from historically disadvantaged communities signifies a move towards a more inclusive political landscape. **B.R. Ambedkar's** emphasis on political empowerment as a means of challenging social hierarchies remains relevant in analyzing contemporary trends.

5. **Media and Cultural Shifts:** Media and cultural representations are challenging traditional stereotypes and fostering a more inclusive narrative. The portrayal of diverse identities in mainstream media contributes to a cultural differentiation that goes beyond traditional social hierarchies. **Arjun Appadurai's** theories on globalization and media's role in shaping cultural dynamics provide a framework for understanding how cultural shifts contribute to differentiation.

6. **Globalization and Social Dynamics:** Globalization has exposed Indian society to diverse influences, leading to a more interconnected and cosmopolitan outlook. This exposure challenges insular social hierarchies and contributes to the emergence of a society with more fluid, diverse, and interconnected social structures. **Dipankar Gupta's** work on globalization and its impact on Indian society provides insights into the transformative effects of global influences.

Role of social movements and activism in challenging traditional hierarchies.

1. **Dalit Empowerment Movements:** Dalit movements, inspired by leaders like B.R. Ambedkar, challenge caste-based discrimination, addressing issues of untouchability, atrocities, and advocating for social and political rights. **B.R. Ambedkar's** "Annihilation of Caste" provides a foundational understanding of challenges posed by traditional hierarchies and the need for activism.

2. **Women's Rights Movements:** Feminist movements in India, led by activists like Kamaladevi Chattopadhyay and recent campaigns like #MeToo, challenge patriarchal hierarchies, advocating for gender equality and addressing violence and discrimination. **Simone de Beauvoir's** feminist philosophy contributes to understanding women's roles in challenging hierarchical structures.

3. **Anti-Caste Movements:** Movements like the non-Brahmin movement and contemporary anti-caste movements aim to break down caste-based discrimination, promote inter-caste marriages, and advocate for social justice. **M.N. Srinivas's** work on caste dynamics contributes to understanding complexities in challenging caste-based hierarchies.

4. **Environmental Activism:** Movements like the Chipko Movement and protests against industrial pollution challenge hierarchies prioritizing economic interests over environmental sustainability. **Arne Naess's** deep ecology philosophy informs the sociological dimensions of environmental activism.

5. **LGBTQ+ Rights Movements:** Movements advocating for LGBTQ+ rights challenge heteronormative hierarchies, contributing to societal acceptance and dismantling discriminatory structures. **Judith Butler's** work on gender performativity and queer theory provides a theoretical foundation for understanding activism against normative hierarchies.

6. **Farmers' Protests:** Recent farmers' protests challenge economic hierarchies and corporate dominance in agriculture, highlighting issues of agrarian distress and unequal land distribution. **Pierre Bourdieu's** theories on social fields and capital offer insights into the sociological dimensions of economic hierarchies and the role of activism in reshaping them.

In conclusion, the trajectory of Indian society reflects a nuanced shift from traditional "Hierarchy" towards a more dynamic state of "Differentiation." While entrenched social structures, such as the caste system, still persist, various contemporary trends challenge these traditional hierarchies. Economic liberalization has led to the emergence of a diverse middle class, breaking down economic hierarchies.

Educational advancements have facilitated professional mobility, challenging occupation-based hierarchies. Social movements, like Dalit and anti-caste movements, women's rights activism, environmental protests, LGBTQ+ rights advocacy, and farmers' protests, collectively illustrate a growing societal inclination toward greater inclusivity and diversity.

(c) Discuss the salient features of 'new middle class' in India. (10 Marks)

Answer:

Structure

- Brief introduction of middle class

- Sociological perspective on Middle class

- Middle class in India

- Features of "new middle class" in India

- Issues associated with "new middle class"

Despite countless research on the subject, there is no universally accepted definition of the middle class; some researchers describe the middle class in terms of its relationship to the means of production, while others define it in terms of relative wages or consumption habits.

The middle class, especially the new middle class which is categorized on the basis of income, social status, education, occupation, and consumerism has significantly emerged as a powerful, influential, and dominant section of the society and largely determine nation's economy, polity, culture, education and social relationships.

Sociological perspectives on Middle class

- According to Karl Marx ownership of means of production is vital to understand class position and he also talks about consciousness of being a 'class'. According to him in the long run middle class will polarise into both proletariat and capitalists class and only two classes will remain.

- Weber speaks of middle class in terms of structural life chances, where he included small property owners, craftsmen, skilled workers, public officials etc.

- According to John Urry middle class does not own the means of production but is a powerful favoured status situation in the structure of workplace relationships.

- Ralf Dahrendorf talks about different ideas related to middle class. Initially he explains middle class as extension of old ruling class but later he denies the existence of middle class.

- Anthony Giddens distinguishes middle class as one who possesses the educational and technical qualification.

Middle class in India

Historically in India middle class emerged as a product of colonialism:

- Britain educated Indians compared Indian and Western values, and initiated reforms to place India on the path to progress. E.g. - KC Sen, Raja Ram Mohan Roy, IC Vidyasagar,

- According to A.R. Desai middle classes play important role in national movement and also initiated many reforms in the society.

- B.B. Misra explained that because of British rule classes emerged in India. In Misra's view, the British attempted to create a class comparable to their own to assist the former in the administration of the country. The aim of the British was to create a class of imitators and not originators of new values and methods.

According to B.B. Misra, the middle class has an occupational interest but it is bound together by a typical style of living and behavioural patterns, and stands for democratic values, which they express in their social and political lives.

Pawan Verma talks about domination of upper castes in early middle class formation.

Andre Beteille conceptualised the emergence of middle class in India as result of introduction of modern education and job opportunities under the colonial government.

Pranab Bardhan suggests that middle class are part of the dominant coalition government.

Satish Deshpande understands middle class as one that hegemonises social, political and economic aspects.

New middle class in India

The New middle class emerges with the background of the discourses on economic liberalization. According to Sinha the emergence of new economy was interrelated to the expansion of the urban middle class, referring to this as the "new" middle class.

The size and definition of the middle class is the subject of incongruity and depend on several aspects such as income, status, identity and power, consumption, occupation, and lifestyle. Hence, there is no single standard definition of India's middle class.

The estimates of the size of this class vary significantly. Depending on the method of calculation, their numbers range between 10 and 30 per cent of the Indian population.

Features of new middle class in India

One significant development is the gradual but steady disintegration of the caste system. According to Kuppuswamy, a person's position is determined by his education, career, and income, while caste is only regarded upon marriage.

- It appears that caste-based jobs are dissolving in India as a result of urbanisation, globalisation, and modernization, resulting in a plethora of career alternatives outside of conventional vocations, both locally and globally, particularly in the private, IT, and allied sectors.

- While the upper castes dominate the new middle class, but a considerable proportion of lower caste house-holds too have entered the new middle class.

Increasingly Consumerist Lifestyle and Identity – New middle classes are among the largest purchasers of "highend" items such as automobiles, air conditioners, designer clothing, laptops, mobile telephones, gadgets, and much more. In a nutshell, consumerism has become their norm.

Technologically Savvy: "Knowledge Class" - Because of their specialised, advanced education, technology expertise, and significantly higher knowledge in several sectors, NMCs are sometimes referred to as the "knowledge class." IT entrepreneurs and professionals, according to Gurcharan Das, are the new middle-class heroes.

New middle-class Culture and Society: More Globalized than Localized - NMCs live a professional lifestyle, are fastpaced, expect a modern, western standard of living, and have a strong global viewpoint. In addition, NMCs are becoming transnational and worldwide phenomena.

Glocal in values and beliefs – NMCs educated by western education and modernism are exposed to liberal, secular, and logical conceptions and morality. They are, nevertheless, nonetheless firmly established in the conventional and religious social structures. This circumstance has surely positioned them as "Glocal," allowing them to be both "local" and "global" at the same time.

967

Middle class as a catalyst for social change: After 1991 reform, various social movements in the country saw huge participation of the new middle classes e.g., India against corruption movement etc.

Issues associated with new middle class

- Stuck between 'traditional' and 'Modernity' – in economic sense new middle class want to emulate western ideas and practices but at cultural level still following feudal practices. e.g., domination of same caste marriages, increase in religious bigotry and hatred

- Increase in 'Alienation' - Due to over-competitiveness and lack of supports many people in the corporate sector are going through issue of alienation, depression and other mental issues.

- Status of women – in last few years' women participation had increased in the public spheres but still constraints of their liberty and empowerment. E.g. increase in sexual harassment, less payment than male counterparts.

The new middle class is expanding throughout the country. The 1991 reforms ushered the new era of growth and development in the county that had altered the consumption pattern and culture of the society. The goals and objectives of new classes are driven by material success and career growth for the acquisition of a comfortable lifestyle, more wealth, and prestige. However, 'new' thoughts have not been able to penetrate every field of the society but cracks in old order are clearly visible in the country.

Question 3.

(a) Discuss in detail the major contribution of Prof. Yogendra Singh in theorizing India's modernization. (20 Marks)

Approach.

- **Define major contribution of Prof. Yogendra Singh.**

- **Examine Singh's contributions to understanding the structural transformations associated with modernization in India.**

- **Highlight the enduring relevance of Prof. Yogendra Singh's theories in understanding the ongoing processes of modernization in India.**

- **Conclude.**

Solution.

Prof. Yogendra Singh has made seminal contributions to the field of sociology, particularly in the context of India's modernization. Singh's work emphasizes the interplay of cultural dynamics, structural transformations, and institutional changes in the evolution of Indian society from traditional to modern.

Notably, he critically engages with Western-centric modernization theories, offering an indigenous perspective that considers the unique historical and cultural factors shaping India's path to modernity. His insights into the role of education, economy, and the intricate relationship between culture and modernization remain foundational in sociological discourse, providing scholars and policymakers with a contextual lens to analyze and navigate the multifaceted challenges and opportunities of contemporary Indian society.

Singh's contributions to understanding the structural transformations associated with modernization in India

1. **Transition from Gemeinschaft to Gesellschaft:** Prof. Yogendra Singh has examined the structural transformations in India by applying Ferdinand Tönnies' concepts of Gemeinschaft (community) and Gesellschaft (society). He explores the shift from traditional, close-knit community structures to more impersonal, goal-oriented societal arrangements, illustrating how modernization leads to changes in social relationships. **Ferdinand Tönnies**, with his theory of Gemeinschaft and Gesellschaft, provides a conceptual foundation for understanding the nature of social organization during modernization.

2. **Changing Family and Kinship Structures:** Singh's work delves into the changing dynamics of family and kinship structures in the modernization process. He examines how traditional joint family systems undergo structural transformations, such as the emergence of nuclear families, altered gender roles, and changing intergenerational relationships. **M.N. Srinivas's** theory of "Sanskritization" complements Singh's insights by providing additional perspectives on changes in family structures during modernization.

3. **Urbanization and Social Stratification:** Singh analyzes the impact of urbanization on social structures, emphasizing how the shift from agrarian to urban societies leads to new forms of social stratification. He explores the emergence of occupational diversification, the rise of new social classes, and the resulting complexities in social hierarchies. **Louis Wirth's** urban sociology theories provide a broader understanding of the effects of urbanization on social structures, complementing Singh's examination.

969

4. **Education and Social Mobility:** Singh explores the role of education as a transformative force, facilitating social mobility and contributing to structural changes in Indian society. He discusses how educational advancements lead to new occupational opportunities, challenging traditional caste-based occupational roles. **Andre Beteille's** studies on education and social mobility provide additional perspectives on the relationship between education and structural transformations.

5. **Modernization and Cultural Dynamics:** Singh's work delves into the cultural dimensions of modernization, examining how cultural norms, values, and practices undergo structural changes. He explores the adaptation and transformation of cultural elements in response to the forces of modernization, illustrating the interplay between structure and culture. **A.K. Ramanujan's** work on cultural change and adaptation offers complementary insights into the complex relationship between modernization and cultural dynamics.

6. **Globalization and Structural Shifts:** Singh extends his analysis to include the impact of globalization on structural transformations in Indian society. He examines how global economic and cultural forces contribute to the restructuring of social institutions, employment patterns, and lifestyles. **Arjun Appadurai's** theories on globalization and cultural flows provide additional perspectives on the structural shifts induced by global forces, aligning with Singh's examination of modernization.

The enduring relevance of Prof. Yogendra Singh's theories in understanding the ongoing processes of modernization in India.

1. **Cultural Resilience and Transformation:** Prof. Yogendra Singh's emphasis on the cultural dimensions of modernization remains relevant in understanding how traditional cultural elements persist and adapt amidst the ongoing processes of modernization in India. Scholars like A.K. Ramanujan, with his theory of "contextual modernity," further illustrate how cultural resilience coexists with modern influences, as seen in contemporary literature and art that blends traditional and modern elements.

2. **Structural Shifts and Globalization:** Singh's insights into the structural transformations associated with modernization, particularly in the context of globalization, continue to be pertinent. Arjun Appadurai's theories on global cultural flows complement Singh's framework, aiding in the analysis of how global forces shape structural shifts in Indian society. Recent examples include the impact of international trade, technology, and media on social structures and cultural practices.

3. **Education as a Catalyst for Change:** Singh's examination of education as a catalyst for social mobility and structural change remains crucial. Andre Beteille's studies on education and social mobility align with Singh's perspectives, and recent examples showcase the transformative role of education in breaking traditional barriers, empowering marginalized communities, and contributing to structural shifts in occupational patterns.

4. **Urbanization and Changing Social Dynamics:** Singh's exploration of urbanization and its impact on social structures finds continued relevance in contemporary India. Louis Wirth's urban sociology theories complement Singh's framework, aiding in understanding how urbanization influences social dynamics. Recent examples include the rise of urban-centric lifestyles, changing family structures, and the emergence of new forms of social stratification in urban settings.

5. **Critique of Universalistic Modernization Theories:** Prof. Yogendra Singh's critical engagement with Western-centric modernization theories provides a foundation for a more contextually sensitive understanding of modernization in India.

This critique aligns with the perspectives of Indian sociologists like Dipankar Gupta, who argue for the need to move beyond universalistic models and consider the unique socio-cultural context of India in the analysis of modernization processes.

Y Singh systematically explored the multi-dimensional facets of modernization in the Indian context, emphasizing the interplay between structural transformations, cultural dynamics, and institutional changes. His work provides a comprehensive understanding of the evolving social fabric, moving beyond simplistic linear narratives of modernization.

By critically engaging with universalistic theories, Singh offers an indigenous perspective that recognizes the unique historical and cultural complexities of India. Prof. Yogendra Singh's scholarship continues to be indispensable for scholars and policymakers, offering a rich and insightful lens through which to analyze the intricate processes of modernization in India within the diverse tapestry of its social, cultural, and historical contexts.

(b) Examine the factors responsible for the rural unrest in contemporary India. (20 Marks)

Approach.

- **Begin with significance of rural India.**
- **Explain the factors responsible for the rural unrest in contemporary India.**
- **Explain challenges for rural India in contemporary times.**
- **Conclude.**

Solution:

Rural India holds immense significance as it forms the backbone of the country's socio-economic fabric, contributing substantially to agricultural production and sustaining a significant portion of the population. With a vast majority of India's workforce engaged in agriculture, rural areas play a crucial role in shaping the nation's food security and economy. Beyond agriculture, rural communities preserve rich cultural traditions, traditional craftsmanship, and indigenous knowledge.

Factors responsible for the rural unrest in contemporary India:

1. **Agrarian Distress and Farmer Protests:** Economic challenges such as low agricultural productivity, fluctuating crop prices, and lack of irrigation facilities contribute to agrarian distress, leading to farmer protests and rural unrest. **M.S. Swaminathan's** agricultural theories, emphasizing sustainable and equitable farming practices, provide insights into addressing agrarian challenges. Examples include the widespread farmer protests against agricultural reforms in India.

2. **Land Ownership and Caste-Based Conflicts:** Unequal land distribution, concentration of land ownership, and caste-based discrimination contribute to conflicts over land rights and exacerbate social tensions in rural areas. **B.R. Ambedkar's** analyses of caste dynamics and land ownership inequalities offer a theoretical framework for understanding how these factors contribute to rural unrest. Examples include caste-related conflicts over land in different regions.

3. **Political Factors and Governance Issues:** Ineffective governance, corruption, and the failure of rural development policies contribute to political dissatisfaction and unrest in rural areas. **Rajni Kothari's** studies on political sociology provide insights into the impact of political factors on rural discontent. Examples include protests against inadequate governance and corruption in rural development schemes.

4. **Globalization and Changing Agricultural Dynamics:** Global economic trends and changing agricultural dynamics due to globalization impact traditional rural livelihoods, leading to economic disparities and discontent. **Arjun Appadurai's** theories on globalization offer perspectives on how global forces influence local economies. Examples include the challenges faced by rural communities in adapting to global market pressures.

5. **Lack of Infrastructure and Basic Services:** Inadequate infrastructure and a lack of basic services, including healthcare and education, contribute to rural unrest as communities feel marginalized and deprived. **Andre Beteille's** work on social development highlights the importance of infrastructure and services in shaping rural societies. Recent examples include protests demanding improved infrastructure and services in rural areas.

6. **Environmental Degradation and Resource Conflicts:** Environmental challenges, such as

climate change and resource depletion, contribute to rural unrest as communities face threats to their livelihoods and engage in conflicts over scarce resources. **Ramachandra Guha** provides insights into the sociological dimensions of environmental challenges. Recent examples include conflicts over water resources and land due to environmental degradation in rural regions.

Challenges:

1. **Agrarian Distress and Farmer Suicides:** Agrarian distress continues to be a critical challenge for rural India, marked by low agricultural productivity, debt burdens, and fluctuating crop prices. This has led to a distressing number of farmer suicides, reflecting the grim realities of rural economic challenges. **M.S. Swaminathan's** advocacy for sustainable agriculture and farmer welfare aligns with addressing agrarian distress, emphasizing the need for comprehensive policies to uplift farming communities.

2. **Land Ownership and Tenancy Inequities:** Inequalities in land ownership and disputes over tenancy persist, contributing to social and economic disparities. Land-related conflicts, often rooted in historical inequities, highlight the challenges of ensuring fair and equitable access to agricultural land. **B.R. Ambedkar's** emphasis on land reforms and addressing landlessness as a source of social inequality is relevant in understanding and addressing challenges related to land ownership.

3. **Social Hierarchies and Caste-Based Discrimination:** Social hierarchies and caste-based discrimination pose persistent challenges in rural India, limiting access to resources and opportunities. The deep-rooted nature of caste-based inequalities continues to impact social cohesion and development in rural communities. **B.R. Ambedkar's** theories on social justice and annihilation of caste provide insights into the historical and sociological dimensions of caste-based challenges in rural areas.

4. **Inadequate Infrastructure and Basic Services:** Rural areas grapple with inadequate infrastructure, including healthcare, education, and transportation. Limited access to basic services perpetuates socio-economic disparities, hindering the overall development of rural communities. **Andre Beteille's** studies on education and social mobility contribute to understanding how the lack of basic services impacts rural communities, aligning with the sociological perspective on rural development.

5. **Migration and Urbanization Pressures:** Rural-to-urban migration and the pressures of urbanization pose challenges as individuals seek better economic opportunities in urban centers. This results in depopulation of rural areas, impacting traditional livelihoods and exacerbating rural-urban disparities. **Louis Wirth's** urban sociology theories provide insights into the social dynamics of migration and urbanization, aiding in understanding the challenges faced by rural communities.

6. **Environmental Degradation and Climate Change Impact:** Environmental degradation and the impact of climate change pose significant challenges for rural India. Changes in weather patterns, water scarcity, and ecological disruptions affect agriculture and livelihoods, leading to resource conflicts. **Ramachandra Guha's** eco-sociological perspectives contribute to understanding the sociological dimensions of environmental challenges in rural areas, emphasizing the need for sustainable practices.

In conclusion, the factors contributing to rural unrest in contemporary India are deeply intertwined, reflecting a complex interplay of economic, social, political, and environmental dynamics.

Agrarian distress, land ownership issues, social hierarchies, governance failures, globalization

impacts, and environmental challenges collectively contribute to the discontent in rural communities.

The multifaceted nature of these challenges necessitates holistic and context-specific interventions to address the root causes of rural unrest. Addressing issues of land ownership, ensuring social justice, implementing effective governance, and formulating sustainable agricultural and environmental policies are paramount for fostering rural development and mitigating social tensions.

(c) Discuss the changing dimensions of family structure in urban India. (10 Marks)

Approach

- **Begin with significance of changing family dimensions in the urban context.**
- **Discuss the changing dimensions of family structure in urban India**
- **Explore the impact of globalization on family values and structures in urban India.**
- **Conclude.**

Solution:

The changing dimensions of family structures in the urban context hold paramount significance as they encapsulate the dynamic socio-cultural shifts within contemporary societies. Urban areas serve as crucibles for evolving family norms, reflecting a departure from traditional joint setups to the prevalence of nuclear families. This shift, influenced by factors such as urbanization, economic pursuits, and changing gender roles, has profound implications for social relationships, individual identities, and the broader fabric of urban life.

Changing dimensions of family structure in urban India:

1. **Nuclearization and the Influence of Modernization:** The shift from joint to nuclear families in urban India reflects the impact of modernization and urbanization. The nuclear family structure, characterized by smaller, independent units, is influenced by factors such as industrialization and increased mobility. **M.N. Srinivas's** concept of "Sanskritization" helps understand how the adoption of modern lifestyles and values in urban areas contributes to the nuclearization of families.

2. **Gender Roles and the Dual-Career Family:** Evolving gender roles within urban families are evident with an increasing number of dual-income households. Women's participation in the workforce has challenged traditional gender norms, contributing to a more equitable distribution of responsibilities within families. **Amaresh Dubey's** work on gender and family dynamics provides insights into the changing roles of men and women within urban households.

3. **Impact of Technology on Family Interactions:** Technology, including smartphones and social media, has transformed family interactions in urban settings. Virtual communication and remote work arrangements have altered the dynamics of family relationships, introducing both challenges and opportunities. **Arjun Appadurai's** theories on globalization and technology's role in shaping social life contribute to understanding the impact of technology on family structures.

4. **Generational Shifts and Changing Values:** Urban families witness generational shifts in values, preferences, and lifestyle choices. Younger generations often embrace more individualistic values, challenging traditional norms and contributing to changing family structures. **Dipankar Gupta's** exploration of changing values and lifestyles in urban India provides a sociological perspective on the generational shifts within families.

5. **Cultural Assimilation and Global Influences:** Globalization has led to cultural assimilation within urban families. Exposure to global cultures, media, and lifestyles has influenced preferences, habits, and family practices, creating a mosaic of diverse influences.

   Homi Bhabha's theories on cultural hybridity offer insights into how global influences shape

975

the cultural dynamics of urban families.

6. **Challenges of Work-Life Balance and Mental Health:** The demands of urban professions and the prevalence of dual-career families pose challenges to maintaining a healthy work-life balance. This shift has implications for mental health and family well-being, leading to the need for innovative solutions. **A.R. Desai's** sociological perspectives on urbanization and its impact on mental health contribute to understanding the challenges faced by urban families in maintaining equilibrium.

Challenges:

1. **Cultural Hybridity and Global Influences:** Globalization has led to cultural hybridity within urban Indian families, where traditional values coexist with global influences. This is evident in lifestyle choices, consumption patterns, and cultural practices that reflect a blending of local and global elements. **Homi Bhabha's** theories on cultural hybridity contribute to understanding how global influences shape the cultural dynamics of urban families, emphasizing the coexistence of diverse cultural elements.

2. **Consumerism and Changing Lifestyle Choices:** Globalization has fueled consumerism, influencing the lifestyle choices of urban families. The adoption of global brands, consumption patterns, and aspirations for a cosmopolitan lifestyle are reshaping the material and cultural dimensions of family life. **Arjun Appadurai's** work on the social dimensions of consumption provides insights into how global flows of goods and ideas impact family choices and lifestyles.

3. **Education and Career Aspirations:** Globalization has influenced educational and career aspirations within urban families. Exposure to global educational standards and the integration of India into the global job market have shaped family expectations, leading to a focus on professional achievements and career mobility. **Andre Beteille's** studies on education and social mobility contribute to understanding the impact of globalization on educational and career aspirations within families.

4. **Changing Gender Roles and Empowerment:** Globalization has played a role in redefining gender roles within urban families. Women's empowerment, influenced by global discourses on gender equality, has led to changing expectations and roles for women within the family unit. **Amaresh Dubey's** work on gender and family dynamics provides insights into how global ideas of gender equality contribute to changing family structures.

5. **Technological Integration and Communication Patterns:** Globalization, facilitated by technological advancements, has transformed communication patterns within urban families. The use of smartphones, social media, and online communication platforms has altered the dynamics of family interactions, connecting them to global networks. **Arjun Appadurai's** theories on globalization and technology's role in shaping social life contribute to understanding the impact of technology on family structures.

6. **Migration and Transnational Families:** Globalization has led to increased migration, creating transnational families in urban settings. The separation of family members across borders due to employment opportunities or educational pursuits reflects the impact of global forces on family structures. **Anthony Giddens**, contribute to understanding how transnational families navigate the challenges posed by geographical distances and global mobility.

In conclusion, the changing dimensions of family structure in urban India underscore the dynamic nature of societal evolution influenced by factors such as urbanization, globalization, and shifting

cultural norms.

The transition from traditional joint families to nuclear units, altered gender roles, and the embrace of technology are indicative of a complex interplay between tradition and modernity. The fluidity of contemporary urban families reflects both the adaptability and tensions inherent in navigating the complexities of modern living.

Question 4.

(a) What are the sociological reasons and implication of "reverse migration" during the recent pandemic in India? (20 Marks)

Approach.

- **Brief overview of reverse migration during the recent pandemic in India.**
- **Discuss sociological reasons for Reverse Migration.**
- **Discuss implication of "reverse migration" during the recent pandemic in India.**
- **Conclude.**

Solution:

The recent pandemic in India triggered an unprecedented wave of reverse migration, marking a significant demographic shift as urban dwellers returned to their rural roots. The stringent lockdowns and economic uncertainties stemming from the pandemic led to widespread job losses and triggered a mass exodus of migrant workers from urban centers to their native villages. This reverse migration was fueled by a combination of economic insecurities, health concerns, and the absence of a social safety net in urban areas. The sociological implications of this phenomenon are profound, reshaping rural economies, challenging existing resource distribution systems, and bringing attention to the disparities in healthcare and social support structures between urban and rural landscapes.

Sociological reasons for Reverse Migration:

1. **Economic Insecurity and Job Loss:** The economic fallout of the pandemic resulted in widespread job losses, particularly in sectors with a high concentration of migrant workers. The fear of unemployment and economic insecurity drove many to return to their rural homes. Emphasizing economic factors, **B.R. Ambedkar's** analysis of caste-based occupations and economic disparities provides insights into the structural inequalities influencing migration decisions.

2. **Social Networks and Community Ties:** Social networks and community ties played a crucial role in motivating reverse migration. The sense of belonging and support from rural communities became a significant factor during times of crisis. **M.N. Srinivas's** concept of social structure and the role of communities in shaping social behavior provides a sociological lens to understand the influence of social networks on migration decisions.

3. **Health and Safety Concerns:** Health and safety concerns, including the fear of the virus and inadequate healthcare in urban areas, influenced the decision to migrate back to rural homes where individuals felt they could access better health facilities. **Amaresh Dubey's** work on health and social disparities contributes to understanding how health concerns can drive migration decisions, particularly during a health crisis.

4. **Urban Alienation and Discrimination:** Urban alienation and discrimination faced by migrants during the pandemic played a role in their decision to return to rural areas where they felt more accepted and less marginalized. **B.R. Ambedkar's** analyses of social exclusion and discrimination provide insights into the sociological dimensions of urban alienation influencing migration patterns.

5. **Resource Distribution Disparities:** Disparities in resource distribution, including access to food and shelter, became pronounced during lockdowns in urban areas.

The perception of better resource availability in rural areas influenced migration decisions. **Andre Beteille's** studies on social inequality and resource distribution contribute to understanding how disparities impact migration patterns.

6. **Policy Response and Social Welfare:** The response of government policies and social welfare measures, or the lack thereof, influenced migration decisions. The absence of adequate social safety nets in urban areas may have driven individuals back to rural areas seeking better support. **M.N. Srinivas's** analysis of government policies and their impact on social structures offers insights into the sociological dimensions of policy influences on migration.

Implication of "reverse migration:

1. **Impact on Rural Economies:** The influx of returning migrants during reverse migration had significant repercussions on rural economies. Local businesses, agriculture, and informal sectors witnessed a boost as individuals sought livelihood opportunities in their native villages. **D.N. Majumdar's** studies on rural sociology contribute to understanding how the return of migrants reshapes economic dynamics and livelihood patterns in rural areas.

2. **Challenges in Resource Distribution:** The sudden return of migrants posed challenges in resource distribution and infrastructure in rural areas. Issues related to housing, healthcare, and educational resources emerged, highlighting disparities in rural development. **Andre Beteille's** theories on social inequality and resource distribution offer insights into the sociological dimensions of challenges posed by reverse migration on local resources.

3. **Shifts in Social Dynamics:** Reverse migration brought about changes in social dynamics within rural communities. The reintegration of individuals into their hometowns influenced social relationships, community structures, and cultural practices. **M.N. Srinivas's** concept of social structure and change provides a framework for understanding the shifts in social dynamics resulting from reverse migration.

4. **Healthcare and Social Services Strain:** The sudden increase in population strained local healthcare and social services in rural areas. The impact of limited infrastructure and resources became pronounced, emphasizing the need for equitable development. **Amaresh Dubey's** sociological insights into health disparities contribute to understanding the sociological dimensions of the strain on rural healthcare systems.

5. **Community Integration and Social Capital:** Reverse migration facilitated community integration and the strengthening of social capital in rural areas. The returnees brought diverse experiences and skills, contributing to local development and fostering community bonds. **Robert Putnam's** social capital theory provides insights into how the return of migrants can influence community cohesion and cooperation in rural settings.

6. **Policy Response and Social Welfare Reevaluation:** The phenomenon of reverse migration prompted a reevaluation of existing social welfare policies and highlighted the need for more inclusive and responsive measures. Governments were compelled to address the challenges faced by both urban and returning rural populations. **M.N. Srinivas's** analyses of government policies and their impact on social structures offer insights into the sociological dimensions of policy responses to reverse migration.

In conclusion, the phenomenon of "reverse migration" during the recent pandemic in India embodies a complex interplay of sociological factors and carries multifaceted implications. Driven by economic insecurities, social ties, health concerns, and urban alienation, the return of migrants to rural areas reshaped economic landscapes and strained local resources.

The influx necessitated a reevaluation of social welfare policies and highlighted existing disparities in resource distribution and healthcare infrastructure. The sociological dimensions of reverse migration underscore the resilience of community ties, the impact of policy responses, and the interconnectedness of urban and rural dynamics.

(b) Discuss the main features of the debate between G. S. Ghurye and V. Elwin on tribal development. (20 Marks)

Approach.

- **Highlight the significance of the Ghurye-Elwin debate in shaping perspectives on tribal communities.**

- **Discuss the main features of the debate between G.S. Ghurye and V. Elwin on tribal development.**

- **Discuss how the Ghurye-Elwin debate continues to have implications for contemporary tribal development policies.**

- **Conclude.**

Solution:

The Ghurye-Elwin debate holds profound significance in shaping perspectives on tribal communities, epitomizing a fundamental dichotomy in approaches to their development in post-independence India. G.S. Ghurye, representing an assimilationist viewpoint, advocated for the integration of tribal societies into the mainstream, emphasizing cultural homogenization for social progress. In contrast, V. Elwin championed a preservationist stance, arguing for the safeguarding of tribal cultures and autonomy. This debate not only reflects differing scholarly ideologies but also underscores broader tensions between assimilation and preservation in the formulation of tribal development policies.

The main features of the debate between G.S. Ghurye and V. Elwin:

1. **Assimilation vs. Preservation:** G.S. Ghurye advocated for the assimilation of tribal communities into the mainstream, emphasizing the adoption of mainstream cultural practices and social structures for societal progress. V. Elwin, in contrast, championed the preservation of tribal cultures, arguing that the distinctiveness of tribal identities should be safeguarded to maintain their autonomy.

2. **Cultural Evolution vs. Relativism:** Ghurye's approach was rooted in cultural evolution theories, positing that tribal societies should evolve by adopting the cultural traits of the broader Indian social structure. Elwin embraced cultural relativism, asserting that tribal cultures had intrinsic value and should be preserved without necessarily conforming to mainstream cultural norms.

3. **Role of Indian Sociological Thinkers: G.S. Ghurye**, was influenced by his broader sociological theories, including his views on caste and social structure. His assimilationist stance reflected a belief in the uniform progression of societies. **V. Elwin,** drew from anthropological perspectives that emphasized the uniqueness of tribal cultures and the need to protect them from external influences.

4. **Impact on Policy Formulation: Ghurye's** ideas had an impact on early post-independence policies that aimed at integrating tribal communities into the mainstream. This often-involved initiatives promoting education, modernization, and assimilation. **Elwin's** influence can be seen in later policies that recognized the distinctiveness of tribal cultures and sought to preserve their autonomy, contributing to the establishment of tribal autonomous councils and protective measures.

5. **Social Structure and Identity: Ghurye** emphasized the integration of tribes into the broader social structure, believing that assimilation would lead to social progress and a more cohesive national identity. Elwin highlighted the importance of maintaining tribal identity and autonomy within the larger Indian context, valuing the diversity that different tribal communities bring to the social mosaic.

6. **Contemporary Relevance:** The Ghurye-Elwin debate remains relevant in contemporary discussions on tribal development, as policymakers grapple with the balance between assimilationist and preservationist approaches in crafting inclusive and sustainable policies. The debate has influenced subsequent sociological perspectives on tribal development, contributing to nuanced discussions on cultural diversity, indigenous rights, and the implications of globalization on tribal societies.

The Ghurye-Elwin debate continues to have implications for contemporary tribal development policies.

1. **Influence on Inclusive Policies:** The Ghurye-Elwin debate has left a lasting impact on contemporary tribal development policies, contributing to a more nuanced and inclusive approach. Policymakers, drawing lessons from the assimilation-preservation dichotomy, seek a balanced strategy that recognizes the value of preserving tribal identities while addressing developmental needs. **Andre Beteille's** ideas on social inequality and policy formulation contribute to understanding how contemporary policies strive to bridge the gap between assimilationist and preservationist goals.

2. **Recognition of Tribal Autonomy: Elwin's** emphasis on preserving tribal autonomy has influenced policies that recognize the unique governance structures and traditional practices of tribal communities. The establishment of tribal autonomous councils and the Panchayats (Extension to Scheduled Areas) Act reflects a commitment to tribal self-governance. **M.N. Srinivas's** studies on social structure and community dynamics offer insights into how policies can be designed to respect and protect the autonomy of tribal communities.

3. **Cultural Diversity and Heritage Protection:** The debate underscores the importance of safeguarding the cultural diversity and heritage of tribal communities. Contemporary policies aim to protect indigenous knowledge, languages, and practices, acknowledging their intrinsic value to the nation's cultural mosaic **Homi Bhabha's** theories on cultural hybridity contribute to understanding how policies can embrace cultural diversity without compromising the integrity of tribal identities.

4. **Land and Resource Rights: Both Ghurye and Elwin's** perspectives influenced discussions on land and resource rights for tribal communities. Policies address historical injustices and attempt to secure land tenure and resource access, recognizing the centrality of these aspects to tribal well-being. **B.R. Ambedkar's** advocacy for social justice and land rights aligns with contemporary efforts to rectify historical inequalities faced by tribal communities.

5. **Inclusive Education and Employment Opportunities:** The debate's impact is evident in policies promoting inclusive education and skill development tailored to tribal needs. Efforts are made to bridge the education and employment gap, recognizing the importance of empowering tribal youth while respecting their cultural contexts. **Amaresh Dubey's** work on education and social disparities provides insights into formulating policies that address the specific challenges faced by tribal communities.

6. **Globalization Challenges and Indigenous Rights: The Ghurye-Elwin** debate informs discussions on the impact of globalization on tribal societies.

Contemporary policies aim to protect tribal communities from the negative effects of globalization while leveraging opportunities for sustainable development, reflecting a commitment to indigenous rights. **Arjun Appadurai's** theories on globalization contribute to understanding the sociological dimensions of how tribal communities navigate the challenges posed by global forces.

In conclusion, the Ghurye-Elwin debate on tribal development encapsulates a profound clash of ideologies that has enduring implications for understanding and crafting policies for India's tribal communities. G.S. Ghurye, advocating assimilation, saw the integration of tribes into mainstream society as a path to societal progress, while V. Elwin, championing preservation, argued for safeguarding tribal autonomy and unique identities.

This dialectic not only shaped early post-independence policies but also continues to reverberate in contemporary discussions. The debate underscores the complexity of balancing the preservation of diverse tribal cultures with the imperatives of socio-economic development, serving as a touchstone for policymakers navigating the intricate terrain of tribal welfare in a dynamic and diverse nation.

(c) What are the various forms of untouchability in India? Critically examine. (10 Marks)

Approach.

- **Define untouchability.**
- **Explain various forms of untouchability in India.**
- **Explain challenges faced due untouchability in India.**
- **Conclude.**

Solution:

Untouchability is a deeply rooted social practice associated with the caste system in India, particularly within Hindu society. Historically, individuals deemed "untouchables" or belonging to the "Scheduled Castes" faced severe social discrimination and exclusion based on their birth into specific castes considered lower in the hierarchical order.

This discrimination manifested in denying them access to public spaces, education, and economic opportunities. The concept of untouchability is intertwined with notions of ritual purity and pollution, leading to the marginalization and dehumanization of certain communities.

Various forms of untouchability in India:

1. **Social Segregation and Discrimination:** Untouchability manifests in social segregation, where individuals from lower castes, particularly Dalits, face discrimination in public spaces, temples, and social gatherings. **B.R. Ambedkar's** writings, especially "Annihilation of Caste," provide a foundational critique of the social and religious dimensions of untouchability, emphasizing the need for social and political rights for the marginalized.

2. **Occupational Discrimination:** Certain occupations, traditionally associated with "unclean" or stigmatized tasks, are relegated to Dalit communities. This occupational discrimination reinforces social hierarchies. **M.N. Srinivas's** concept of "jajmani system" sheds light on the perpetuation of occupational roles along caste lines, contributing to the understanding of untouchability in economic contexts.

3. **Denial of Educational Opportunities:** Dalit individuals often face barriers in accessing education, including discrimination in schools and limited opportunities for higher education. **Amaresh Dubey's** studies on education and social disparities contribute to understanding how educational systems perpetuate untouchability, hindering the upward mobility of marginalized communities.

4. **Violence and Atrocities:** Instances of violence, physical and verbal abuse, and atrocities against Dalits are prevalent, reinforcing power dynamics and the subjugation of certain communities. **Andre Beteille's** analyses of social inequality and conflict contribute to understanding the dynamics of violence perpetuated through untouchability and its impact on social structures.

5. **Access to Public Services:** Dalits often face discrimination in accessing public services, including healthcare, leading to disparities in health outcomes and reinforcing social exclusion. **B.R. Ambedkar's** emphasis on social justice and equal access to public services remains relevant in analyzing how untouchability affects the health and well-being of marginalized communities.

6. **Marriage and Social Interactions:** Inter-caste marriages are often stigmatized, and social interactions between individuals from different castes, especially Dalits, face resistance and discrimination.

   M.N. Srinivas's concept of "Sanskritization" highlights the challenges faced by Dalits in

upward mobility and social integration, shedding light on the complexities of caste-based social interactions.

The National Crime Records Bureau's data on crimes against Dalits illustrates the persistence of violence and atrocities rooted in untouchability. Studies documenting the prevalence of caste-based discrimination in educational institutions, despite affirmative action policies, highlight the enduring challenges faced by Dalit students.

Challenges faced due untouchability in India:

1. **Economic Disparities and Occupational Marginalization:** Dalits, often victims of untouchability, face economic disparities and occupational marginalization. Discrimination in employment and limited access to economic opportunities perpetuate social and economic inequalities. **B.R. Ambedkar's** analysis of caste-based occupational hierarchies contributes to understanding the economic challenges faced by Dalits and the need for affirmative action.

2. **Educational Barriers and Discrimination:** Untouchability contributes to significant barriers in accessing education for Dalit communities. Discrimination in schools and higher educational institutions hinders academic progress and social mobility. **Amaresh Dubey's** work on education and social disparities offers insights into the persistent challenges faced by Dalit students in the pursuit of education.

3. **Healthcare Disparities:** Dalits often encounter discrimination in healthcare settings, limiting access to quality medical services. This contributes to health disparities and reinforces social exclusion. **Andre Beteille's** analysis of social inequality provides a lens for understanding how healthcare disparities contribute to the broader challenges faced by Dalit communities.

4. **Violence and Atrocities:** Untouchability is linked to incidents of violence and atrocities against Dalits. Physical and verbal abuse, often rooted in caste prejudices, create a climate of fear and hinder community well-being. **M.N. Srinivas's** studies on social conflict and inequality contribute to understanding the dynamics of violence perpetuated through untouchability.

5. **Social Stigma and Discrimination in Social Interactions:** Dalits face social stigma and discrimination in various social interactions, including marriage and community gatherings. These challenges contribute to the perpetuation of caste-based hierarchies. **Erving Goffman's** concept of stigma provides a sociological framework for understanding how social interactions are shaped by the stigmatization of Dalit identities.

6. **Legal Ambiguities and Implementation Gaps:** Despite legal measures against untouchability, implementation gaps and ambiguities persist. Dalits often face challenges in accessing justice, and the effectiveness of legal frameworks remains a concern. **B.R. Ambedkar's** emphasis on legal measures for social justice provides a foundation for understanding the complexities of implementing anti-untouchability laws.

In conclusion, the various forms of untouchability in India are deeply entrenched in social, economic, and educational spheres, creating a multifaceted web of discrimination that impedes the progress and well-being of marginalized communities. From social segregation and occupational discrimination to denial of educational opportunities and systemic violence, untouchability permeates multiple aspects of life.

The eradication of untouchability necessitates not only legal measures but also a transformative shift in societal attitudes and structures, acknowledging the inherent dignity and rights of all individuals irrespective of their caste backgrounds.

Section B

Question 5. Write short answers, with sociological perspective, of the following questions in about 150 words each: 10x5=50

(a) Analyze the idea of developmental planning in India. (10 Marks)

Approach.

- **Define development.**

- **Explain idea of development planning in India.**

- **Discuss the challenges faced for development planning in India.**

- **Conclude.**

Solution:

Development, refers to the multifaceted and dynamic process encompassing economic, social, political, and cultural transformations that lead to improved living standards, increased well-being, and enhanced capabilities of individuals and societies. It goes beyond mere economic growth, emphasizing the broader dimensions of human progress, including social justice, equality, and the empowerment of marginalized groups.

Idea of development planning in India:

1. **Nehruvian Vision and Modernization Theory: D.P. Mukerji's** embracing Nehruvian socialism and modernization theory, Mukerji emphasized the need for planned development to transform traditional agrarian societies into modern industrialized nations. **Example:** The focus on economic growth and industrialization in states like Gujarat under Chief Minister Narendra Modi reflects a continuation of this modernization paradigm.

2. **Amartya Sen's Capability Approach: Amartya Sen's** capability approach underscores the importance of expanding individual capabilities as the ultimate goal of development, emphasizing social justice and human well-being over mere economic indicators. **Example:** The National Rural Employment Guarantee Act (NREGA) aims to enhance the capabilities of rural populations by providing them with employment opportunities and addressing issues of livelihood security.

3. **Gender and Development: Vina Mazumdar** contributed to the feminist perspective on development, advocating for the integration of gender-sensitive policies and addressing women's empowerment as a central goal of development. **Example:** The Beti Bachao, Beti Padhao (Save the daughter, Educate the daughter) campaign reflects efforts to address gender disparities and promote the well-being of girls in India.

4. **Dalit Studies and Social Justice: B.R. Ambedkar's** work on social justice and the rights of marginalized communities is instrumental in understanding the importance of inclusive development and affirmative action for historically oppressed groups. **Example:** Reservation policies in education and employment continue to be implemented to address historical injustices and promote the social inclusion of Dalits and other marginalized communities.

5. **Environmental Sociology and Sustainable Development: Ramachandra Guha's** environmental sociology emphasizes the need for sustainable development, considering the ecological impact of policies and advocating for a balance between human needs and environmental conservation.

   Example: Initiatives like the Swachh Bharat Abhiyan reflect an awareness of environmental

concerns and the need for sustainable development by addressing issues such as sanitation and waste management.

6. **Globalization and Cultural Change: Arjun Appadurai's** work on globalization explores the cultural dimensions of development, highlighting the impact of global flows of information, media, and technology on local cultures. **Example:** The influence of social media and global entertainment on Indian cultural practices and norms demonstrates the interconnectedness of local and global forces in the contemporary development landscape.

Challenges:

1. **Social Inequality and Caste Dynamics: M.N. Srinivas'** concept of 'Sanskritization' highlights the persistence of caste-based inequalities and challenges the notion of a uniform, modern society. Caste divisions continue to influence access to resources and opportunities, hindering inclusive development. **Example:** Despite affirmative action measures, the Dalit community often faces discrimination in various spheres, illustrating the ongoing challenges associated with caste-based disparities.

2. **Poverty and Income Disparities: B.N. Ganguli's** work on poverty and economic inequality underscores the persistent challenges of addressing poverty in India, emphasizing the need for comprehensive development strategies. **Example:** The urban-rural income gap and unequal distribution of wealth remain significant challenges, as seen in the disparities in access to education, healthcare, and employment opportunities.

3. **Environmental Degradation and Sustainability: Vandana Shiva's** environmental activism emphasizes the impact of development on ecosystems and local communities. Unplanned industrialization and resource exploitation pose threats to sustainable development. **Example:** The controversy surrounding large-scale infrastructure projects, such as the Sardar Sarovar Dam, reflects tensions between development goals and environmental sustainability.

4. **Globalization and Cultural Shifts: Appadurai's** concept of 'scapes' highlights the challenges posed by globalization to local cultures. Rapid cultural shifts and the erosion of traditional practices can lead to social disintegration. **Example:** The influence of Western consumer culture through globalization has led to changes in lifestyle choices, impacting traditional values and community structures.

5. **Corruption and Governance Issues: Rajni Kothari's** critique of the 'Congress System' addresses issues of political corruption and the erosion of democratic values. Governance challenges and corruption impede effective development planning. **Example:** Scandals such as the 2G spectrum case and coal allocation controversy highlight the persisting challenges of corruption within the Indian political and bureaucratic system.

6. **Gender Disparities and Women's Empowerment: Vina Mazumdar's** feminist perspective emphasizes the need for gender-sensitive development policies. Despite progress, gender disparities persist, affecting women's access to education, employment, and healthcare. **Example:** Issues like gender-based violence and unequal representation in decision-making positions continue to underscore the challenges of achieving true gender equality in development planning.

The idea of developmental planning in India reflects a complex and evolving process that has navigated diverse sociological landscapes. Initially rooted in Nehruvian modernization theories, it aimed at transforming agrarian societies into industrialized nations.

However, this approach has encountered challenges such as caste-based inequalities, poverty, environmental degradation, and governance issues.

In conclusion, the idea of developmental planning in India demands a nuanced sociological understanding that integrates diverse perspectives, addresses inherent challenges, and prioritizes social justice for a comprehensive and sustainable approach to development.

(b) Comment on the role of co-operatives in rural development. (10 Marks)

Approach.

- **Define rural development.**
- **Explain the role of co-operatives in rural development.**
- **Explain challenges faced by co-operatives in rural development.**
- **Conclude.**

Solution:

Rural development encompasses a multifaceted process aimed at improving the economic, social, and cultural well-being of rural communities. It goes beyond mere agricultural advancements, seeking to address the broader challenges faced by rural areas, such as poverty, lack of infrastructure, and limited access to education and healthcare.

Role of co-operatives in rural development.

1. **Community Empowerment and Cooperative Principles: M.N. Srinivas'** concept of 'Sanskritization' highlights the importance of community dynamics. Cooperative principles align with this perspective by fostering collective decision-making, empowering rural communities to take charge of their development. **Example:** Farmer cooperatives in states like Maharashtra and Karnataka enable small-scale farmers to collectively negotiate better prices for their produce, showcasing the empowerment potential of cooperative structures.

2. **Economic Viability and Agricultural Cooperatives: D.R. Gadgil's** work on economic planning emphasizes the need for sustainable rural development. Agricultural cooperatives, as envisioned by Gadgil, enhance economic viability by pooling resources and facilitating joint ventures among farmers. **Example:** Amul, the dairy cooperative movement in Gujarat, has transformed the lives of rural dairy farmers, providing them with a collective platform for marketing and improving their income.

3. **Social Integration and Credit Cooperatives: B.R. Ambedkar's** emphasis on social justice aligns with the role of credit cooperatives in providing financial inclusion to marginalized communities. Cooperative credit societies empower individuals economically and promote social integration. **Example:** Self-help groups and microfinance cooperatives in rural areas, supported by the National Bank for Agriculture and Rural Development (NABARD), have played a pivotal role in empowering women and marginalized communities.

4. **Resource Mobilization and Housing Cooperatives: D.P. Mukerji's** focus on planned development corresponds with the resource mobilization potential of housing cooperatives. These cooperatives pool resources for housing projects, addressing rural infrastructure gaps. **Example:** Housing cooperatives in states like Kerala have successfully mobilized community resources to construct affordable housing for rural communities, contributing to improved living conditions.

5. **Education and Consumer Cooperatives: J.P. Naik's** work on education and social change aligns with the role of consumer cooperatives in rural areas. These cooperatives enhance access to education by providing resources and support to local schools. **Example:** Community-driven initiatives, such as book banks and educational material cooperatives, have improved educational outcomes in rural regions by ensuring access to learning resources.

6. **Environmental Conservation and Cooperative Forestry: Vandana Shiva's** environmental activism corresponds with the cooperative approach to forestry, emphasizing sustainable resource management. Cooperative forestry models involve local communities in conservation efforts. **Example:** Joint Forest Management (JFM) initiatives in states like Odisha involve local communities in forest protection and regeneration, showcasing the role of cooperatives in balancing development with environmental sustainability.

Challenges:

1. **Caste and Social Hierarchies: B.R. Ambedkar's** focus on social justice highlights challenges related to caste hierarchies. In cooperatives, caste-based discrimination can hinder equal participation and decision-making, limiting the inclusivity of these organizations. **Example**: Despite efforts, some agricultural cooperatives may face internal challenges based on caste dynamics, impacting the effective functioning of these organizations.

2. **Economic Disparities and Access to Resources: D.R. Gadgil's** emphasis on economic planning aligns with challenges related to resource distribution. Economic disparities among members can undermine the cooperative's ability to address the needs of all participants equitably. **Example:** Economic variations among farmers within a cooperative might lead to unequal contributions and benefits, posing challenges to the cooperative's sustainability.

3. **Gender Inequality and Women's Participation: Vina Mazumdar's** feminist perspective emphasizes gender-sensitive development. Challenges arise when cooperatives fail to ensure equal participation and benefits for women, perpetuating gender disparities. **Example**: Women's participation in decision-making processes within agricultural cooperatives may be limited, impacting the overall effectiveness of these organizations in addressing women's needs.

4. **Corruption and Governance Issues: Rajni Kothari's** critique of political systems and corruption is relevant to cooperative governance challenges. Instances of corruption within cooperative structures can lead to mismanagement and hinder the achievement of development goals. **Example:** Cases of corruption or misappropriation of funds in cooperative societies have been reported, affecting the credibility of these organizations and eroding trust among members.

5. **Market Forces and Globalization: Arjun Appadurai's** exploration of global cultural flows extends to economic forces. Cooperatives may face challenges in navigating globalized markets, leading to competition with larger corporate entities and impacting their economic sustainability. **Example:** Global market fluctuations and competition can affect the pricing and market access for products produced by rural cooperatives, impacting the income and viability of these organizations.

6. **Technological Gaps and Digital Divide: M.S. Gore's** work on science, technology, and society is relevant to challenges related to technological advancements. The digital divide may impede the integration of technology in cooperative activities, limiting their efficiency and outreach. **Example**: Some cooperatives may struggle to adopt modern agricultural technologies due to limited access or understanding, affecting their productivity and competitiveness in the evolving agricultural landscape.

The role of cooperatives in rural development is pivotal, offering a participatory and community-driven approach that addresses diverse socio-economic challenges. By fostering collective action and resource pooling, cooperatives empower rural communities economically and socially.

Agricultural cooperatives enhance farmers' bargaining power and provide avenues for joint ventures, while credit cooperatives contribute to financial inclusion, particularly for marginalized groups.

In conclusion, while cooperatives play a crucial role in fostering inclusive rural development, addressing sociological challenges and ensuring equitable participation is imperative for maximizing their potential and achieving sustainable progress.

(c) Urban slums are sites of social exclusion - explain. (10 Marks)

Approach.

- **Define social exclusion.**
- **Explain how urban slums are sites of social exclusion.**
- **Explain challenges faced by slums in India.**
- **Conclude.**

Solution:

Social exclusion refers to the systemic and deliberate processes through which certain individuals or groups are marginalized, deprived of opportunities, and relegated to the fringes of society. It involves the denial of access to essential resources, rights, and participation in social, economic, and political activities. Social exclusion is not merely a result of individual circumstances but is often rooted in structural inequalities, discrimination, and deeply ingrained prejudices.

Urban slums can be sites of social exclusion:

1. **Caste and Marginalization: B.R. Ambedkar's** focus on social justice is relevant to understanding caste-based exclusion. In urban slums, residents often face discrimination based on their caste, perpetuating social hierarchies and limiting access to resources. **Example:** Dalits and marginalized communities in urban slums may experience social exclusion in terms of housing, employment opportunities, and even access to basic amenities.

2. **Economic Inequality and Urban Poverty: D.R. Gadgil's** work on economic planning speaks to the challenges of economic inequality. Urban slums are often characterized by poverty, limited employment options, and inadequate income, leading to exclusion from mainstream economic activities. **Example:** Slum dwellers in cities like Mumbai face economic disparities, with limited access to formal employment and opportunities for upward mobility.

3. **Gender Disparities and Women's Exclusion: Vina Mazumdar's** feminist perspective highlights the gendered dimensions of exclusion. Women in urban slums may face barriers to education, healthcare, and employment, perpetuating gender disparities. **Example**: The lack of safe spaces and opportunities for women in urban slums may contribute to their social exclusion, limiting their ability to participate fully in community life.

4. **Informal Economy and Labor Exploitation: A.R. Desai's** focus on the informal economy is relevant to urban slums where many residents engage in informal labor. Exploitative working conditions, low wages, and lack of job security contribute to the social exclusion of those working in the informal sector. **Example:** Daily-wage laborers in urban slums may face precarious working conditions, exemplifying the challenges associated with the informal economy.

5. **Education and Access Barriers: J.P. Naik's** work on education and social change underscores the importance of education in addressing exclusion. In urban slums, limited access to quality education contributes to the perpetuation of socio-economic disparities. **Example**: Children in urban slums may face challenges in accessing formal education due to inadequate infrastructure, leading to a cycle of intergenerational exclusion.

6. **Healthcare Disparities and Exclusion: Amartya Sen's** capability approach emphasizes the importance of health in human development. In urban slums, inadequate healthcare facilities and poor sanitation contribute to health disparities, exacerbating social exclusion.

   Example: The lack of access to proper healthcare facilities in urban slums, particularly during

health crises, highlights the vulnerability of residents to exclusion from essential services.

7. **Spatial Stigmatization and Discrimination: S. C. Dube's** work on spatial organization is pertinent to understanding how urban spaces contribute to exclusion. The stigmatization of slums as undesirable areas reinforces negative perceptions and may lead to discrimination against their residents. **Example**: Stigmatization of urban slums may result in discriminatory policies, limiting the opportunities for slum dwellers and perpetuating their social exclusion.

Challenges:

1. **Caste Dynamics and Social Inequality: B.R. Ambedkar's** focus on social justice is relevant to understanding challenges related to caste dynamics in slums. Discrimination and social hierarchies can persist in urban areas, impacting access to resources and opportunities for slum residents. **Example:** Caste-based discrimination within slums may affect housing, employment, and social interactions, hindering the overall well-being of marginalized communities.

2. **Economic Deprivation and Informal Labor: A.R. Desai**'s work on the informal economy aligns with challenges related to economic deprivation in slums. Many residents engage in informal labor with low wages, job insecurity, and exploitative working conditions. **Example:** The informal labor sector in slums, such as street vending or daily wage labor, often lacks legal protections, contributing to economic vulnerabilities among slum dwellers.

3. **Gender Disparities and Women's Empowerment: Vina Mazumdar's** feminist perspective is relevant to challenges related to gender disparities in slums. Women may face limited access to education, healthcare, and economic opportunities, perpetuating gender inequalities. **Example:** Initiatives promoting women's empowerment in slums, such as vocational training programs, aim to address gender disparities and enhance the socio-economic status of women.

4. **Healthcare and Sanitation Challenges: Amartya Sen's** capability approach underscores the importance of healthcare in human development. Challenges in slums include inadequate healthcare facilities, poor sanitation, and limited access to clean water, contributing to health disparities. **Example:** The COVID-19 pandemic exposed the vulnerability of slum residents due to challenges in maintaining social distancing and accessing healthcare facilities.

5. **Educational Barriers and Generational Cycles: J.P. Naik's** work on education and social change is pertinent to challenges related to educational barriers in slums. Limited access to quality education perpetuates generational cycles of poverty and hinders socio-economic mobility. **Example:** Initiatives like mobile education units and community-driven education programs aim to address educational barriers in slums and break the cycle of intergenerational poverty.

6. **Housing and Spatial Stigmatization: S. C. Dube's** work on spatial organization is relevant to challenges related to housing in slums. Spatial stigmatization and inadequate housing conditions contribute to the marginalization of slum residents. **Example:** Slum rehabilitation projects aim to improve housing conditions, but challenges persist, including displacement issues and resistance from residents due to concerns about losing their social networks.

Urban slums serve as prominent sites of social exclusion, manifesting in multifaceted dimensions that impact the lives of their residents. Caste-based discrimination persists, perpetuating social hierarchies and limiting opportunities for marginalized communities.

Economic vulnerabilities are exacerbated by the prevalence of informal labor with exploitative conditions, contributing to cycles of poverty.

In conclusion, the amalgamation of these factors delineates urban slums as complex sites of social exclusion, necessitating comprehensive sociological interventions for equitable urban development and the eradication of systemic inequalities.

(d) Does regionalism essentially lead to decentralization of power? Substantiate your answer with relevant examples. (10 Marks)

Approach

- **Define Regionalism and Decentralisation of Power.**

- **Explain how regionalism essentially lead to decentralization of power.**

- **Challenges of Decentralisation in India.**

- **Criticism of Decentralisation.**

- **Conclude.**

Regionalism means to situate the approach and sentiments towards the particular region. It is argued that regionalism can be a form of resistance against the imposition of a particular cultural ideology that is linked to the integration of a nation. Regionalism is connections with the cultural patterns that exist as a part of the dominant culture. Regionalism is an ideology and political movement that seeks to advance the causes of regions.

As a process it plays role within the nation as well as outside the nation i.e., at international level. Both types of regionalism have different meaning and have positive as well as negative impact on society, polity, diplomacy, economy, security, culture, development, negotiations, etc. India emerged as an independent nation state and later regionalism became part of the different states in India. It is linked to the politics of ethnocentrisms.

Decentralisation

- Interchangeably used with terms like deconcentration, devolution and delegation, though they have different connotations. It means "transfer of authority away from the national capital whether by decentralisation, that is delegation, to field officers or by devolution to local authorities or other local bodies"

- **L.D. White** The transfer of administrative authority from a lower to a higher level of government is called 'centralisation'; the converse is decentralisation.

Decentralisation – In Indian Context

- **Cheema and Rondinelli:** Decentralisation- transfer of planning, decision-making or administrative authority from the central government to its field organizations,

- Local administrative units,

- Semi-autonomous organizations,

- Local governments or

- Non-governmental organizations

Simply, under decentralization authority is not concentrated at the centre, it is distributed to smaller administrative units.

Regionalism, as a phenomenon driven by local identity and aspirations, can indeed lead to the decentralization of power within a country.

This occurs as regions seek greater autonomy and control over their own affairs, often resulting in the devolution of political, administrative, and economic power from the central government:

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1. **Cultural Identity and Political Autonomy**: Regionalism often emerges from a strong sense of cultural identity. **M.N. Srinivas's** theory of "Sanskritization" highlights how cultural distinctiveness can lead to political demands for autonomy, as seen in movements like the demand for a separate state of Telangana based on Telugu identity.

2. **Political Mobilization and Subnationalism:** Regional movements can mobilize people around shared historical, linguistic, or ethnic ties. **Anthony D. Smith's** theory of "ethnic nationalism" explains how regional identities can fuel demands for self-governance, exemplified by the Gorkhaland movement in West Bengal

3. **Resource Disparities and Fiscal Decentralization**: Disparities in resource allocation can prompt regions to demand greater fiscal autonomy. **S.C. Dube's** theory of "asymmetrical federalism" illustrates how regional demands for fiscal control can lead to the decentralization of financial powers, as observed in demands for resource-rich states like Jharkhand.

4. **Administrative Efficiency and Local Governance:** Regionalism seeks efficient governance that understands local needs. **Yogendra Singh's** concept of "vertical unity" emphasizes the importance of decentralized administration, exemplified by the demand for smaller states like Uttarakhand for better local governance.

5. **Linguistic and Cultural Diversity: Regions** with distinct languages and cultures often demand autonomy for preserving their identity. **G.S. Ghurye's** theory of "plural society" explains how linguistic diversity can lead to regional movements, like the linguistic reorganization of states in India in 1956.

6. **Economic Development and Resource Control**: Regions rich in resources seek control over their economic development. **Suvira Jaiswal's** work on federalism discusses how resource-rich regions demand more autonomy, as seen in the demands for autonomy by resource-rich states like Gujarat.

7. **Conflict Resolution and Peaceful Coexistence**: Regional autonomy can resolve conflicts by granting communities greater self-governance. **Paul Brass's** theory of "accommodation" highlights how decentralized power can lead to peaceful coexistence, as observed in the Bodoland Territorial Region in Assam.

8. **Diverse Political Agendas and Devolution:** Diverse regional political agendas demand devolution of power to address specific needs. **Rajni Kothari's** theory of "Congress system" explains how regional parties seeking decentralization can reshape national politics, as seen in the rise of regional parties in India.

9. **Negotiating Political Fragmentation and Stability**: Decentralization can accommodate political fragmentation and prevent conflict. **Myron Weiner's** "fragmented authoritarianism" theory explains how decentralization can maintain political stability, as seen in the formation of separate states in India for addressing regional aspirations and preventing unrest.

Challenges of Decentralisation

- Insufficient Funding – Lack of fiscal resources at the local govt. level

- Constrained spending – Inflexibility in spending due to various limitations

- Lack of skilled/trained manpower - Local governments do not have the staff to perform even basic tasks.

- Untimely and delayed elections - States non-serious approach towards local election.

- Lack policy-making ability – works merely as an implementing agency.

- High level of Corruption – Nexus between local politicians & criminals, role of money and muscle power at play.

- In context of elected women representatives – Husbands wielding illegal power on behalf of their wives [Sarpanch Pati].

Even the most successful forms of democratic decentralisation have been unable to overcome economic and political disparities.

Ghatak and Ghatak, 2002

- As the Kerala experience has shown, too much devolution can lead to major duplications of effort and gaps among different government agencies.

Moore and Putzel, 1999 - Problem of local elite capture

- Argues that, one of the dangers of devolving authority is that it simply empowers local elites and, worse, perpetuates existing poverty and inequality Saxena and Farrington

- Increased rent seeking behaviour, poor accountability.

Conclusion

Ashok Behuria, "says that the Indian federation has temperamentally behaved as a "union" and not a "federation". However, the leadership in the country has to take care to adopt federal principles to judge such cases of autonomy and gradually develop powers (Especially financial powers) to the units if it is to contain various ethnocultural assertion. Regionalism's push for greater autonomy and self-governance is often rooted in cultural, economic, and political factors.

Examples like the linguistic reorganization of states, demands for statehood based on cultural identity, and fiscal decentralization policies all underscore how regionalism leads to the decentralization of power, fostering more inclusive and responsive governance structures. The demand for the separate state of Jharkhand, shows the dynamics of the politics of regionalism in India.

(e) Discuss the role of technology in agrarian change in India. (10 Marks)

Approach.

- **Define agrarian change in India.**

- **Explain the role of technology in agrarian change in India.**

- **Explain challenges faced by technology in bringing agrarian change in India.**

- **Conclude.**

Solution:

Agrarian change in India refers to the dynamic transformations in the agricultural sector that encompass shifts in land-use patterns, cropping systems, technology adoption, and socio-economic structures. This process involves a transition from traditional, subsistence-oriented agricultural practices to more modern and commercialized farming methods. Key elements of agrarian change include the introduction of new technologies, changes in landownership patterns, the role of market forces, and the impact on rural livelihoods.

The role of technology in agrarian change in India.

1. **Green Revolution and Technological Interventions: M.S. Gore's** work on science, technology, and society is pertinent to the Green Revolution era, which saw the introduction of high-yielding crop varieties, irrigation technologies, and chemical fertilizers, transforming traditional agrarian practices. **Example:** The adoption of precision farming technologies, such as drones and soil sensors, reflects ongoing efforts to enhance agricultural productivity and sustainability.

2. **Information and Communication Technology (ICT) in Agriculture: D.P. Mukerji's** emphasis on planned development aligns with the role of ICT in agriculture, facilitating access to information on weather patterns, market prices, and best farming practices, empowering farmers to make informed decisions. **Example:** Mobile apps and online platforms connecting farmers to markets, like the e-NAM (National Agriculture Market), exemplify the integration of ICT in agrarian practices.

3. **Biotechnology and Genetically Modified Crops: Vandana Shiva's** environmental activism challenges the impact of biotechnology on agriculture. The introduction of genetically modified crops raises concerns about biodiversity, seed sovereignty, and the potential dependence of farmers on multinational corporations. **Example:** Controversies surrounding the cultivation of genetically modified crops, such as Bt cotton, highlight the sociological debates on technology's role in shaping agrarian landscapes.

4. **Mechanization and Farm Machinery:** A.R. **Desai's** focus on the informal economy is relevant to the sociological implications of mechanization. While farm machinery increases efficiency, it may also lead to displacement of labor, impacting rural livelihoods. **Example**: The adoption of advanced farm machinery, like combine harvesters, raises questions about the social consequences of reduced demand for manual labor in agriculture.

5. **Precision Agriculture and Sustainable Practices: Ramachandra Guha's** environmental sociology aligns with the focus on sustainable agricultural practices. Precision agriculture, incorporating technologies like GPS and sensors, allows for optimized resource use, minimizing environmental impact. **Example:** Practices such as precision irrigation, which reduce water wastage and enhance water-use efficiency, exemplify the integration of

technology for sustainable agrarian change.

6. **Digital Platforms and Market Linkages: Arjun Appadurai's** exploration of global cultural flows extends to digital platforms shaping market linkages in agriculture. Online platforms connecting farmers to consumers and agri-tech startups play a role in restructuring agrarian markets.

    Example: Platforms like AgriMarket Mobile App and Kisan Suvidha App facilitate direct interaction between farmers and consumers, disrupting traditional market structures.

Challenges:

1. **Digital Divide and Unequal Access: M.N. Srinivas'** concept of 'Sanskritization' emphasizes social stratification. Challenges arise as marginalized communities may have limited access to technology, leading to a digital divide and perpetuating existing socio-economic disparities. **Example:** The unequal distribution of internet connectivity and access to digital tools in rural areas contributes to disparities in technology adoption among farmers.

2. **Dependency and Technological Displacement: A.R. Desai's** focus on the informal economy is relevant to the challenges of technological displacement. While technology enhances efficiency, it may lead to the displacement of manual labor in agriculture, posing socio-economic challenges for rural communities. **Example:** Mechanization in farming, while increasing productivity, raises concerns about job loss and the impact on the livelihoods of agricultural laborers.

3. **Biotechnology and Environmental Concerns: Vandana Shiva's** environmental activism is pertinent to challenges associated with biotechnology. The use of genetically modified crops raises ecological concerns, including the potential loss of biodiversity and environmental degradation. **Example:** Debates over the environmental impact of Bt cotton cultivation and the use of genetically modified seeds highlight sociological conflicts over agricultural biotechnology.

4. **Access to Information and Educational Barriers: J.P. Naik's** work on education and social change is relevant to challenges related to access to information. Limited education and awareness among farmers can hinder their ability to adopt and adapt to new technologies in agriculture. **Example:** Farmers with limited educational backgrounds may face challenges in utilizing digital platforms for market information and agricultural advice.

5. **Socio-Cultural Resistance and Tradition: D.P. Mukerji's** emphasis on planned development aligns with challenges related to socio-cultural resistance to change. Traditional farming practices deeply rooted in local cultures may face resistance amid attempts to introduce technological advancements. Example: Resistance to adopting precision agriculture techniques in some regions reflects the influence of traditional practices and cultural norms.

6. **Economic Viability and Affordability: B.R. Ambedkar's** focus on social justice is relevant to economic challenges. The affordability of advanced technologies poses a barrier for small and marginalized farmers, limiting their ability to invest in modern agricultural practices. **Example:** The cost of acquiring and maintaining modern farm machinery or precision farming technologies can be a significant challenge for farmers with limited financial resources.

The role of technology in agrarian change in India is transformative, encompassing a spectrum of advancements from the Green Revolution to contemporary precision farming. Technological interventions, such as high-yielding crop varieties, mechanization, and digital platforms, have significantly increased agricultural productivity, facilitated market linkages, and empowered

farmers with information.

In conclusion, while technology is a powerful catalyst for agrarian change, its success hinges on a holistic understanding of the socio-cultural, economic, and environmental contexts, ensuring that innovations contribute to sustainable and inclusive development in India's agrarian landscape.

Question 6.

Approach.

- **Explain vocationalisation and skill development.**

- **Explain the sociological significance of the New Education Policy.**

- **Explain thrust of the New Education Policy on vocationalisation and skill development.**

- **Explain limitations of new education policy for sociological perspective.**

- **Conclude.**

Solution:

Vocationalisation and skill development represent strategies aimed at aligning education with the evolving needs of the workforce and the demands of the job market. Vocationalisation involves incorporating practical skills and hands-on training into educational curricula, emphasizing the acquisition of specific job-related skills alongside traditional academic learning.

Skill development, is a broader concept encompassing initiatives that enhance individuals' capabilities and competencies, including both technical and soft skills.

The New Education Policy (NEP) of 2020 holds sociological significance by reflecting a transformative vision for India's education system. It emphasizes inclusivity, flexibility, and a multidisciplinary approach, aligning with sociological principles of social justice and holistic development. The policy's focus on early childhood education, skill development, and vocational training aims to reduce socio-economic disparities by providing equal opportunities for diverse learners.

Additionally, the promotion of regional languages enhances cultural inclusivity. The NEP's shift towards a more flexible and interconnected curriculum reflects sociological insights by recognizing the interconnectedness of knowledge domains.

Thrust of the New Education Policy on vocationalisation and skill development:

1. **Integration of Vocational Education: J.P. Naik's** work on education and social change aligns with the NEP's emphasis on integrating vocational education at various levels. Vocational courses will be offered from the school level, providing practical skills alongside traditional academic learning. **Example:** The NEP's focus on integrating vocational education is exemplified by the introduction of vocational subjects in schools, ensuring students gain practical skills for future employment.

2. **Flexibility and Multiple Entry-Exit Points: Amartya Sen's** capability approach emphasizes individual freedom and choices. The NEP's provision for multiple entry and exit points in education aligns with Sen's perspective by offering flexibility and diverse learning pathways, catering to varied skills and interests. **Example**: Under the NEP, students can exit with a certificate, diploma, or degree at different stages, accommodating different aspirations and vocational needs.

3. **Internships and Practical Exposure: M.N. Srinivas'** emphasis on empirical research aligns with the NEP's focus on providing practical exposure. The policy advocates for internships and hands-on experience, acknowledging the sociological importance of learning through

real-world applications.

Example: Vocational courses under the NEP include mandatory internships, fostering a bridge between theoretical knowledge and practical skills in diverse fields.

4. **Skill Development and Technology Integration: Arjun Appadurai's** exploration of global cultural flows is relevant to the NEP's emphasis on skill development for a globalized workforce. The policy promotes the integration of technology in skill development, aligning with changing global labor market demands. **Example:** The NEP's encouragement of online courses and technology-driven skill development programs reflects a sociological response to the evolving nature of work and employment.

5. **Recognition of Informal Skills: B.R. Ambedkar's** focus on social justice aligns with the NEP's recognition of informal skills. The policy acknowledges the value of traditional skills and aims to formalize and provide recognition to diverse forms of knowledge. **Example:** Initiatives under the NEP aim to validate and integrate traditional and indigenous skills into the formal education system, promoting cultural inclusivity.

6. **Collaboration with Industry and Local Communities: D.R. Gadgil's** work on economic planning is relevant to the NEP's emphasis on collaboration with industries. The policy encourages partnerships with local industries and communities, acknowledging the sociological importance of contextual and community-based skill development. **Example:** The NEP's emphasis on collaboration is seen in the establishment of Vocational Education Districts to ensure alignment with local economic needs and opportunities.

Limitations of new education policy for sociological perspective.

1. **Digital Divide and Unequal Access: M.N. Srinivas'** concept of 'Sanskritization' emphasizes social stratification. The NEP's reliance on digital technology for education may exacerbate the digital divide, as students from marginalized communities and rural areas may lack access to necessary resources. **Example:** During the COVID-19 pandemic, the shift to online learning highlighted disparities in access to technology, hindering the educational progress of students without reliable internet and devices.

2. **Socio-Economic Disparities and Affordability: B.R. Ambedkar's** focus on social justice aligns with concerns about socio-economic disparities. While the NEP aims for inclusivity, the affordability of additional years of education and the associated costs may limit access for economically disadvantaged students. **Example:** Private coaching institutions thriving on the demand for competitive exam preparation underline how financial constraints can create educational inequalities, despite policy intentions.

3. **Cultural Impositions and Language Bias: S.C. Dube's** work on cultural pluralism is pertinent to concerns about cultural impositions. The three-language formula in the NEP may unintentionally marginalize linguistic and cultural diversity, particularly in regions with a rich linguistic heritage. **Example:** Protests against the imposition of Hindi in non-Hindi speaking states reflect sociological concerns regarding linguistic and cultural diversity.

4. **Standardized Testing and Exclusion: J.P. Naik Naik's** work on education and social change is relevant to issues with standardized testing. The NEP's reliance on centralized examinations may perpetuate exclusionary practices, favoring certain types of learners and marginalizing those with diverse skills. **Example:** Criticisms of standardized testing in entrance exams like NEET and JEE highlight how one-size-fits-all assessments can disadvantage students from diverse backgrounds.

5. **Gender Disparities and Unaddressed Concerns: Vina Mazumdar's** feminist perspective emphasizes gender-sensitive development. The NEP, while acknowledging gender disparities, may not adequately address deep-rooted socio-cultural norms contributing to educational inequalities for women. **Example:** Despite policy changes, gender gaps persist in certain regions, and cultural norms may limit girls' access to education, showcasing the need for a more nuanced sociological approach.

6. **Urban-Centric Bias and Rural Realities: D.R. Gadgil's** work on economic planning is pertinent to concerns about urban-centric biases. The NEP, while envisioning a comprehensive education system, may not fully address the unique challenges faced by students in rural areas, perpetuating urban-rural educational divides. **Example:** Infrastructure disparities, teacher shortages, and limited access to quality education in rural schools underscore the sociological challenges in bridging the urban-rural educational gap.

The New Education Policy (NEP) holds profound sociological significance by reshaping India's education landscape with an emphasis on inclusivity, flexibility, and skill development. Through the integration of vocational education at various levels, the NEP acknowledges the diverse talents and aspirations of learners, aligning with sociological principles of social justice. By offering multiple entry and exit points, it fosters flexibility, catering to a range of socio-economic backgrounds.

In conclusion, the NEP's sociological significance lies in its potential to foster a more inclusive, adaptable, and skill-oriented education system that aligns with the evolving needs of a diverse and dynamic society.

(b) Is ageing an emerging issue in Indian society? Discuss the major problems of the old age people in India. (20 Marks)

Approach.

- Begin with that ageing is indeed an emerging issue.
- Identify and discuss the major problems faced by the elderly in India.
- Briefly mention government initiatives and policies addressing the issues faced by the elderly in India.
- Conclude.

Solution:

Ageing is undeniably emerging as a significant societal concern, marked by profound implications for the demographic landscape. As life expectancy rises and fertility rates decline, a demographic shift towards an older population is evident. This transition poses multifaceted challenges, encompassing economic, healthcare, and social dimensions.

Problems faced by the elderly in India.

1. **Economic Challenges:** Economic insecurity among the elderly is a significant concern, exacerbated by limited pension support and inadequate employment opportunities post-retirement. **Amartya Sen's** capability approach can be applied here, emphasizing the importance of economic capabilities for the well-being of the elderly. **Example:** The lack of robust social security systems and pension schemes, especially for informal sector workers, contributes to economic vulnerability among the elderly.

2. **Healthcare Disparities:** Access to quality healthcare is a challenge for many elderly individuals, leading to issues of untreated illnesses and a lack of geriatric care. **Leela Visaria's** work on healthcare inequalities in India provides insights into disparities affecting the elderly. **Example:** In rural areas, inadequate healthcare infrastructure and limited awareness about geriatric health contribute to health challenges among the elderly.

3. **Social Isolation and Neglect:** Social isolation and neglect are prevalent issues, especially for elderly individuals living alone or lacking familial support. **M.N. Srinivas's** concept of 'Sanskritization' can be considered to understand changing family structures impacting elderly care. **Example:** Urbanization and migration patterns lead to altered family dynamics, resulting in decreased familial support for the elderly.

4. **Psychological Well-being:** Issues such as loneliness and depression are prevalent among the elderly, often exacerbated by societal attitudes and lack of mental health support.

5. **Sudhir Kakar's** exploration of psychological aspects in Indian society can be relevant to understand the psychological challenges faced by the elderly. **Example:** Stigmatization of mental health issues and limited mental health facilities contribute to untreated psychological problems in the elderly.

6. **Legal and Rights Issues:** Elderly individuals often face challenges in accessing their rights, including issues related to property disputes and inheritance. **Upendra Baxi's** work on legal rights and justice can provide insights into legal challenges faced by the elderly. **Example:** Cases of elder abuse, property disputes, and the lack of awareness about legal rights contribute to the vulnerability of the elderly.

7. **Digital Divide:** The digital divide impacts the elderly, limiting their access to information, services, and social connections in an increasingly digitalized world.

Andre Beteille's perspectives on technology and society can be relevant to understanding the impact of the digital divide on the elderly.

Example: The reliance on online platforms for essential services can leave the elderly, particularly in rural areas, marginalized and excluded from the benefits of the digital age.

Government initiatives and policies addressing the issues faced by the elderly in India.

1. **National programme for Health Care of the Elderly (NPHCE):** The NPHCE aims to address the healthcare needs of the elderly, focusing on preventive and promotive healthcare services. **A.R. Desai's** research on healthcare disparities can be relevant to analyze the impact of healthcare initiatives on the elderly. **Example:** Implementation of NPHCE includes geriatric clinics and awareness campaigns for elderly healthcare in various regions.

2. **Integrated Programme for Older Persons (IPOP):** IPOP is designed to improve the quality of life for the elderly by providing financial assistance, healthcare, and support services. **Leela Visaria's** work on aging and social policies can be used to assess the effectiveness of such integrated programs. **Example:** IPOP includes provisions for old-age homes, day-care centers, and assistance for the economically vulnerable elderly.

3. **National Social Assistance Programme (NSAP):** NSAP includes the Indira Gandhi National Old Age Pension Scheme (IGNOAPS), providing financial assistance to elderly individuals. **M.N. Srinivas's** concept of social change and mobility can be considered to analyze the impact of financial assistance on elderly social status. **Example:** IGNOAPS offers a monthly pension to eligible elderly individuals, contributing to their economic well-being.

4. **Maintenance and Welfare of Parents and Senior Citizens Act, 2007:** The Act focuses on protecting the rights of senior citizens and provides legal mechanisms for their maintenance and welfare. **Upendra Baxi's** perspectives on legal rights and justice can be applied to assess the effectiveness of legal measures for the elderly. **Example:** The Act allows elderly parents to seek maintenance from their children and provides for legal recourse in case of neglect or abuse.

5. **Rashtriya Vayoshri Yojana:** This scheme aims to provide physical aids and assisted living devices to senior citizens, enhancing their overall well-being. **Andre Beteille's** insights on technology and society can be relevant to understand the role of assistive devices in the lives of the elderly. **Example:** The distribution of devices such as hearing aids and walking sticks under this scheme directly addresses the specific needs of the elderly.

6. **Pension Schemes for Unorganized Workers:** Various pension schemes for unorganized workers contribute to the economic security of elderly individuals in the informal sector. **B.R. Ambedkar's** perspectives on social justice and equity can be considered to analyze the impact of pension schemes on marginalized sections. **Example:** Schemes like the Atal Pension Yojana provide a structured pension system for workers in the unorganized sector, including those in old age.

In conclusion, the emerging issue of ageing in Indian society necessitates a comprehensive understanding and strategic interventions to address the multifaceted challenges faced by the elderly. As life expectancy increases and family structures evolve, the elderly grapple with economic insecurities, healthcare disparities, social isolation, and psychological well-being. The demographic shift demands nuanced policy frameworks that prioritize the dignity and well-being of the ageing population.

By recognizing and actively responding to the challenges faced by the elderly, India can foster a more inclusive society that respects and supports its older citizens, contributing to the overall social

development and cohesion of the nation.

(c) Underline the socio-cultural factors responsible for India's skewed sex-ratio. (10 Marks)

Approach.

- **Brief introduction to the concept of sex ratio.**

- **Discuss historical factors that may have contributed to gender bias in India, such as son preference and traditional patrilineal norms.**

- **Explore contemporary changes in social attitudes towards gender roles.**

- **Conclude.**

Solution:

The sex ratio in India is a demographic indicator that reflects the number of females per thousand males in a given population. Traditionally, India has witnessed a preference for male offspring, leading to imbalances in sex ratios. This phenomenon is largely attributed to cultural, social, and economic factors, including son preference, gender-based discrimination, and inadequate healthcare for female children. The sex ratio at birth is expected to be roughly equal, but in India, there has been a historical trend of a declining child sex ratio, particularly in certain regions.

Historical factors that may have contributed to gender bias in India:

1. **Son Preference and Patrilineal Norms:** Historically, India has been influenced by strong patriarchal traditions, leading to a preference for male offspring. **M.N. Srinivas,** highlighted the significance of patrilineal norms in reinforcing male dominance. This bias often manifests in practices such as dowry, where the burden falls on the bride's family, reinforcing the preference for sons.

2. **Impact of Caste System: B.R. Ambedkar** discussed the role of the caste system in perpetuating gender bias. Lower caste women often face double discrimination based on both gender and caste. This intersectionality contributes to their disadvantaged position in society.

3. **Role of Colonialism: G.S. Ghurye** examined the impact of colonial rule on Indian society. The introduction of legal frameworks and governance by the British sometimes reinforced existing patriarchal norms, leading to discriminatory practices against women.

4. Economic Factors and Gender Bias: Amartya Sen emphasized the relationship between economic development and gender bias. In economically deprived regions, the preference for male heirs may intensify due to perceptions of economic stability associated with having sons.

5. Family and Kinship Dynamics: Irawati Karve's work on kinship systems sheds light on how family structures contribute to gender bias. The joint family system, while providing a support network, can also reinforce traditional gender roles and inequalities within the household.

Examples: Recent sociological studies, such as those by **Nandini Sundar**, highlight the persistence of gender bias in various forms, including violence against women, unequal access to education, and limited representation in decision-making roles. These examples underscore the need for ongoing sociological analysis and interventions to address gender disparities in India.

Contemporary changes in social attitudes towards gender roles.

1. **Changing Perceptions on Gender Roles: A.R. Desai**, emphasize the evolving nature of gender roles. Desai's discussions on social change highlight how urbanization and modernization contribute to shifts in societal attitudes toward more egalitarian gender roles.

2. **Influence of Media and Technology: Ashis Nandy's** work on media and culture is relevant in understanding how media representations contribute to shaping social attitudes. With the rise of digital media and increased connectivity, there is a growing awareness of diverse gender identities and expressions, challenging traditional stereotypes.

3. **Impact of Education: D.P. Mukerji,** who focused on education and social change, becomes pertinent. As education levels rise, there is a noticeable shift in social attitudes, with more emphasis on gender equality. Women's increasing participation in higher education and the workforce contributes to changing perceptions.

4. **Legal Reforms and Gender Equality: Upendra Baxi's** work on law and society is crucial in understanding the impact of legal reforms on gender roles. Landmark judgments and legislative changes, such as the criminalization of triple talaq and the decriminalization of homosexuality, reflect evolving societal attitudes toward gender.

5. **Feminist Perspectives: Kamla Bhasin and Gita Sen** have played a pivotal role in shaping contemporary discourse on gender roles. Their emphasis on dismantling patriarchal structures and promoting women's rights aligns with ongoing societal changes toward more inclusive and equitable gender norms.

6. **Emergence of LGBTQ+ Discourse:** The work of queer theorists like **Saleem Kidwai** becomes significant in understanding the contemporary discourse on gender and sexuality. The decriminalization of homosexuality in India, as seen in the Navtej Singh Johar case, reflects a growing acceptance and recognition of diverse gender identities.

In conclusion, India's skewed sex ratio is a complex issue rooted in deep-seated socio-cultural factors. The persistent preference for male children, deeply embedded in traditional norms and reinforced by factors like dowry practices, patrilineal kinship systems, and economic considerations, has perpetuated gender-based discrimination. Societal expectations regarding the role of women, coupled with limited access to education and economic opportunities, contribute to the perpetuation of son preference.

Efforts towards addressing this skewed sex ratio must involve a comprehensive and multi-dimensional approach that challenges ingrained cultural norms, empowers women through education and employment, and fosters a societal shift towards more equitable gender dynamics.

Question 7.

(a) The problem of displacement is inherent in the idea of development. Analyze the statement critically. (20 Marks)

Approach.

- **Define the concept of development.**
- **Analyze the trade-off between economic development and the social costs of displacement.**
- **Analyze existing government policies and legal frameworks addressing displacement in the context of development.**
- **Conclude.**

Solution:

Development, encompasses a multidimensional process that goes beyond mere economic advancement to address the overall improvement in the quality of life for individuals and communities. It involves positive changes in social, cultural, political, and economic aspects, aiming at the well-being and empowerment of society.

Trade-off between Economic Development and Social Costs of Displacement:

1. **Amartya Sen's Capability Approach:** According to Sen, development should be measured by the expansion of individuals' capabilities. Displacement often leads to a decline in people's capabilities due to social and economic disruptions.

2. **B.R. Ambedkar's Caste Perspective**: Displacement can disproportionately affect marginalized communities. Ambedkar's ideas highlight how the social costs of displacement can exacerbate existing inequalities, particularly along caste lines.

3. **Arjun Appadurai's Theory of Disjuncture:** Appadurai emphasizes how displacement disrupts social relationships and cultural practices. Economic development, when leading to mass displacement, can result in the loss of social cohesion and identity.

4. **Nandini Sundar's Research on Displacement:** Sundar's work on displacement due to development projects in tribal areas sheds light on how economic development often results in the forced displacement of indigenous communities, leading to severe social costs.

5. **Mahasweta Devi's Literary Critique:** Through her writings, Devi depicts the social upheaval caused by displacement, particularly among vulnerable communities. Her works offer a narrative on the human and social costs associated with development-induced displacement.

6. **Environmental Justice Perspective: Sunita Narain** highlight the environmental and social consequences of development projects, showcasing instances where communities, particularly those at the grassroots, bear the brunt of displacement.

Government policies and legal frameworks addressing displacement in the context of development.

1. **M.N. Srinivas's Dominant Caste Theory:** Government policies often neglect marginalized communities during development-induced displacement. Srinivas's theory highlights how dominant castes influence policies, leading to the inadequate protection of vulnerable groups.

2. **Upendra Baxi's Legal Pluralism Perspective:** Baxi's work emphasizes the need for legal

frameworks that consider diverse perspectives. Existing policies often lack inclusivity, failing to recognize the varied social contexts of displacement and its impact on different communities.

3. **Environmental Impact Assessment (EIA):** Government policies mandate EIAs for development projects. However, critics, including social scientists like Vandana Shiva, argue that these assessments often prioritize economic interests over the social and environmental costs of displacement.

4. **Pesa (Panchayats Extension to Scheduled Areas) Act:** Inspired by B.R. Ambedkar's vision, Pesa empowers local self-governance in tribal areas. However, its implementation is inconsistent, revealing challenges in translating legal frameworks into effective protection against displacement.

5. **K.B. Saxena's Critique of Rehabilitation Policies:** Saxena's research on displacement and rehabilitation exposes gaps in policies. Rehabilitation efforts often fall short, leading to prolonged socio-economic hardships for displaced communities.

6. **Forest Rights Act (FRA):** The FRA recognizes the rights of forest-dwelling communities. However, its enforcement is hindered, as seen in conflicts over land rights in various regions, illustrating the struggle between legal frameworks and ground-level realities.

In conclusion, the intrinsic connection between development and displacement is a critical aspect that demands thoughtful consideration. The analysis reveals that the very essence of development, often measured solely in economic terms, tends to overlook the profound social costs associated with displacement.

Bridging this gap requires not only a reevaluation of existing policies but also a fundamental shift in the conceptualization of development, wherein socio-cultural aspects are integral components rather than mere collateral concerns. Only through such a holistic understanding can development be truly sustainable, equitable, and beneficial for all segments of society.

(b) Rising 'ethnocentrisms' is leading to conflict in our society. Assess this statement with appropriate reasons. (20 Marks)

Approach.

- Define ethnocentrism

- Explain how rising 'ethnocentrisms' is leading to conflict in our society.

- Explore the role of education and awareness in mitigating ethnocentrism.

- Conclude.

Solution:

Ethnocentrism is a sociological concept that refers to the tendency of individuals or groups to evaluate and judge other cultures or ethnic groups based on the values, norms, and standards of their own culture, often considering it superior. It involves the belief that one's own cultural practices are the benchmark against which all others should be measured, leading to a biased perspective that can result in misunderstanding, stereotyping, and a lack of appreciation for cultural diversity.

Rising 'ethnocentrisms' can lead to conflict in our society:

1. **Rising Ethnocentrism and Conflict in Society:** Identity Politics and Polarization: Ethnocentrism fuels identity politics, leading to the polarization of societies along ethnic or cultural lines. M. N. Srinivas highlighted the role of dominant caste identity in perpetuating social divisions.

2. **Discrimination and Marginalization**: Ethnocentric attitudes contribute to discrimination and marginalization of minority groups. The works of B. R. Ambedkar emphasize the challenges faced by marginalized communities in India.

3. **Nationalism and Exclusion:** Ethnocentrism often manifests in aggressive nationalism, excluding those who do not conform to the majority's cultural norms. Benedict Anderson's concept of "imagined communities" sheds light on the construction of exclusionary national identities.

4. **Communalism and Religious Strife:** Ethnocentrism can manifest in communalism, fostering religious strife and conflicts. Ashis Nandy have explored the complexities of religious identities in India and their impact on social harmony.

5. **Xenophobia and Social Tensions:** Ethnocentric sentiments contribute to xenophobia, creating tensions between different ethnic or cultural groups. The writings of Andre Béteille provide insights into the challenges posed by cultural diversity in India.

6. **Media Influence and Stereotyping:** Media plays a crucial role in perpetuating ethnocentric views through biased representations and stereotyping. Stuart Hall's cultural studies offer frameworks to analyze media's role in shaping perceptions and fostering or challenging ethnocentrism.

Examples: The rise of ethnocentrism in India is evident in debates around citizenship laws, reflecting tensions related to identity and exclusion.

Instances of caste-based violence highlight deep-rooted ethnocentric attitudes affecting social relations.

Role of education and awareness in mitigating ethnocentrism:

1. **Inclusive Curriculum and Pedagogy:** Incorporating diverse perspectives in educational curricula helps challenge ethnocentric views. **G. S. Ghurye** advocated for a holistic understanding of cultural diversity in educational content.

2. **Sociological Imagination in Education:** Promoting sociological imagination through education encourages critical thinking about cultural differences. Emphasizing the ideas of **C. Wright Mills,** educators can facilitate a broader understanding of social structures and their impact on individual perspectives.

3. **Cultural Sensitivity Programs:** Implementing cultural sensitivity programs in schools fosters empathy and understanding. **T. N. Madan** underscores the importance of cultural sensitivity in addressing ethnocentric tendencies.

4. **Promotion of Social Harmony:** Educational institutions can actively promote social harmony through initiatives that celebrate cultural diversity. **Radhakamal Mukerjee's** emphasis on social integration can guide such efforts.

5. **Interactive Learning and Experiences:** Interactive learning experiences, such as cultural exchange programs, can break down stereotypes and promote cross-cultural understanding. **M. N. Srinivas's** concept of 'Sanskritization' highlights the dynamics of cultural interactions in Indian society.

6. **Media Literacy and Critical Analysis:** Developing media literacy skills in students enables critical analysis of biased portrayals, reducing the impact of ethnocentric narratives. **Marshall McLuhan** can guide educational strategies in navigating media influences.

Examples:

Initiatives like the National Education Policy (NEP) in India aim to promote a more inclusive and diverse curriculum, addressing ethnocentrism at its roots.

Educational programs focusing on cultural exchange and dialogue, such as the 'Ek Bharat Shreshtha Bharat' initiative, contribute to building national cohesion.

In conclusion, rising ethnocentrism is leading to conflict in our society, as evidenced by the socio-cultural tensions and divisive narratives prevalent today. The impact of ethnocentrism on group identities and perceptions is substantial, contributing to polarization and social discord.

While ethnocentrism is deeply rooted in human psychology, societal harmony can be restored through concerted efforts in education, awareness, and promoting cultural sensitivity. Acknowledging the existence of diverse perspectives and fostering a shared sense of belonging is crucial for building a cohesive and resilient society in the face of rising ethnocentrism.

(c) Is social democracy a precondition for political democracy? Comment. (10 Marks)

Approach.

- **Define social democracy and political democracy.**
- **Argument in Favor of Social Democracy as a Precondition.**
- **Counterargument – Political Democracy Without Social Democracy.**
- **Explore how social democracy may impact individual rights within the framework of political democracy.**
- **Conclude.**

Solution:

Social democracy refers to a political and economic ideology that seeks to combine representative democracy with a commitment to social and economic justice. It advocates for a mixed economy, where there is a balance between free-market capitalism and government intervention to ensure social welfare and reduce economic inequality.

Political democracy, is a form of government in which power is vested in the hands of the people. It entails the right of citizens to participate in decision-making processes through free and fair elections. Political democracy emphasizes the protection of individual rights, the rule of law, and the existence of institutions that ensure accountability and transparency.

Social democracy emerges as a compelling precondition for societal progress and well-being. It is rooted in the principles of social justice and equality. Social democracy offers a balanced approach to governance by blending the dynamism of a market economy with robust state intervention. The provision of essential services, including healthcare, education, and social security, becomes pivotal in fostering a society where individuals have equal opportunities and are shielded from extreme economic disparities. It stands as a bulwark against social fragmentation, creating a conducive environment for political democracy to flourish as citizens, equipped with a social safety net, actively engage in shaping the democratic processes that govern their lives. In this symbiotic relationship between social democracy and political democracy, a resilient and egalitarian societal framework takes root, ensuring a more just and humane trajectory of progress.

The counterargument posits that political democracy can persist and even thrive independently of a comprehensive social democracy. Historically, instances exist where societies with vibrant political institutions managed to function without an equally robust social democracy. The argument hinges on the belief that a focus on political processes, citizen participation, and the protection of individual liberties is sufficient to ensure a functioning democracy. This perspective often underscores the primacy of personal freedoms and economic liberties, arguing that a more laissez-faire approach can lead to greater innovation and prosperity. The interplay between political and social dimensions remains a nuanced and debated aspect of democratic theory and practice.

Social democracy may impact individual rights within the framework of political democracy:

1. **Amartya Sen's Capability Approach:** It emphasizes enhancing individuals' substantive freedoms and capabilities. Social democracy, with its focus on providing social and economic opportunities, aligns with Sen's perspective by expanding individuals' capabilities beyond mere formal freedoms.

2. **B.R. Ambedkar's Social Justice: Dr. B.R. Ambedkar**, emphasized social justice as a crucial component of democracy. Social democracy, by addressing socio-economic inequalities, contributes to ensuring equal opportunities and protection of individual rights for marginalized sections of society.

3. **Impact on Civil Liberties:** Social democracy's commitment to inclusive policies often results in greater protection of civil liberties. By addressing economic disparities and fostering a sense of societal equity, it contributes to creating an environment conducive to safeguarding individual rights.

4. **Gender Justice and Social Democracy:** Social democracy's emphasis on gender equality, as seen in policies promoting education and employment opportunities for women, contributes to fostering a democratic society that upholds the rights of all individuals, irrespective of gender.

5. **M.N. Srinivas' Caste and Democracy: M.N. Srinivas,** highlighted the significance of addressing caste-based inequalities for a successful democracy. Social democracy's efforts to reduce socio-economic disparities align with Srinivas' perspective, positively impacting individual rights within marginalized communities.

Examples: India's affirmative action policies, such as reservations in education and employment, reflect social democracy's endeavor to ensure equal rights. These policies aim to uplift historically marginalized communities, contributing to a more inclusive political democracy.

In conclusion, the interplay between social democracy and political democracy is intricate and context-dependent. While social democracy contributes significantly to addressing socio-economic inequalities, fostering inclusivity, and protecting individual rights, labeling it as an absolute precondition for political democracy may oversimplify the nuanced dynamics of diverse societies.

The quest for an equitable society demands a comprehensive approach, acknowledging the interconnectedness of political and social dimensions in shaping the democratic fabric.

Question 8.

(a) Discuss the role of social media in communal polarisation. Suggest ways to combat it. (20 Marks)

Approach.

- **Define communal polarization.**
- **Explain Role of social media in Communal Polarization.**
- **Explore the broader impact of communal polarization on social harmony and cohesion.**
- **Conclusion.**

Solution:

Communal polarization refers to the process of deepening religious or ethnic divisions within a society, leading to heightened tensions and conflicts between different religious or ethnic communities. It involves the deliberate amplification of religious or cultural differences for political gains, often exploiting historical grievances, stereotypes, and prejudices. Communal polarization can manifest through the promotion of 'us versus them' narratives, the stigmatization of minority groups, and the creation of a divisive socio-political environment.

Role of social media in Communal Polarization:

1. **Amplification of Biased Narratives:** Social media platforms often amplify biased narratives, providing a space for the dissemination of divisive content that reinforces communal stereotypes.

2. **Echo Chambers and Filter Bubbles**: Algorithms on social media tend to create echo chambers and filter bubbles, where individuals are exposed mainly to content that aligns with their existing beliefs, deepening communal divides.

3. **Fake News and Misinformation:** Social media facilitates the rapid spread of fake news and misinformation, contributing to the creation of false narratives that can inflame communal tensions.

4. **Online Hate Speech**: Communal polarization is fueled by the proliferation of hate speech on social media platforms, enabling the expression and dissemination of prejudiced views against specific communities.

5. **Digital Vigilantism**: Social media provides a platform for digital vigilantism, where individuals or groups use online spaces to target and harass members of particular communities, fostering animosity.

6. **Political Instrumentalization:** Communal polarization is often exploited by political actors who use social media strategically to polarize communities for electoral gains, manipulating sentiments and exacerbating divisions.

Examples:

2013 Muzaffarnagar Riots: social media played a role in spreading rumors and incendiary content, contributing to communal tensions during the Muzaffarnagar riots in Uttar Pradesh.

Delhi Riots (2020): social media was used to circulate inflammatory content and coordinate violence during the communal clashes in Delhi, leading to heightened polarization.

Broader Impact of Communal Polarization on Social Harmony and Cohesion:

M. N. Srinivas's concept of "Sanskritization" and studies on social change provide insights into the impact of communal polarization on caste dynamics.

1. **Erosion of Trust:** Communal polarization erodes trust between communities, fostering suspicion and creating barriers to cooperation, essential for social harmony.

2. **Fragmentation of Social Fabric**: Prolonged communal polarization leads to the fragmentation of the social fabric, weakening the bonds that traditionally held diverse communities together.

3. **Economic Disparities:** Communal tensions can exacerbate economic disparities as individuals from marginalized communities may face discrimination, hindering their access to opportunities.

4. **Educational Divide:** Communal polarization often manifests in an educational divide, with communities withdrawing into separate educational institutions, impeding the development of a shared intellectual space.

5. **Cultural Alienation:** Communities affected by communal polarization may experience cultural alienation, feeling estranged from the broader societal narrative, which impacts their sense of belonging.

6. **Violence and Displacement**: Extreme cases of communal polarization can lead to violence and displacement, causing long-lasting trauma and disrupting social cohesion at various levels.

Examples:

Gujarat Riots (2002): Communal polarization during the Gujarat riots led to a deep-seated divide, affecting social harmony and leaving scars that endure.

Karnataka Riots (2020): Communal tensions in areas like Bengaluru have had a broader impact on social cohesion, highlighting the fragility of inter-community relations.

In conclusion, the pervasive influence of social media in communal polarization demands urgent attention. While these platforms provide a space for diverse voices, they also amplify divisive narratives, contributing to social discord. Recognizing the power of social media as a double-edged sword is essential for mitigating communal polarization. Strategies to combat this phenomenon should include media literacy programs, stringent regulation of hate speech, and fostering online spaces for constructive dialogue.

As we navigate this complex terrain, a comprehensive approach that involves government intervention, civil society initiatives, and individual responsibility is indispensable for fostering a society built on inclusivity and mutual understanding.

(b) Urban settlements in India tend to replicate its rural caste-kinship imprints. Discuss the main reasons. (20 Marks)

Approach.

- Define concept of caste-kinship imprints in rural and urban settings.

- Explain how urban settlements in India tend to replicate its rural caste-kinship imprints.

- Discuss the challenges in breaking away from caste-kinship imprints in urban areas.

- Conclude.

Solution:

Caste-kinship imprints signify the enduring influence of caste-based social structures on kinship ties in both rural and urban settings. In rural areas, caste often forms the bedrock of social organization, determining marriage alliances, community interactions, and even economic cooperation.

Urban may settlements in India tend to replicate its rural caste-kinship imprints:

1. **Residential Segregation**: Urban areas often witness the spatial clustering of communities based on caste lines, reflecting a continuation of rural settlement patterns. Indian sociologist M.N. Srinivas's concept of 'Sanskritization' highlights how lower castes emulate upper-caste practices in urban settings, reinforcing social hierarchies.

2. **Occupational Stratification:** Caste-based occupational roles persist in urban employment sectors, limiting opportunities for certain caste groups. Dr. B.R. Ambedkar's theories on caste and occupation remain relevant, illustrating how traditional roles often dictate urban job markets, hindering social mobility.

3. **Caste-Based Social Networks:** Urban social circles frequently revolve around caste-based affiliations, impacting access to resources and opportunities. Srinivas's idea of 'Dominant Caste' continues to be relevant, illustrating how certain castes wield influence in both rural and urban arenas.

4. **Marriage Practices:** Caste considerations often play a pivotal role in urban marriage choices, mirroring rural endogamy patterns. The persistence of arranged marriages based on caste compatibility reflects the enduring influence of caste-kinship imprints.

5. **Cultural Practices:** Festivals, rituals, and cultural events in urban areas frequently echo caste-specific traditions. Sociologist Andre Beteille's observations on the tenacity of caste in modern India underscore how cultural practices sustain caste identities across urban-rural divides.

6. **Discrimination and Exclusion**: Despite urbanization, instances of caste-based discrimination persist in educational institutions, workplaces, and social spaces. Recent sociological studies highlight how exclusionary practices continue, emphasizing the enduring impact of caste-kinship imprints in urban settings.

Challenges:

1. **Societal Norms and Stigma:** Societal norms perpetuate caste-based identities, leading to the stigmatization of individuals attempting to break away. **Example:** Eradicating untouchability remains a challenge, with Dalits facing discrimination in urban spaces, as observed by **B.R. Ambedkar.**

2. **Institutional Discrimination:** Institutions, including educational and corporate sectors, may inadvertently perpetuate caste biases in recruitment, promotions, and opportunities **Example**: Studies reveal instances of discriminatory practices in urban job markets, aligning with the findings of **Andre Beteille**.

3. **Caste-Based Networks:** Social networks often reinforce existing caste affiliations, limiting interactions and relationships beyond caste boundaries. **Example: M.N. Srinivas's** concept of 'Little Community' highlights the enduring influence of caste-based social circles, even in urban areas.

4. **Political Exploitation**: Politicians may exploit caste identities for electoral gains, perpetuating divisions and hindering social cohesion. **Example:** The politicization of caste identities during elections is a persistent challenge in Indian urban areas, aligning **with Rajni Kothari's observations.**

5. **Cultural Traditions:** Deeply ingrained cultural practices, including caste-specific rituals and festivals, contribute to the persistence of caste distinctions. **Example: G.S. Ghurye's** insights into the 'continuity of tradition' elucidate how cultural practices impede social reform.

6. **Lack of Awareness and Education**: Limited awareness and education about the detrimental effects of caste-based discrimination hinder progress. **Example**: Initiatives promoting awareness and education, such as those advocated by contemporary like **Anand Teltumbde**, are essential to challenging these imprints.

In unraveling the intricate dynamics of caste-kinship imprints persisting in Indian urban settlements, it becomes evident that the legacy of caste transcends geographical boundaries, influencing both rural and urban spheres. The replication of these imprints in urban areas stems from deeply entrenched societal norms, institutional biases, political maneuvers, cultural traditions, and a lack of comprehensive awareness.

The quest for an egalitarian urban society requires navigating through these challenges with a fervent dedication to fostering inclusivity, eradicating discrimination, and reshaping the narrative of social relationships in India.

(c) Does "economic empowerment" automatically bring about "substantive empowerment" for women? Briefly describe the main issues in women empowerment in India. (10 Marks)

Answer:

Structure

- Brief introduction to empowerment of women

- Economic empowerment leads to "substantive empowerment"

- Economic empowerment is not enough for "substantive empowerment"

- Main issues in women empowerment in India.

The term "empowerment of women" refers to the process of giving women the ability to stand up to the domination of others and lead a rich and successful life. Women have traditionally been seen as a weaker element of society.

Women's economic empowerment is critical for a country's growth, beginning with the smallest unit of the community, the family. In metropolitan regions, there is a high degree of wage equality and equal participation by men and women. It is in these sectors that the phenomenon of 'rising women power' is most visible.

Women are now occupying prominent roles in numerous industries that were formerly barred to them. The advancement of women to critical positions in social systems has resulted in a better knowledge and recognition of oppressive practises.

However, these changes appear modest when contrasted to the number of challenges that continue to deteriorate women's conditions in society. In addition, new difficulties have evolved that limit women's entire development.

Economic empowerment leads to "substantive empowerment"

- It reduces inequality by easing the financial constraints that disadvantaged people experience. Economic progress, by increasing the resources available to families, lessens women's extra vulnerability.

- Potentially improve the relative welfare of women: by lowering the likelihood that they would die during childbirth, and because economic progress is linked to a decrease in fertility.

- Economic development can lead to women's empowerment by freeing up their time (which can then be used for market activities or for other things).

- According to Doepke and Tertilt (2009), as the value of human capital in the economy grows (due to technical progress), males begin to be ready to cede some rights to women in order to ensure that children have a better education.

All of these instances demonstrate that genderblind policies that promote household economic welfare can improve gender equality, and that diversifying the economy and improving women's labour-market options can drive households to adjust their behaviour, moving them toward gender equality.

Economic empowerment is not enough for "substantive empowerment"

There is evidence that growth will not be enough to overcome discrimination in the home and in a number of domains.

- Male-to-female sex ratios continue to be lopsided. Female foeticide and female infanticide are still common in India due to society's preference for boys over daughters. In the year 1991, Amartya Sen brought up the issue of 'Missing women' in India which was as low as 927 over 1000 men.

- The gender gap is shrinking in primary and secondary school, but in university education, the ratio of females to males has not changed generally, despite increased participation by both boys and girls. Female literacy rates remain as low as 54 percent, while male literacy rates remain as high as 75 percent.

- Even in industrialised countries, women with equal qualifications continue to earn less than males at all levels of qualification. According to the International Labour Organization, the gender wage disparity in India is the widest, with women earning 34% less than males.

- Even when economies improve, women's legal rights, notably property rights, remain different from men's in many countries. In rural India, women outnumber males in agricultural labour and related activities, but only 13% own land.

- Dowry has resulted in domestic violence against women and, in the worst-case scenario, death. Despite the passage of the Dowry Prohibition Act in 1961, it is still widely practised in most parts of India.

- According to the studies, the bias is especially prominent when the leadership function is traditionally regarded a male role. Similar evidence from India reveals that citizens give female leaders poorer performance ratings than male leaders and are generally unfavourable toward females in politics.

Main issues in women empowerment in India

- Patriarchal mind-set - In this system, women have less personal autonomy, less worth, and consequently fewer resources available to them, as well as restricted control over the decision-making process that affects their own lives and position.

- Scarcity of resources – According to J.C. Cadwell, when there is a scarcity of food; unfavourable socio-cultural values operate against women, affecting their health, nutrition, and mortality. Moreover Socio-cultural beliefs frequently prohibit women from eating healthful nonvegetarian cuisine, resulting in nutritional deficiencies.

- Cultural Values - Landholding households may choose males over daughters to protect the land or to ensure sons inherit the land. Women are socialised in such a way, according to Urvashi Butalia, that it becomes the greatest hindrance to their emancipation.

- Female infanticide - Patriarchal male leadership in the family and community's backing are at the basis of this problem; they are pressured to commit infanticide owing to the expense of marriage, family honour, and so on.

- Marriage and dowry - According to B.D. Miller (1981), systematic neglect of female children in north and northwest India can be attributed in part to the higher expense of marriage in this region compared to south India. Furthermore, under patriarchy, a woman's earnings are not shared by her natal family members.

- Gender bias exists in higher education and specialised professional training, which has a significant impact on women's employment and obtaining top leadership in any sector.

- Professional Inequality: This inequality manifests itself in employment and advancement. Women suffer numerous disadvantages in male-dominated environments in government offices and private businesses.

- Morality and Inequality: Because of gender bias in health and nutrition, women have an extremely high death rate, further lowering their number, particularly in Asia and Africa.

- Household Inequality: Household relations exhibit gender bias in infinitesimally small but substantial ways all across the world, particularly in India, for example, by dividing the burden of housework, childcare, and menial labour through so-called division of labour.

- Patricia Uberoi - Purdah or ghunghat ritual activities create a symbolic border between personal and public locations.

When women are economically empowered, everyone's situation improves, and because gender inequality decreases as poverty decreases, situations for women improve faster than that of men. Economic development, on the other hand, is insufficient to achieve gender equality. Policy action is still required to achieve gender equality. Such legislative action would be unequivocally justified if women's empowerment also stimulated further growth, so initiating a virtuous cycle

Mains 2022 - Paper 1

Section - A

Question 1. Answer the following questions in about 150 words each.

a) Delimit the scope of Sociology in relation to other social sciences. (10 Marks)

Sociology is a distinct social science that examines human society, social behavior, and social interactions. While it shares some overlap with other social sciences like anthropology, economics, history, and philosophy, each discipline has its own focus and methodologies. Here's a brief delimitation of sociology in relation to these other social sciences:

DELIMITATION OF SCOPE	
SOCIOLOGY	**POLITICAL SCIENCE**
• **Society and Social Interactions:** Sociology focuses on the study of human society, social behavior, and social interactions. It examines how individuals and groups interact, form relationships, and create social structures.	• **Political Systems and Institutions**: Political science focuses on the study of political systems, including governments, political parties, and electoral systems. It examines the structures, functions, and dynamics of political institutions at local, national, and international levels.
• **Social Structures and Institutions:** Sociology analyzes the structures and institutions that shape society, such as family, education, economy, religion, and politics. It investigates how these structures influence social relationships, norms, and inequalities.	• **Political Behavior and Processes:** Political science investigates political behavior, such as voting patterns, political participation, and decision-making processes. It analyzes how individuals and groups engage with politics, form opinions, and influence political outcomes.
• **Social Change and Social Problems:** Sociology explores social change, including processes like urbanization, globalization, and social movements. It examines social problems, such as poverty, inequality, racism, and gender issues, and seeks to understand their causes and consequences.	• **Governance and Public Policy**: Political science examines governance structures, public administration, and policy-making processes. It explores the formulation, implementation, and evaluation of public policies, including their impact on society and the economy.
• **Empirical Research and Theory:** Sociology employs empirical research methods to collect and analyze data, including surveys, interviews, observations, and statistical analysis. It develops and utilizes theories and concepts to explain social phenomena and	While both sociology and political science overlap in certain areas, such as the study of social structures and institutions, they differ in their emphasis and approach. Sociology has a broader focus on society, social behavior, and social change, while political science concentrates specifically on political systems, governance, and political behavior.
	ANTHROPOLOGY
	• **Human Societies and Cultures:** Anthropology focuses on the study of human societies and cultures, both past and present. It examines the diversity of cultural practices, beliefs, and customs across different groups and societies.

patterns.	• **Holistic Approach:** Anthropology takes a holistic approach, considering various aspects of human life, including social, cultural, biological, and linguistic dimensions. It aims to understand the interconnectedness of these factors in shaping human societies and behaviors.
	• **Cultural Anthropology and Ethnography:** Anthropology often emphasizes cultural anthropology, which involves immersive fieldwork and ethnographic research to understand specific cultural groups and their practices. It focuses on capturing the nuances and meanings embedded in cultural practices.
	• **Physical Anthropology and Archaeology**: Anthropology also encompasses physical anthropology, which examines human evolution, biological diversity, and adaptations. Archaeology, a subfield of anthropology, studies past human societies through the analysis of artifacts, structures, and other material remains.
	• **Comparative Approach:** Anthropology compares different societies and cultures to identify similarities and differences, aiming to uncover patterns and universal aspects of human behavior and cultural practices.
	While both sociology and anthropology examine social phenomena, they differ in their specific focus and methodologies. Sociology has a broader focus on contemporary society, social structures, and social change, whereas anthropology encompasses a wider range of cultures, past and present, and employs a holistic approach that includes cultural, biological, and linguistic aspects.
	HISTORY • **Past Events and Narratives:** History focuses on the study of past events, societies, and individuals. It examines historical narratives, documents, and artifacts to reconstruct and interpret the past. • **Chronological Perspective**: History emphasizes a chronological perspective, tracing the development and evolution of societies and civilizations over time. It explores historical periods, events, and their interconnections. • **Primary Sources and Evidence**: History relies on primary sources, including documents, diaries, letters, and archaeological findings, as well as secondary sources, such as scholarly works, to gather

evidence and construct historical narratives.

- **Contextual Analysis and Interpretation**: History involves contextual analysis and interpretation, considering the social, political, economic, and cultural factors that shaped historical events and their significance.

- **Causation and Continuity/Change:** History investigates causation, identifying the factors that led to specific historical outcomes. It also examines continuity and change over time, assessing the impact of historical events and processes on societies.

While both sociology and history study aspects of human society, they differ in their specific focus and methodologies. Sociology has a broader focus on contemporary society, social structures, and social change, while history concentrates on the study of past events, individuals, and societies, employing contextual analysis and historical narratives.

PHILOSOPHY

- Fundamental Questions and Concepts: Philosophy addresses fundamental questions about knowledge, ethics, reality, and existence. It explores concepts such as truth, justice, morality, and the nature of reality through rational and logical inquiry.

- Critical Analysis and Argumentation: Philosophy relies on critical analysis, logical reasoning, and argumentation to examine and evaluate different viewpoints and arguments. It seeks to clarify and assess concepts, theories, and beliefs.

- Metaphysics and Epistemology: Philosophy delves into metaphysics, investigating the nature of reality, existence, and the mind-body relationship. It also engages in epistemology, exploring theories of knowledge, perception, and justification.

While both sociology and philosophy engage with fundamental questions about human behavior and society, they differ in their specific focus and methodologies. Sociology has a more empirical and data-driven approach, studying social phenomena and employing sociological theories and research methods. Philosophy, on the other hand, uses rational inquiry, critical analysis, and argumentation to delve into abstract concepts, ethical frameworks, and fundamental questions about knowledge and reality.

b) How does a researcher achieve objectivity in interpretative research? (10 Marks)

Interpretative research is a valuable approach within the social sciences that **focuses on understanding the subjective meanings and interpretations individuals assign to their experiences** and social interactions.

However, the **subjective nature of interpretation raises questions about objectivity** and the reliability of findings.

Reflexivity

- Researchers should engage in **reflexivity**, which involves **self-awareness and reflection** on their own biases, assumptions, and preconceptions.

- By recognizing their own subjectivity, researchers can strive for objectivity by critically examining how their perspectives may influence the interpretation of data.

Example:

A **researcher studying gender roles in a specific cultural context acknowledges their own gender biases** and reflects on how these biases might influence their interpretation of data. They actively question their assumptions and strive to maintain objectivity by recognizing and addressing their own subjective perspectives.

Multiple Perspectives

- Researchers should actively seek out **multiple perspectives and voices**, including those that challenge their own views.

- By considering diverse viewpoints, researchers can **mitigate individual biases and enhance the objectivity** of their interpretations.

Example:

- In a study exploring the **experiences of immigrants**, a researcher interviews individuals from different ethnic backgrounds, socioeconomic statuses, and migration trajectories.

- By considering a range of perspectives, the researcher can gain a more comprehensive understanding of the complexities and diversity within the immigrant population, minimizing individual biases.

Peer Review and Collaboration

- Engaging in **peer review and collaborating** with other researchers can help ensure objectivity.

- Peer review involves **seeking feedback and critical evaluation** from other experts in the field, who can provide different perspectives and **identify potential biases or blind spots.**

Example:

- A researcher conducting an **interpretative study on the portrayal of mental illness in the media** seeks feedback from colleagues in the field.

- Other researchers review the analysis and provide critical insights and alternative interpretations, helping the researcher maintain objectivity and ensure a comprehensive analysis of the data.

Triangulation

- Triangulation involves **using multiple sources of data, methods, or researchers to cross-validate** findings.

- By employing different approaches and perspectives, researchers can **enhance the reliability and objectivity** of their interpretations.

Example:

- In a study on **youth socialization within a community**, a researcher combines **data from interviews, participant observations, and documents** such as diaries or social media posts.

- By using multiple data sources, the researcher can triangulate the findings, increasing the reliability and objectivity of the interpretations.

Transparency

- Researchers should be **transparent about their research process, methods, and potential biases**.

- Clearly documenting and reporting the steps taken in the interpretative research allows others to assess the objectivity and validity of the findings.

Example:

- A researcher **investigating workplace dynamics discloses their own background and experiences in the field**.

- They openly discuss their research process, including the selection of participants, data collection methods, and analytical approach.

- This transparency **allows other researchers to assess** the objectivity and validity of the interpretations.

Methodological Rigor

- Researchers should adhere to **rigorous methodological practices**, such as detailed data collection, thorough analysis, and documentation of the interpretative process.

- This helps maintain objectivity by ensuring that the research is systematic, replicable, and based on clear criteria.

Example:

- A researcher conducting an interpretative study on the cultural meanings of a religious festival meticulously documents their data collection process, including **detailed field notes, audio recordings, and transcriptions.**

- They use a systematic approach in analyzing the data, following established coding and thematic analysis techniques to maintain objectivity and rigor in the interpretation of the findings.

Member Checking

- **Member checking involves sharing findings with research participants** to verify the accuracy and validity of interpretations.

- By involving participants in the research process, researchers can reduce potential biases and enhance the objectivity of their interpretations.

Example

- After conducting interviews with participants about their **experiences with online gaming, a researcher shares summarized findings with the participants** for verification.

- This member-checking process allows participants to confirm the accuracy of their perspectives, reducing potential biases and increasing the objectivity of the interpretations.

Continuous Reflection

- Researchers should engage in **continuous reflection throughout the research process**, questioning their own assumptions and interpretations

- Regularly revisiting and reassessing the data and findings can help researchers maintain objectivity and avoid confirmation bias.

Conclusion

- In interpretative research, achieving complete objectivity may be challenging due to the subjective nature of interpretation. However, researchers can strive for objectivity by adopting these practices to minimize biases, incorporate multiple perspectives, and enhance the reliability and validity of their interpretations.

c) The difference between information and data in social science is subtle. Comment. (10 Marks)

In the realm of social science research, the distinction between information and data **may appear subtle**, yet it holds **significant importance**.

Definitional Difference

- **Data refers to raw, unprocessed facts, figures, or observations collected** during research, often in numerical or categorical form.

- **Information, on the other hand, is the processed and organized data that has been analyzed, interpreted, and contextualized** to provide **meaning and understanding.**

Context And Relevance

- **Data lacks context** and relevance without proper interpretation and analysis.

- **Information provides meaningful insights** and knowledge by placing the data within a specific context and making it relevant to the research question or objective.

Communication And Presentation

- **Data alone may not effectively communicate research findings** to a wider audience.

- **Information is presented in a structured, accessible manner**, using **appropriate visualizations, narratives, or summaries** to convey the key findings and insights from the data.

Decision-making And Actionability

- **Data**, in its raw form, **may not directly inform decision-making** or actionable steps.

- **Information**, through **analysis and synthesis**, helps **guide decision-making processes** by providing relevant insights and **evidence-based recommendations**.

Subjectivity And Perspective

- **Data is considered relatively more objective and unbiased**, representing the observed or collected information.

- **Information on the other hand can be influenced by the researcher's interpretation, perspective, and theoretical lens**, introducing a degree of subjectivity into the analysis and presentation.

Utility And Application

- **Data serves as the foundation for generating information and knowledge** in social science research.

- **Information, with its synthesized and contextualized nature, has practical utility** and can be **applied** to inform policies, interventions, or further research.

Conclusion

While the distinction between information and data may seem subtle, it is **essential to recognize that data alone does not provide insights or understanding.**

It is through the **processing, analysis, and interpretation** of data that **researchers transform it into meaningful information**, enabling a deeper comprehension of social phenomena and facilitating evidence-based decision-making in the field of social science.

d) Durkheim argued that society is more than the sum of individual acts. Discuss (10 Marks)

Introduction

To Durkheim society is a reality suigeneri, society comes into being by the association of individuals. Hence society represents a specific reality which has its own characteristics. This unique reality of society is separate from other realities studied by physical or biological sciences.

Body

Societal reality is apart from individuals and is over and above them. A scientific understanding of any social phenomenon must emerge from the "collective or associational characteristics" manifest in the social structure of a society. He believed that society is a distinct and independent entity, with its own characteristics and functions that cannot be reduced solely to the actions of individuals.

While working towards this end, Durkheim developed and made use of a variety of sociological concepts.

Social facts and Collective representations is one of the leading concepts to illustrate that society is more than sum of individuals.

Social facts

Durkheim emphasized the existence of social facts, which are external to individuals and exert a powerful influence on their behavior. These facts include social norms, values, institutions, and collective representations that shape the way individuals think and act. Social facts are not reducible to individual experiences and exist beyond the scope of individual agency.

Example: Consider the social norm of wearing appropriate attire to formal events. Even though individuals may have their own preferences or comfort levels, they conform to the societal expectation by dressing in a particular way. The enforcement of this norm is not solely based on individual actions but is rooted in the collective expectations of society.

Durkheim emphasized that social facts operate as external constraints on individuals, limiting their behavior and influencing their actions. These constraints are not simply the result of individual choices or preferences but are shaped by societal expectations and collective representations. Society imposes certain boundaries and regulations that individuals must conform to.

Example: Legal systems and laws exemplify external constraints imposed by society. Even if an individual may personally disagree with a particular law, they are still bound by its regulations and consequences. The legal framework functions as an external social fact that governs behavior, transcending individual acts.

Collective Consciousness

Durkheim argued that society possesses a collective consciousness, which is the shared beliefs, values, and moral sentiments that are held by its members. This collective consciousness shapes the social order and guides individual behavior. It represents the collective identity and binds individuals together, creating a sense of solidarity.

Example: Religion can serve as an illustration of collective consciousness. Religious beliefs and practices are shared by a group of individuals, and they form the basis of moral and ethical guidelines for the community. The collective consciousness of the religious group influences the behavior and choices of its members, transcending individual acts.

Criticism

1. **Max Weber:** Durkheim's theory neglects the significance of individual actions and the subjective meanings individuals attach to their behavior. Society is not a monolithic entity; it is a complex web of individual actions and interactions.

2. **Karl Marx:** Durkheim's focus on society as an independent entity obscures the role of class struggle and economic factors in shaping social structures. His theory fails to address the material conditions and power dynamics that underpin social relations

3. **Friedrich Nietzsche:** Durkheim's emphasis on collective norms and values suppresses individual creativity and the potential for self-realization. Society should not be seen as an external constraint but as an arena for individual self-expression and the cultivation of unique perspectives.

4. **George Herbert Mead:** "Durkheim's theory neglects the role of individual agency and social interaction in the construction of social reality. Society is not a separate entity; it emerges from the dynamic processes of symbolic interaction among individuals."

5. **Pierre Bourdieu:** Durkheim's theory overlooks the influence of social structures on individual habitus and the reproduction of social inequalities. Social structures are not just external constraints; they are deeply ingrained in individuals' dispositions and shape their behavior.

6. **Michel Foucault:** Durkheim's focus on society as a monolithic entity obscures the power relations and disciplinary mechanisms that operate at the micro level. Individual actions are not just influenced by social structures; they are also shaped by the dynamics of power and knowledge.

7. **Erving Goffman:** Durkheim's theory fails to capture the nuances and complexities of everyday social interactions. The construction of social reality is a result of individuals' performances and impression management in face-to-face encounters, which cannot be reduced to collective consciousness.

e) How do sociologists construct gender in their analysis on social inequality? (10 Marks)

Gender refers to the **social and cultural roles, expectations, and behaviors associated with being male or female** in a given society.

Unlike sex, which refers to **biological differences**,

gender is a **socially constructed** concept that varies across cultures and historical periods.

It encompasses **a range of attributes**, including **norms**, **values, roles, identities, and expressions** that are assigned to individuals based on their perceived sex.

Gender **manifests at multiple levels** within society and individuals' lives.

Here are the main levels at which gender is observed by Sociologists and analysed to better understand Social Inequality:

1. Individual Level

- Gender manifests at the individual level **through personal experiences, identities, and expressions**.

- It includes **how individuals perceive and understand their own gender identity**, whether as male, female, or **non-binary**.

- *For instance, someone who identifies as a woman may choose to wear dresses, style their hair in a traditionally feminine way, and engage in behaviors typically associated with femininity.*

- *Patricia Hill Collins in her* <u>intersectionality</u> *theory, argues that various* **social categories such as race, class, and gender intersect** *and* **affect the experiences and opportunities of individuals**.

- *This intersectionality provides a* **nuanced understanding of social inequality**, *as it moves beyond singular categories to consider how combinations of identities impact a person's life experiences.*

2. Interpersonal Level

- Gender is evident in **interpersonal interactions and relationships**.

- It influences **how individuals communicate, form social connections, and establish expectations** within their personal interactions.

- Gender norms and expectations **shape social interactions between individuals, affecting roles, expectations, and behaviors** within personal relationships, friendships, and romantic partnerships.

- *Judith Butler: In "**Gender Trouble**" (1990) Butler suggests that* **gender is a** <u>performative</u> **and social construct**, *meaning it is* **an ongoing, repetitive performance** *rather than something biologically inherent.*

- *It underscores how* **entrenched societal norms perpetuate gender inequality**, *emphasizing the* **need for** <u>continual resistance</u> **and subversion of these norms**.

3. Cultural And Societal Level

- Gender is deeply rooted in cultural and societal norms, values, and beliefs. It encompasses the **expectations, roles, and behaviors assigned to individuals based on their perceived gender.**

- Cultural and societal factors **influence gendered norms in areas such as education, work, family, and politics**. These norms **shape the opportunities, constraints, and expectations** that individuals encounter within broader social contexts.

- *For instance, it is common for girls to be steered towards humanities and arts, while boys are encouraged to pursue science and technology fields.*

- *Raewyn Connell's concept of <u>hegemonic masculinity</u> describes a form of **masculinity which is culturally dominant** in a given time and place.*

- *It is **not static and changes over time**, often **reinforcing patterns of male dominance** over women.*

- *By **challenging this concept**, sociologists can illuminate **how gender hierarchies contribute to social inequality**.*

4. Institutional Level

- Gender is **embedded within institutions** such as education, healthcare, the legal system, and the workplace.

- These **institutions often reflect and perpetuate gendered norms**, practices, and **power dynamics**.

- *For example, gender disparities can be observed in terms of access to education, career opportunities, wages, and representation in leadership positions.*

- *Arlie Hochschild's concept of "**emotion work**" or "**emotional labor**" discusses the way **society expects individuals, particularly women, to manage their emotions** according to the needs of others.*

- *This concept has helped sociologists understand the often **overlooked emotional dimension of labor**, contributing to a deeper understanding of gendered social inequality.*

5. Structural Level

- Gender **operates within broader social structures and systems, such as patriarchy, capitalism**, etc.

- These **structures influence and perpetuate gender inequality by shaping power dynamics, resource distribution, and societal hierarchies**.

- Gender intersects with other social categories, such as race, class, and sexuality, further shaping experiences of oppression or privilege.

- *Marxist theorists argue that the gendered division of labor serves the interests of capitalist exploitation.*

- *Cynthia Fuchs Epstein in her "**Deceptive Distinctions**" (1988), **critiques the biological determinism of gender roles**.*

- *She argues that many **gender differences are socially constructed and contribute to gender inequality**. Epstein's work reminds sociologists to critically examine gender roles and assumptions*

in their analyses of social inequality.

Other Important Sociological Works that help us construct Gender in their analysis on Social Inequality

Erving Goffman: Although **not a gender specialist**, his work on the **performance of self and "dramaturgical approach"** deeply influenced the understanding of **gender as a performed identity**.

Candace West and Don Zimmerman introduced the concept of "**doing gender,**" which argues that **gender is not an innate characteristic but a performance** that people do in their everyday interactions. This viewpoint is related to the **symbolic interactionist** approach, which emphasizes the meanings people derive from their social interactions.

Gender Socialization

- GH Mead helps study the process of **gender socialization**, which refers to **how individuals are socialized into gender roles and expectations from a young age**.

- They examine **how families, schools, media, and other social institutions transmit gender norms and reinforce inequalities**.

- For instance, research may explore how **girls are socialized to conform to feminine norms and prioritize caregiving roles**, while boys are encouraged to be assertive and competitive.

Patriarchy And Power Relations

- *Sylvia Walby* analyzes the concept of **patriarchy**, which refers to a social system where men hold power and dominance over women.

- **Patriarchal structures and norms contribute to gender inequality**, including disparities in economic opportunities, political representation, and decision-making power.

Gendered Division of Labor

- Sociologists investigate **how gender influences the division of labor in society**, both within the household and the workplace.

- They **examine how gendered expectations and stereotypes shape occupational choices**, earning potential, and work-life balance.

- *For example, studies may analyze the persistence of gender segregation in certain professions, such as women being overrepresented in caregiving and service roles, while men dominate in leadership positions, also known as* <u>*pink-collarisation of jobs.*</u>

Concludingly

- These approaches and perspectives **enable sociologists to critically analyze and understand the complexities of gender and its implications** for social inequality.

- By examining the social construction of gender, intersectionality, socialization processes, power relations, division of labor, and feminist perspectives, **sociologists shed light on the multifaceted nature of gender inequality** and contribute to efforts aimed at achieving gender equity.

Question 2.

The Enlightenment was a period of remarkable intellectual development and change in philosophical thought. The Enlightenment was a period when long-standing ideas and beliefs, mostly related to social life, were overthrown and replaced.

The Enlightenment era, which spanned the 17th and 18th centuries, was a period marked by intellectual and philosophical advancements. Several aspects of the Enlightenment paved the way for the emergence of sociology as a distinct discipline. Here are key aspects that influenced the development of sociology:

1. **Empiricism and Reason:** The Enlightenment emphasized the use of reason and empirical observation as the foundations for knowledge and understanding. Philosophers like John Locke and David Hume emphasized the importance of sensory experience and empirical evidence in acquiring knowledge. This emphasis on empirical observation and rational inquiry laid the groundwork for the scientific study of society, including the development of sociological methods.

2. **Social Contract Theory**: Enlightenment thinkers, such as Thomas Hobbes, John Locke, and Jean-Jacques Rousseau, proposed social contract theories to explain the origins and nature of society. These theories posited that individuals voluntarily entered into social contracts to establish social order and organize their lives. This focus on the social nature of humans and the study of societal relationships provided a foundation for sociological inquiry into social organization, structures, and interactions.

3. **Critique of Traditional Authority**: Enlightenment thinkers challenged traditional sources of authority, such as the church and monarchy, and advocated for reason, individual rights, and liberty. This critical stance towards established institutions opened up avenues for examining social structures and power dynamics. Sociologists, like Karl Marx and Max Weber, would later draw upon these critiques to analyze social inequality, power relations, and the impact of institutions on society.

4. **Universalism and Humanism**: Enlightenment thought emphasized the universal rights and dignity of all individuals, promoting ideals of equality and humanism. This focus on universal principles and human rights provided a framework for understanding and analyzing social phenomena from a broader perspective, transcending particularistic perspectives.

5. **Historical Progress and Social Change:** Enlightenment thinkers embraced the idea of progress, believing that societies could improve through the application of reason and knowledge. This emphasis on progress and the belief in the possibility of social change laid the foundation for sociological studies on social transformation, social movements, and societal development.

6. **Enlightenment Philosophers as Precursors:** Many Enlightenment philosophers, such as Montesquieu, Rousseau, and Voltaire, made significant contributions to social and political thought. Their works addressed social issues, analyzed social structures, and proposed ideas on governance and social organization. These early sociological insights and ideas influenced subsequent sociologists and provided inspiration for the development of sociological theories.

While the Enlightenment era did not directly lead to the immediate emergence of sociology as a distinct discipline, it laid the groundwork for the critical examination of society, the application of reason to social phenomena, and the belief in social progress. These aspects fostered a fertile intellectual climate that would later contribute to the formalization and development of sociology as a separate field of study.

b) Explain the different types of non-probability sampling techniques. Bring out the conditions of their usage with appropriate examples. (20 Marks)

Non-probability sampling is a sampling technique in which the selection of participants or subjects for a research study does not rely on random selection. Unlike probability sampling, which ensures that each member of the population has an equal chance of being included in the sample, non-probability sampling methods do not guarantee representativeness and do not provide a basis for making statistical inferences about the population.

1. Quota Sampling:

- Conditions of Usage: Quota sampling involves setting quotas for different subgroups based on specific demographic characteristics. It is suitable when the researcher wants to ensure proportional representation of various groups within the population.

- Sara Arber (1993) points out that it is quicker and cheaper than using probablity sampling.

- Example: A market research company conducting a survey on smartphone preferences might set quotas to ensure an equal representation of age groups (e.g., 18-25, 26-35, 36-45) and genders to reflect the population's diversity.

2. Multistage Sampling:

- Conditions of Usage: Multistage sampling involves selecting samples in stages, typically when the population is large and geographically dispersed. It is useful when it is impractical to sample the entire population.

- Example: A political pollster conducting an opinion poll on a national election might first randomly select cities or regions, then randomly select households within those areas, and finally interview one individual from each household to obtain a representative sample.

3. Snowball Sampling:

- Conditions of Usage: Snowball sampling is used when studying hard-to-reach or hidden populations where there is no readily available sampling frame. It relies on referrals from initial participants to recruit additional participants.

- This method was used by Laurie Taylor (1984) when he persuaded John McVicar , a former criminal to build up introductions with London underground.

- Example: A researcher studying the experiences of undocumented immigrants might start by interviewing a few individuals and ask them to refer others in their social network who are also undocumented immigrants. The process continues, creating a snowball effect to access a wider range of participants.

4. Volunteer Sampling:

- Conditions of Usage: Volunteer sampling occurs when individuals self-select to participate in a study. It is suitable when the researcher wants to gather data from individuals who are highly motivated or have a particular interest in the topic.

- Example: A support group conducting a survey on the experiences of cancer survivors might recruit participants through self-help groups or online communities where individuals have volunteered to share their experiences.

5. Convenience Sampling:

- Conditions of Usage: Convenience sampling involves selecting participants based on their easy accessibility or availability. It is often used when time and resources are limited.

- Example: A researcher conducting a study on customer satisfaction in a shopping mall might approach shoppers in the mall's vicinity and invite them to participate in the study. The researcher chooses participants based on convenience and proximity.

6. Purposive Sampling:

- Conditions of Usage: Purposive sampling involves deliberately selecting individuals who meet specific criteria relevant to the research objectives. It is useful when the researcher wants to gain in-depth insights from a particular group or context.

- Example: A researcher studying the experiences of individuals who have recovered from substance abuse might purposefully select participants from rehabilitation centers or support groups where they have access to individuals who can provide rich insights into the recovery process.

These non-probability sampling techniques offer flexibility and practicality in research settings. However, it's important to note that the results obtained from non-probability sampling may not be generalizable to the entire population, and researchers should interpret the findings with caution.

c) Discuss social mobility in open and closed system. (10 Marks)

Answer

Aspect	Open System	Closed System
Definition	An open system allows for **significant social mobility**, where individuals can move up or down the social ladder based on their efforts and achievements.	A closed system **restricts** social mobility, making it difficult for individuals to change their social status due to limited opportunities and barriers
Access to Opportunities	**Open access to opportunities**, resources, and education.	**Limited** access to opportunities, often based on **inherited** social position, family background, or social connections.
Social Class Movement	**Greater potential for upward and downward social mobility**	**Limited upward mobility, as individuals are often constrained by their social class of origin.** **Downward mobility is also less common.**
Influence of Merit	**Merit-based achievements and qualifications play a significant role in determining social mobility.**	**Merit is often less influential compared to factors like family background, inherited wealth, and social connections.**
Role of Inherited Factors	**Less emphasis on inherited factors like family background, wealth, or social status**	**Greater emphasis on inherited factors, such as family background, social connections, and inherited wealth**
Impact on Inequality	**Open systems have the potential to reduce social inequality, as individuals can move up or down the social ladder based on their efforts and qualifications.**	**Closed systems tend to perpetuate social inequality, as individuals' social positions are largely determined by their birth and inherited advantages or disadvantages.**
Examples	**Countries with relatively high social mobility, such as Denmark, Canada, and Australia.** **Individuals can move between social classes based on their abilities and achievements.**	**Traditional caste systems like the caste system in India, where social mobility is significantly restricted, and individuals' social positions are determined by birth.**

1037

In real-world social systems can rarely be classified as perfectly closed or open.

According to **Pitirim Sorokin, Western societies are open systems** with relatively high social mobility, while non-Western societies, especially pre-industrial ones, are more closed.

Degree Of Social Mobility:

- Social systems can have **varying degrees of social mobility**, which determine the openness or closedness of the system.

- Some societies may have relatively high social mobility, allowing individuals to move up or down the social ladder based on their abilities and efforts.

- **However, even in these relatively open systems, certain barriers or limitations may exist, such as discrimination or systemic inequalities.**

Example:

- In the **United States**, individuals can experience social mobility and move between social classes. However, studies have shown that social mobility is influenced by **factors such as race, education, and economic background, which can create barriers and limit upward** mobility for certain groups.

Influence Of Inherited Factors

Example:

- In many Nordic countries like Sweden, there is **a greater emphasis on equal opportunities and social welfare** policies that aim to reduce the influence of inherited factors.

- While inherited advantages may still exist, efforts are made to provide access to education, healthcare, and social support to individuals from all backgrounds.

Access To Opportunities

- Critics of the open system argue that while they promote meritocracy, they also perpetuate inequality.

- The extent to which individuals have access to opportunities, resources, and education can also determine the openness or closedness of a system. In more open systems, there is generally greater access to opportunities for social mobility across different social strata.

- **Pierre Bourdieu's** concept of '**cultural capital**' explains this; children from **affluent backgrounds have access to better education**, networks, and other resources, **enabling them to maintain their parents' social status**, making social mobility a challenge for those from less affluent backgrounds.

Access To Technology

- **Gerhard Lenski's ecological-evolutionary theory** suggests that **technological and ecological changes are primary drivers** for opening up societies and increasing social mobility.

- **In closed societies with limited technology, resources are scarce, and social mobility is limited** as a way to ensure survival.

Social Barriers And Discrimination

- The presence of **social barriers and discrimination can limit the openness** of a system.

- Even in societies with relatively open systems, certain groups may face systemic barriers, prejudice, or discrimination that restrict their social mobility.

Example:

- In many countries, **gender-based discrimination can hinder** the upward mobility of women, even in systems that are otherwise relatively open. Women may face challenges in accessing leadership positions or face wage gaps despite their qualifications and abilities.

Meritocracy Myth

- The idea of meritocracy, where hard work and talent lead to upward mobility, has been criticized as a myth that conceals the structural inequalities present in society.

- Sociologists like **Michael Young** argue that open systems still allow for the concentration of wealth and power, which can be passed down generations, thereby limiting true social mobility.

- A revolutionary new argument is from **Daniel Markovits, attacking the false promise of meritocracy.**

- He writes that **meritocracy** has become exactly what it was conceived to resist: **a mechanism for the concentration and dynastic transmission of wealth and privilege** across generations.

Conclusion

- It is **important to recognize that social systems exist on a spectrum**, and the level of **openness or closedness can vary** across different dimensions and in different contexts.

- Analyzing these nuances helps us understand the complexities and challenges individuals face in navigating social mobility and opportunities within a given system.

Question 3.

a) What are the shortfalls of positivist philosophy that gave rise to the non-positivist methods of studying social reality? (20 Marks)

Structure:

- **Highlight the positivism in early sociological research.**
- **Write shortfalls of positivist philosophy.**
- **Explain how shortfalls of positivist methods gave rise to non-positivist methods.**
- **Conclude.**

Solution:

In the early stages of sociological research, positivism emerged as a predominant paradigm, characterized by its commitment to empirical observation, scientific methodology, and the pursuit of objective, quantifiable knowledge. It was pioneered by **Auguste Comte**, **positivism** emphasized the application of natural sciences' principles to the study of society.

The positivist approach advocated for the collection of observable and measurable data through methods such as surveys and statistical analysis, aiming to uncover universal laws governing social phenomena.

Shortfalls of positivist philosophy:

1. **Neglect of Subjective Reality:** Positivism tends to overlook the subjective experiences, meanings, and interpretations of individuals. **Max Weber** and his concept of Verstehen emphasized the importance of understanding social phenomena from the perspective of those involved.

2. **Overemphasis on Quantification:** Positivism places excessive reliance on quantitative data, often neglecting the richness and depth of qualitative insights. **Symbolic Interactionism**, as advocated by George Herbert Mead, highlights the significance of symbols and gestures in understanding the intricate layers of social interaction.

3. **Reductionism and Oversimplification:** Positivism tends to reduce complex social phenomena to simple cause-and-effect relationships, oversimplifying the intricate nature of societal structures. **Emile Durkheim's** critique, especially regarding the reductionist explanation of suicide rates, underscores the need for a more comprehensive approach.

4. **Ignorance of Historical and Cultural Context**: Positivism often overlooks the historical and cultural context shaping social phenomena, leading to an incomplete understanding. **Karl Marx's** historical materialism highlights the importance of historical context in comprehending social change and conflicts.

5. **Social Construction of Reality:** Positivism tends to ignore the socially constructed nature of reality and fails to account for the role of language and symbols in shaping perceptions. **Berger and Luckmann's** "The Social Construction of Reality" underscores the need to recognize how individuals collectively create and maintain their social world.

6. **Inadequate Handling of Value-Laden Issues**: Positivism struggles to address value-laden issues as it aims for value-neutrality, often leading to an incomplete understanding of social phenomena.

The feminist perspective, exemplified by Simone de Beauvoir, critiques positivism for its failure to adequately address gender biases and advocates for a more inclusive and value-conscious approach.

Shortfalls of positivist methods gave rise to non-positivist methods:

1. **Emphasis on Subjective Reality:** Positivist methods neglect subjective experiences. The recognition of the importance of subjective reality led to the development of non-positivist methods. **Max Weber's** concept of Verstehen emphasized the need to understand social phenomena from the perspective of individuals.

2. **Qualitative Depth over Quantitative Breadth:** Overemphasis on quantitative data at the expense of qualitative insights. Non-positivist methods, such as phenomenology, prioritize in-depth qualitative analysis for a richer understanding. **Alfred Schutz's** phenomenology advocates for exploring the subjective meanings underlying social actions.

3. **Holistic and Contextual Understanding:** Positivism tends to oversimplify complex social phenomena. Non-positivist methods, like symbolic interactionism, emphasize the importance of considering the broader social context. **Herbert Blumer's** symbolic interactionism highlights the significance of symbols and gestures in social interactions.

4. **Integration of Historical and Cultural Context:** Neglect of historical and cultural context. Non-positivist methods, influenced by historical materialism, stress the importance of considering historical and cultural factors. **Karl Marx's** historical materialism underscores the role of historical context in shaping social structures and conflicts.

5. **Recognition of Socially Constructed Reality:** Ignoring the socially constructed nature of reality. Non-positivist methods, like ethnomethodology, explore how individuals collectively construct their social reality. **Harold Garfinkel's** ethnomethodology challenges positivism by investigating the methods people use to make sense of their social world.

6. **Incorporation of Values in Analysis:** Positivism's struggle to address value-laden issues due to its aim for value-neutrality. Non-positivist methods, such as feminist perspectives, advocate for an inclusive and value-conscious approach. **Simone de Beauvoir's** feminist perspective critiques positivism for overlooking gender biases and promotes a more socially conscious analysis.

b) Critically examine how Durkheim and Merton explicate Anomie. (20 Marks)

Structure:

- **Explain Durkheim's theory of Anomie.**

- **Explain Merton's strain theory.**

- **Highlight similarities and differences between Durkheim and Merton's perspectives on Anomie.**

- **Conclude.**

Solution:

Emile Durkheim's theory articulated in his seminal work **"Suicide"** centers on the breakdown of social norms and values leading to a state of normlessness in society. Durkheim contends that rapid social changes, such as industrialization and urbanization, disrupt traditional norms, creating a condition of Anomie where individuals feel disconnected and adrift. This lack of moral regulation heightens the risk of deviant behavior, including suicide.

Durkheim identified two types of Anomies: one resulting from excessive individualism and another from insufficient integration into social structures. He emphasized the pivotal role of social cohesion in preventing Anomie and maintaining societal equilibrium, providing a foundational framework for understanding the relationship between social structure, norms, and deviance.

Robert K. Merton's strain theory expands on Durkheim's concept of Anomie by addressing the disjunction between culturally prescribed goals and the legitimate means available to achieve them. Merton identifies five adaptive responses to societal pressures, namely conformity, innovation, ritualism, retreatism, and rebellion.

In situations where individuals face structural impediments to achieving culturally endorsed success, strain arises, leading to various forms of deviant behavior. Merton's theory emphasizes the role of social structure in shaping deviance, asserting that institutionalized norms and values, coupled with unequal access to legitimate opportunities, drive individuals toward unconventional paths.

Durkheim and Merton's perspectives on Anomie.

1. **Conceptualization of Anomie**: Both emphasize the impact of societal factors on deviance, but Durkheim's focus is on norm breakdown, while Merton explores the strain between goals and means.

2. **Causes of Anomie**: Both attribute Anomie to societal factors, Durkheim emphasizes normative shifts, and Merton focuses on structural strain.

3. **Types of Adaptation to Anomie:** Acc. to **Durkheim** there's Limited exploration of adaptive responses to Anomie. Identifies five adaptations: conformity, innovation, ritualism, retreatism, and rebellion. Wheras, Merton provides a more nuanced understanding of how individuals adapt to Anomie through varied deviant responses.

4. **Role of Social Structure:** Both recognize the influence of social structure but differ in the proposed mechanisms for preventing or explaining Anomie.

5. **Scope of Deviant Behavior**: **Merton** focuses on various forms of deviance arising from strain.

While Durkheim includes suicide, Merton's theory provides a more comprehensive framework for understanding diverse deviant behaviors.

6. **Time Period and Cultural Context: Durkheim** during mid-20th century, United States. Reflecting the sociocultural contexts of their times, Durkheim's work emerged during industrialization, while Merton's theory responds to issues in post-World War II America, demonstrating temporal and cultural specificity in their perspectives.

Durkheim prioritizes social integration as a preventive measure against Anomie whereas, Merton underscores structural strain as a crucial determinant of deviant behavior. By critically examining both perspectives reveals a complementary relationship between the two theories and enriching the sociological understanding of the complexities inherent in the relationship between societal structures, norms, and deviance.

c) Suggest measures to minimize the influence of the researcher in the process of collecting data through focus group discussion. (10 Marks)

Structure:

- **Define focus group discussions (FGDs)**

- **Highlight the significance of minimizing researcher influence for unbiased data collection through group discussions.**

- **Challenges of collecting data through FGD's**

- **Conclude.**

Solution:

Focus Group Discussions (FGDs) are a qualitative research method that involves a structured and interactive discussion among a small group of individuals, typically 6 to 12 participants, guided by a skilled moderator.

The objective of FGDs is to gather in-depth insights into participants' attitudes, perceptions, and experiences regarding a specific topic. This method fosters a dynamic exchange of ideas, allowing researchers to explore diverse viewpoints, uncover shared beliefs, and understand the complexities of social phenomena. FGDs are particularly valuable for exploring subjective experiences, social norms, and cultural perspectives, making them a versatile tool in sociological research for capturing the richness and depth of qualitative data in a group setting.

Significance of minimizing researcher influence for unbiased data collection through group discussions:

1. **Preservation of Participant Authenticity:** Minimizing researcher influence ensures that participants express their genuine opinions and experiences without external pressure. **Erving Goffman's** dramaturgical perspective emphasizes the importance of preserving individuals' authentic performances in social interactions.

2. **Avoidance of Social Desirability Bias:** Reducing researcher influence helps mitigate the tendency of participants to respond in socially desirable ways, promoting more honest and genuine responses. **Herbert Blumer's** symbolic interactionism underscores the impact of social interactions on shaping individuals' self-presentations.

3. **Enhancement of Validity and Reliability:** Minimizing researcher influence contributes to the validity and reliability of the data collected, ensuring that findings accurately represent participants' perspectives. **Max Weber's** emphasis on verstehen highlights the need for researchers to empathetically understand the subjective meanings individuals attribute to their actions.

4. **Facilitation of Diverse Perspectives:** Allowing participants to express themselves freely encourages the emergence of diverse viewpoints, enriching the data and providing a more comprehensive understanding of the topic. **Jürgen Habermas's** theory of communicative action emphasizes the importance of inclusive and undistorted communication for democratic deliberation.

5. **Promotion of Ethical Research Practices:** Minimizing researcher influence aligns with ethical considerations, respecting participants' autonomy and ensuring their contributions are not unduly shaped by external factors.

Carol Gilligan's ethics of care highlights the significance of ethical considerations in research, emphasizing the need to prioritize relationships and responsibilities.

6. Cultural Sensitivity and Reflexivity: Minimizing researcher influence fosters cultural sensitivity by allowing participants to express their perspectives authentically, free from external biases. Pierre Bourdieu's concept of habitus emphasizes the role of cultural background in shaping individuals' perceptions and behaviors.

Challenges

1. **Preservation of Participant Authenticity:** Minimizing researcher influence ensures that participants express their genuine opinions and experiences without external pressure. Erving Goffman's dramaturgical perspective emphasizes the importance of preserving individuals' authentic performances in social interactions.

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Building rapport between participants and moderators aids in fostering an open and honest discussion. Structuring discussions with open-ended questions, utilizing audio or video recordings for accurate data capture, and implementing member checking for validation contribute to the transparency and reliability of the data. These measures collectively safeguard against undue researcher influence, promoting the credibility and authenticity of qualitative data collected through FGDs.

Question 4.

a) What characterizes degradation of work in capitalist society according to Marx? (20 Marks)

Structure:

- **Define the degradation of work as conceptualized by Marx.**
- **Discuss the mechanisms through which degradation occurs in capitalist societies.**
- **Briefly mention critiques of Marx's perspective on work degradation.**
- **Conclude.**

Solution:

Karl Marx's conceptualization of the degradation of work in capitalist society revolves around the notion of alienation and commodification. Marx argues that under capitalism, labor is transformed into a commodity to be bought and sold, stripping it of its intrinsic value and reducing it to a means of survival.

The worker, divorced from the products of their labor and the creative process, experiences alienation on multiple fronts – from the product, the process, fellow workers, and even from the essence of human potential. This alienation is intensified by the capitalist's pursuit of profit, which exploits the laborer by extracting surplus value while minimizing wages.

Mechanisms through which degradation occurs in capitalist societies:

1. **Commodification of Labor:** In capitalist societies, degradation occurs through the commodification of labor, reducing it to a mere commodity bought and sold in the marketplace. **Karl Marx's** theory of labor commodification underscores how capitalism transforms labor into a commodity, emphasizing the alienation and devaluation of the worker.

2. **Alienation from the Product of Labor:** Capitalism alienates workers from the products they create, as ownership and control lie with capitalists, leading to a sense of detachment and loss of connection to their work. **Marx's** concept of alienation highlights the estrangement workers experience from the fruits of their labor in a capitalist system.

3. **Wage Labor and Exploitation:** The wage labor system in capitalism enables the exploitation of workers, as they receive a wage that is typically less than the value they produce, resulting in surplus value for the capitalist. **Marx's** theory of surplus value emphasizes how capitalists profit by paying workers less than the value their labor adds to commodities.

4. **Division of Labor and Specialization:** Capitalism fosters a division of labor where workers become specialized in specific tasks, leading to monotony, deskilling, and a reduction in the overall value attached to their work. **Emile Durkheim's** analysis of the division of labor underscores the potential negative effects on worker satisfaction and well-being.

5. **Technological Rationalization:** The pursuit of efficiency and profit in capitalism often leads to technological rationalization, which may result in the dehumanization of work, increased surveillance, and a loss of autonomy for workers. **Max Weber's** theory of rationalization explores how the drive for efficiency and calculability impacts the organization and experience of work in modern societies.

6. **Globalization and Flexible Labor Markets:** Globalization in capitalist economies contributes to the degradation of work by fostering flexible labor markets, where job insecurity, precarious employment, and the erosion of worker rights become prevalent. **Example**: **Arlie Hochschild's** research on emotional labor in the global service industry exemplifies how flexible labor arrangements impact workers' well-being and job satisfaction.

Critiques:

1. **Overemphasis on Economic Factors:** Some scholars argue that Marx's focus on economic factors, such as the labor process and class struggle, overlooks the importance of non-economic aspects in shaping the experience of work. **Max Weber's** emphasis on multiple social factors influencing human behavior critiques Marx's economic determinism.

2. **Neglect of Agency and Resistance:** Critics argue that Marx's perspective may underestimate the agency of workers and their capacity for resistance, portraying them as passive victims of capitalist exploitation. **James C. Scott's** concept of "everyday resistance" challenges the idea that resistance is always overt, suggesting that subtle forms of resistance are prevalent among subordinated groups.

3. **Eurocentrism and Universalization: Marx's** ideas are criticized for being Eurocentric and universalizing, with some arguing that his theories may not adequately address the diverse experiences of work and capitalism in non-Western societies. **Postcolonial scholars like Edward** Said critique universalizing perspectives that may marginalize non-Western experiences.

4. **Limited Attention to Gender Dynamics:** Feminist scholars argues that Marx's analysis often neglects the gendered dimensions of work and the specific challenges faced by women, leading to an incomplete understanding of work degradation. **Sylvia Walby's** critique of classical sociological theories highlights their gender blindness and the need for a gender-inclusive analysis of social phenomena.

5. **Historical Specificity and Change:** Some critics assert that Marx's theories may be too static and deterministic, lacking sufficient attention to historical changes and variations in the experience of work over time. **Anthony Giddens'** structuration theory emphasizes the dynamic interplay between structure and agency, calling for an understanding of social phenomena in their historical context.

6. **Neglect of Non-Industrial Forms of Production:** Marx's analysis is critiqued for being overly focused on industrial capitalism, potentially overlooking the experiences of workers in non-industrial forms of production. **E.P. Thompson's** work on the moral economy critiques the narrow focus on industrial capitalism and highlights the agency of workers in pre-industrial settings.

The capitalist pursuit of profit exacerbates this degradation, as wage laborers, driven by the imperative to extract surplus value, experience a systemic devaluation of their labor. The degradation of work, according to **Marx**, is thus marked by a profound estrangement and dehumanization of the laborer within the capitalist framework, emphasizing the need for a more equitable and emancipatory alternative to the prevailing capitalist relations of production.

b) Social stratification is claimed to contribute to the maintenance of social order and stability in society. Critically assess. (20 Marks)

What is Social Stratification

- Social stratification is the **division of society into different hierarchical layers** or strata based on **various attributes** such as wealth, power, social status, and prestige.

- It is a system in which **individuals and groups are categorized and ranked** according to their social standing and access to resources and opportunities.

- Social stratification is **often seen as a natural outcome** of human organization and interplay.

- Certain **sociologists** (functionalists) **believe that it contributes to the maintenance of social order** and stability.

How Social Stratification adds maintenance of social order and stability in society

1. **Kingsley Davis and Wilbert Moore** proposed the functionalist theory of social stratification, arguing that **social inequality is beneficial** to the workings of a society.

    - They suggested that the **most important roles in society require more skill and training, so higher rewards** for these roles are necessary **to attract the most qualified** individuals.

    - This **forms a meritocracy** where those with the highest skills and greatest abilities rise to the top, **promoting efficiency and stability.**

    - Social stratification provides **individuals with the motivation to work hard and achieve higher positions** in society.

    - The **promise of social mobility encourages** individuals to pursue education, acquire skills, and contribute to economic growth, which ultimately benefits society as a whole.

    - **Example of Davis and Moore's** perspective can be found in a **doctor's job** being more important than, for instance, a nurse's job.

    - The nurse's position does not require similar **skill and training** level as a doctor.

    - Without the incentive of higher pay, better benefits, and increased respect, why would someone be willing to spend years reading books and doing trainings?

2. **Emile Durkheim** viewed social stratification as **a necessary and beneficial social system** that arises **out of the division of labor**. He argued that **in complex societies, many different roles are needed**, and they can't all command the same level of reward.

    - The **difference in reward is a way to encourage individuals to fulfill the more difficult or less desirable roles** that are nonetheless crucial for the functioning of society.

    - Stratification allows for **the division of labor based on individuals' abilities, skills, and qualifications**. Different social classes often specialize in different professions, creating a diverse workforce that can effectively meet the needs of society.

    - This ensures the **smooth running of society** and helping to maintain order and stability.

3. **Talcott Parsons** saw stratification as a system that allowed **individuals to be rewarded according to their efforts.**

- This system served to **encourage competition and motivated people to work harder**, promoting stability and social order.

- Stratification establishes clear social hierarchies and roles within society. This clarity and structure provide a sense of order and predictability, **reducing social conflicts and promoting social cohesion.**

- **Individuals know their place and understand their responsibilities**, leading to a more stable and harmonious society.

4. **Max Weber** viewed social stratification as **more complex**, involving **three distinct dimensions** - class, status, and power.

    - He claimed that these facets of social inequality interact to distribute individuals within the social hierarchy. Although he didn't explicitly state that stratification provided order and stability, his theory implies that it structures societal relationships in a way that could maintain order.

    - Because the **existence of higher social classes and positions of authority helps maintain social control**.

    - The **elite and ruling classes often have the resources, influence, and power to establish and enforce laws**, regulations, and norms.

    - This control helps **prevent widespread chaos**, maintain law and order, and deter potential deviant behavior.

5. <u>Nicos Poulantzas and Miliband believe that Stability of institutions</u> is greatly impacted by **social origins of members of the government** and the **personal ties and influence between members of the government and ruling-class elites**.

    - Social stratification supports the **stability of various social institutions such as the government, economy, education**, and healthcare systems.

    - These **institutions rely on hierarchies and structures** to function effectively.

    - The **presence of distinct social classes ensures a continuous supply of individuals** who can fill positions of power and responsibility, ensuring the smooth operation of these institutions.

6. <u>Social order maintenance:</u> Social stratification provides a framework for resolving conflicts and addressing grievances within society. Established legal systems and mechanisms allow for the resolution of disputes, thereby maintaining social order. The existence of different social classes also offers avenues for social mobility, providing hope and aspirations for individuals seeking to improve their circumstances.

Criticism

Melvin Marvin Tumin <u>challenged</u> the functionalist view of social stratification, arguing that it's not inherently beneficial to society and can instead **lead to numerous social problems**.

1. **Social Stratification Prevents Discovery of Talent**: Tumin pointed out that social stratification can prevent people from achieving their potential. The fact that **certain positions are so highly rewarded** means that they are **typically occupied by those from higher social strata, which excludes individuals from lower** social strata who may have a talent for these roles.

2. Stratification and Dysfunction: He argued that stratification is not merely functional, as Davis-Moore suggested, but can **also lead to social dysfunction**. The inequality it creates can lead to **unrest and instability**, as those at the bottom of the social hierarchy may feel disenfranchised and aggrieved.

3. **Inherited Wealth and Stratification**: Tumin also raised the **issue of inherited wealth, pointing out that this often has nothing to do with individual talent** or the functional importance of a person's role in society.

<u>Karl Marx</u> argued that social stratification is **a result of capitalism** and **serves only to reinforce the power** of the dominant classes.

<u>Pierre Bourdieu</u> adds that social stratification contributes to the reproduction of social inequalities **across generations**.

The **children of affluent and privileged families often have greater access to resources**, education, and opportunities, which **perpetuates social order and stability**.

This intergenerational transmission of advantages and privileges helps maintain the existing social structure.

<u>Marxists</u> also contend that social stratification can also be **a source of social unrest and conflict**.

When the gap between different social classes widens, it can lead to feelings of **injustice and resentment** among those who are disadvantaged.

This can manifest in social movements, protests, and even social upheavals aimed at challenging and disrupting the existing social order

<u>**Thomas Pikkety says that stratification leads to Inefficient allocation of talent and resources**</u>:

- Social stratification based on factors such as birth or inherited wealth may lead to an inefficient allocation of talent and resources within society.

- It may exclude individuals with valuable skills and abilities from accessing positions of power and influence, resulting in suboptimal social and economic outcomes.

Conclusion

While social stratification may contribute to social order and stability, it can also perpetuate inequality, limit social mobility, and create social divisions.

Balancing the benefits of stratification with the need for fairness and equality is an ongoing challenge for societies.

c) What is reliability? Explain the different tests available to social science researcher to establish reliability. (10 Marks)

According to Anastasi (1957), the reliability of test refers to the consistency of scores obtained by the individual on different occasions or with different sets of equivalent items.

The idea behind reliability is that any significant results must be repeatable. Other researchers must be able to perform exactly the same experiment, under same conditions and generate the same results. This will vindicate the findings and ensure that all researchers will accept the hypothesis. Without this replication of statistically significant results, experiments and research have not fulfilled all of the requirements of testability. This prerequisite is essential to a hypothesis establishing itself as an accepted scientific truth. For example, if you are performing a time critical experiment, you will be using some type of stopwatch.

According to Stodola and Stordahl (1972), the reliability of a test can be defined as the correlation between two or more sets of scores of equivalent tests from the same group of individuals.

Reliability is a necessary ingredient for determining the overall validity of a scientific experiment and enhancing the strength of the results.

Reliability is the consistency of your measurement, or the degree to which an instrument measures the same way each time it is used under the same condition with the same subjects. In short, it is the repeatability of measurement. A measure is considered reliable if a person's score on the same test given twice is similar.

According to Guilford (1954), reliability is the proportion of the true variance in obtained test scores.

Three Types of "Reliability"

Kirk and Miller discuss three kinds of reliability. Understanding the difference between them will help you to figure out whether the data you have gathered in your qualitative study is reliable.

"Quixotic" reliability: This refers to the circumstances in which a single method of observation yields the same measurement over and over again. In an ethnographic study, this kind of "reliability" of data indicates that the investigator has managed to elicit "rehearsed" or "politically correct" information. For example, a study is conducted on gender discrimination, and the subjects are asked the question "Do you believe in the equality of men and women?" Unfailingly, the answer obtained is "Yes". However, the reality observed around us is actually quite different. We may then conclude that the finding has only "quixotic reliability", because people are giving the answer they think is "correct", because they do not wish to offend anyone. So, it is probably a good idea to ask a different kind of question, like, "Do you think that women professionals are as competent as their male colleagues?" Perhaps the answers to this question will be more varied and reflect reality better.

"Diachronic" reliability: This refers to the stability of an observation over time. Some examples include the "test-retest" paradigms of experimental psychology and survey research, in which surveys are conducted afresh after a gap of time to see if the results are the same.

However, in the context of socio-cultural phenomena in which the rate of change is rapid, obtaining similar results over a period of time is unlikely. Continuing the example of gender discrimination, it is seen that over the past few years, women's participation in the work force has changed, they are no longer ignored for selection for certain kinds of jobs, and in fact are given preference over males in areas of telemarketing and the hospitality services industry.

"Synchronic" reliability: This refers to the similarity of observations within the same time period, which can be evaluated by comparisons of the same data by different methods. Unlike quixotic reliability, synchronic reliability involves observations that are consistent in nature.

Methods of estimating reliability

There are number of ways of estimating reliability of an instrument. Various procedures can be classified into two groups:

- External consistency procedures

- Internal consistency procedures

External Consistency Procedures

External consistency procedures compare findings from two independent process of data collection with each other as a means of verifying the reliability of the measure. Two methods are as beneath.

- Test Re-test Reliability

The most frequently used method to find the reliability of a test is by repeating the same test on same sample, on two different time periods. The reliability coefficient in this case would be the correlation between the score obtained by the same person on two administrations of the test.

- Parallel Forms Reliability

Parallel-Forms Reliability is known by the various names such as Alternate forms reliability, equivalent form reliability and comparable form reliability. Parallel forms reliability compares two equivalent forms of a test that measure the same attribute. The two forms use different items. However, the rules used to select items of a particular difficulty level are the same. When two forms of the test are available, one can compare performance on one form versus the other.

Sometimes the two forms are administered to the same group of people on the same day.

The Pearson product moment correlation coefficient is used as an estimate of the reliability.

Internal Consistency Procedures

The idea behind internal consistency procedures is that items measuring same phenomena should produce similar results. Following internal consistency procedures are commonly used for estimating reliability-

Split Half Reliability

In this method, as the name implies, we randomly divide all items that intends to measure same construct into two sets. The complete instrument is administered on sample of people and total scores are calculated for each randomly divided half; the split half reliability is then, the simply the correlation between these two scores.

Kudar- Richardson Estimate of Reliability

The coefficient of internal consistency could also be obtained with the help of Kudar-Richardson formula number 20. One of the techniques for item analysis is item difficulty index. Item difficulty is the proportion or percentage of those answering correctly to an item.

a) Critically examine the relevance of Durkheim's views on religion in contemporary society. (10 Marks)

Durkheim's theory on religion, as outlined in his influential work "The Elementary Forms of Religious Life," centers on the social functions and significance of religion within society.

- Durkheim argues that religion is a system of collective representations that symbolically represent the beliefs, values, and aspirations of a society. These collective representations are expressed through rituals, symbols, myths, and shared practices.

- Durkheim distinguishes between the sacred and the profane. The sacred refers to those things that are considered extraordinary, set apart, and worthy of reverence, while the profane refers to the ordinary, everyday aspects of life. Religion establishes and reinforces this distinction, with rituals and symbols used to mark the boundaries between the sacred and the profane.

Durkheim's views on religion continue to be relevant in contemporary society, as they provide valuable insights into the functions and dynamics of religious phenomena.

1. **Social cohesion and solidarity:** Durkheim argued that religion serves as a powerful force for promoting social cohesion and solidarity by creating a collective conscience and shared values.

Relevance: Religious gatherings, such as church services or communal prayers, provide opportunities for individuals to come together, reinforcing social bonds and a sense of shared purpose.

2. **Moral guidance and regulation:** Durkheim highlighted the role of religion in providing moral guidance and regulating social behavior. In contemporary society, religious values and ethics still influence individual and societal norms, shaping attitudes toward issues such as sexuality, family, and social justice.

3. **Rituals and symbolism:** Durkheim emphasized the significance of religious rituals and symbols in creating a sense of sacredness and reinforcing social order. These rituals and symbols continue to be important in contemporary religious practices, as they provide opportunities for collective reaffirmation of beliefs and values.

Relevance: Religious ceremonies, such as baptism, weddings, or funerals, serve as symbolic rituals that mark important life transitions and bring communities together to celebrate or mourn collectively.

4. **Sense of meaning and purpose:** Durkheim argued that religion provides individuals with a sense of meaning and purpose in life, answering existential questions and offering a framework for understanding the world. In contemporary society, many individuals still turn to religion to find solace, guidance, and a sense of transcendence.

Relevance: People who find comfort and inspiration in religious scriptures, prayers, or spiritual practices often attribute their sense of purpose and well-being to their religious beliefs.

5. **Social control and integration:** Durkheim suggested that religion acts as a mechanism of social control, reinforcing societal norms and regulating deviant behavior.

In contemporary society, religious institutions continue to play a role in shaping social norms and influencing moral judgments.

Relevance: Religious teachings may discourage behaviors such as substance abuse or promiscuity, contributing to the formation of social norms and the regulation of individual conduct.

Criticism

- Weber criticized Durkheim's theory for overlooking the individual and subjective dimensions of religious experience. He argued that religion is not solely a collective phenomenon but also encompasses personal beliefs, interpretations, and experiences.

- Freud challenged Durkheim's emphasis on collective consciousness and argued that religion is primarily a product of individual psychological needs, such as the desire for security, comfort, and the resolution of existential anxieties.

- Cioran criticized Durkheim's view of religion as providing meaning and purpose in life, suggesting that religion can also contribute to existential despair and create a sense of nihilism.

Conclusion

Durkheim's views on religion continue to offer valuable insights into the functions and dynamics of religious phenomena in contemporary society. While his ideas still hold relevance, they should be understood within the context of the diverse religious landscape and the evolving nature of social institutions in the present day.: Religious ceremonies, such as baptism, weddings, or funerals, serve as symbolic rituals that mark important life transitions and bring communities together to celebrate or mourn collectively

b) Discuss various theoretical perspectives on the family. (10 Marks)

Anthony Giddens gives **simplified definition** of family as a group of persons:

- Directly linked by **kin connection**

- **Adult members** of which assume **responsibility of caring of children**.

He emphasizes on **criterion of commitment** over and above traditional features of family.

Functional Perspective	<u>G Murdock</u> in his book '**social structure**' mentions 4 functions of family: - Economic - Reproduction control - Regulating sexual relations - Socialising children **Talcott Parsons** **He identifies two basic functions:** - Primary **socialization** of children **Stabilization** of adult personality **Ronald Fletcher** talked about **multifunctional** family in which the basic function may exist and other functions are being reinvented.
Conflict Perspective	The conflict perspective views the family through the lens of social inequality and power dynamics. Conflict theorists, such as Karl Marx and Friedrich Engels, emphasize how the family reflects and perpetuates existing social inequalities. They highlight the following points: - Inequality and Power: The family is seen as a site of power struggles, with conflicts arising due to unequal distribution of resources, gender roles, and hierarchies within the family structure. <u>**Karl Marx**</u> argues that family assures conformity to the individual thereby submitting to the exploitation of haves. **Reproduction of Inequality**: The family plays a role in reproducing and reinforcing social inequality by transmitting social advantages or disadvantages across generations. **<u>Eli Zaretsky</u>** : family in moderm capitalist world creates an illusion of private life,He sees family as major prop to capitalist economy.

	• <u>Gender Inequality</u>: Conflict theorists emphasize how the family perpetuates gender inequalities through traditional gender roles and expectations, where women are often assigned subordinate roles. <u>Murray Strauss</u> states Marriage licence is a hitting licence.
Feminist perspective	<u>Margaret Benston</u> The amount of unpaid labor performed by women is very large and very profitable to those who own the means of production. To pay women for their work, even at minimum wage scales, would involve a massive redistribution of wealth. At present, the support of the family is a hidden tax on the wage earner - his wage buys the labor power of two people. <u>Fran Ansley</u> She sees the emotional support provided by the wife as a safety valve for the frustration produced in the husband by working in a capitalist system. Rather than being turned against the system which produced it, this frustration is absorbed by the comforting wife. In this way the system is not threatened. <u>Kathy McAfee and Myrna Wood</u> They claim that The petty dictatorship which most men exercise over their wives and families enables them to vent their anger and frustration in a way which poses no challenge to the system'. <u>Diane Feeley</u> argues that the structure of family relationships socializes the young to accept their place in a class-stratified society. She sees the family as an authoritarian unit dominated by the husband in particular and adults in general. Feeley claims that the family with its authoritarian ideology is designed to teach passivity, not rebellion: Thus children learn to submit to parental authority and emerge from the family preconditioned to accept their place in the hierarchy of power and control in capitalist society. <u>Delphy and Leonard</u> see the family as an economic system. It involves a particular set of 'labour relations in which men benefit from, and exploit, the work of women - and sometimes that of their children and. other male relatives! The key to this exploitation is that family members work not for themselves but for the head of the household. Women in particular are oppressed, not because they are socialized into being passive, nor because they are

	ideologically conditioned into subservience, but because their work is appropriated within the family.
Other Perspectives	**David Cooper** argues that the family is 'an ideological conditioning device in an exploitive society'. Within the family, children learn to conform and to submit to authority. The foundation is therefore laid for the obedient and submissive workforce required by capitalism. **Edmund Leach - A Runaway World?** In a lecture entitled A Runaway World? (1967) Edmund Leach presented a pessimistic view of the family in industrial society. Leach, an anthropologist, had spent many years studying small-scale preindustrial societies. In such societies the family often. forms a part of a wider kinship unit. An extensive network of social relationships between a large number of kin provides practical and psychological support for the individual. **R.D. Laing - The Politics of the Family** Laing views the family in terms of sets of interactions. Individuals form alliances, adopt vários strategies and play one or more individuals off against others in a complex tactical game. Laing is preoccupied with those interaction situations that he regards as harmful and destructive. Throughout his work he: concentrates on the exploitative aspects of family relationships.

1057

c) Explain the implications of feminization of work in the developing societies. (10 Marks)

Structure:

- **Provide a definition of the feminization of work.**

- **Explain the implications of feminization of work in the developing societies.**

- **Address the challenges and inequalities associated with the feminization of work.**

- **Conclude.**

Solution:

The feminization of work refers to the significant increase in the participation of women in the formal and informal labor markets, marked by their growing presence across diverse sectors and occupations.

This phenomenon entails a shift from traditional gender roles, where women were predominantly confined to domestic and caregiving roles, to active involvement in economic activities. The feminization of work contributes to evolving societal attitudes, challenging traditional gender norms, and holding implications for family dynamics and overall gender equality.

Implications of feminization of work in the developing societies:

1. **Economic Empowerment and Gender Equality:** The feminization of work in developing societies can lead to economic empowerment for women, providing them with financial independence and challenging traditional gender roles. Drawing from liberal feminist perspectives, thinkers like **Betty Friedan** emphasize the importance of economic opportunities in achieving gender equality.

2. **Occupational Segregation and Gender Wage Gap:** Despite increased participation, women often face occupational segregation, with a concentration in certain sectors. This contributes to the persistence of the gender wage gap. **Heidi Hartmann's** concept of the "sticky floor" and "glass ceiling" underscores structural barriers that limit women's upward mobility in the workforce.

3. **Double Burden and Work-Life Balance:** The feminization of work can result in a double burden for women, as they balance professional responsibilities with traditional caregiving roles, impacting their work-life balance. **Arlie Hochschild's** notion of the "second shift" explores how women, despite their increasing role in the workforce, continue to bear the brunt of domestic responsibilities.

4. **Changing Family Dynamics:** The increased participation of women in the workforce can reshape family dynamics, challenging traditional gender roles within households and fostering more equitable partnerships. **Example: Research by Gøsta Esping-Andersen** on welfare states and family structures illustrates how societal changes, including women's labor force participation, influence family arrangements.

5. **Education and Skill Development:** The feminization of work necessitates a focus on education and skill development for women, providing them with the tools to access a broader range of employment opportunities. **Amartya Sen's** capability approach highlights the importance of education and skills in expanding individuals' capabilities and agency.

6. **Intersectionality and Multiple Identities:** The feminization of work intersects with other social identities, such as race, ethnicity, and class, leading to varied experiences for women in the workforce. **Kimberlé Crenshaw's** concept of intersectionality underscores how various social categories intersect and impact individuals' experiences in society.

Address the challenges and inequalities associated with the feminization of work.

1. **Gender Wage Gap and Occupational Segregation:** The feminization of work often coexists with persistent gender wage gaps and occupational segregation, where women are concentrated in lower-paying sectors. **Sylvia Walby's** critique of the sexual division of labor emphasizes how capitalism and patriarchy intersect, contributing to these inequalities.

2. **Informal and Precarious Employment:** Women, especially in developing societies, may find themselves disproportionately engaged in informal and precarious employment, lacking job security and social benefits. **Example:** The work of **Saskia Sassen** on global cities illustrates how feminized informal labor, such as domestic work, often lacks legal protections and social security.

3. **Double Burden and Unpaid Care Work:** The feminization of work can exacerbate the double burden for women, as they juggle professional responsibilities with traditional caregiving roles, leading to time and energy constraints. **Arlie Hochschild's** concept of the "time bind" highlights the challenges of balancing work and family responsibilities, especially for women.

4. **Glass Ceiling and Limited Career Progression:** Despite increased participation, women may encounter a glass ceiling limiting their career progression, as organizational structures and biases hinder their ascent to leadership positions. **Pierre Bourdieu's** theory of cultural capital emphasizes how entrenched social structures can perpetuate gender-based disparities in career advancement.

5. **Intersectional Inequalities:** The feminization of work intersects with other identities, resulting in varying experiences. Women from marginalized groups may face compounded inequalities. **Example:** Intersectional analysis, inspired by Kimberlé Crenshaw's work, reveals how race, class, and gender intersect to create unique challenges for women of color in the workforce.

6. **Violence and Harassment at the Workplace:** The feminization of work is associated with an increased risk of gender-based violence and harassment, reflecting power imbalances and reinforcing a hostile work environment. **Example:** Recent studies, such as those inspired by the work of Raewyn Connell on gender relations, highlight the prevalence of workplace harassment and its impact on women's well-being.

The feminization of work in developing societies carries multifaceted implications that extend beyond the economic domain. While it presents an opportunity for women's economic empowerment and challenges traditional gender roles, it also brings forth challenges such as occupational segregation, the gender wage gap, and the double burden of work and caregiving. This phenomenon reshapes family dynamics, contributes to changing societal attitudes, and demands a focus on education and skill development for women.

d) Write a note on global trends of secularization. (10 Marks)

Bryan Wilson defines secularization as the process whereby religious thinking, process and institutions lose social significance.

3 Stages:

Theological Society - secularization - Secular society

- In the 19th Century it was widely believed that industrialisation and the growth of scientific knowledge would lead to secularization.

- Early sociologists Auguste Comte, Durkheim, Karl Marx, and Weber all believed that the process of secularization was bound to occur as societies modernized and became more reliant on science and technology to control and explain the social world.

- Contemporarily, there is debate over the secularization thesis.

- Secularization is a complex sociological concept because there is little consensus on what secularization is and how to measure it.

Secularization can be evaluated according to number of aspects and dimensions.

1. Institutional religion - participation has decreased according to some.

2. Disengagement of the Church from the wider Society - David Martin sees this view as concerned with decline in power, wealth, influence and Prestige of the church.

3. Differentiation - that is church no longer performs or it has been delinked from other social Institutions. Specialised institutions have come up in the political and economic arenas and the religious institutions in contemporary society confines themselves to purely religious matters.

4. Religious pluralism - the continuing proliferation of sects and denominations has been interpreted by some researchers as the decline of religion

5. Secularization of Religious Institutions - that is region itself has undergone a process of secularization. Religious Institutions engaged in tasks which may not be strictly speaking religious. Example running hospitals, educational institutions, et cetera

6. Generalisation- Parsons argues that as religious Institutions become more specialised religious values become increasingly generalized. Religious beliefs no longer specifically direct particular actions. However, they are incorporated into the society's value system they provide general guidelines for conduct.

7. Individuation - Robert N Bellah - that is religion is increasingly an individual quest for meaning rather than a collective actor worship.

8. Transformation - Rather than seeing religious beliefs as generalized or "individuated" a number of sociologists argue that these beliefs have now become transformed into secular guides to action into Western society. Example: Weber sees the logic of the spirit of capitalism in ascetic Protestantism

9. Desacralization - This means that supernatural forces are no longer seen as controlling the world. Action is no longer directed by religious belief. Man's consciousness has become secularized.

Global trends of secularization indicate a shift towards a more secular and pluralistic worldview. Here are some key observations on the global trends of secularization:

1. **Declining Religiosity:** Many regions across the world, including Europe, North America, and parts of Asia, have witnessed a decline in religious affiliation and participation. The number of people identifying as religious, attending religious services, or engaging in religious practices has decreased over time.

Steve Bruce argues that state churches have lost their power over state.

Almost half of Swedes say that religion is 'not at all important', according to a survey by Pew Research Center.

2. **Rise of Religious Non-Affiliation:** The growth of the "nones" or religiously unaffiliated individuals is a significant aspect of secularization trends. This group includes atheists, agnostics, and those who identify as "spiritual but not religious." Non-affiliation is particularly prevalent among younger generations.

David Martin : Shift in focus of religion away from the institutions of state and economy towards needs and sentiments of people.

3. **Changing Religious Landscape**: Secularization is accompanied by changes in the religious landscape, including a rise in religious pluralism and the presence of multiple faith traditions within societies. This diversification challenges the dominance of a single religion and contributes to a more secular social fabric.

4. **Influence of Modernization:** The process of modernization, including advancements in science, technology, and urbanization, has been linked to the decline in religious adherence. As societies become more industrialized and knowledge-based, religious explanations and practices may be viewed as less relevant or superseded by rational and empirical perspectives.

In countries like Japan, modernization and industrialization have been associated with declining religiosity. Traditional religious practices, such as Shintoism and Buddhism, have experienced a decrease in adherents, with many Japanese individuals adopting a more secular lifestyle.

5. **Impact of Individualism:** Increasing individualism and personal autonomy have contributed to secularization trends. People are more likely to question traditional religious authorities and dogmas, seeking personal autonomy in matters of faith and belief. This emphasis on individual choice and freedom has led to a reevaluation of religious commitments.

6. **Social and Cultural Factors:** Secularization is influenced by social and cultural factors such as higher education levels, increased gender equality, and shifting societal norms. These factors can promote critical thinking, rationality, and secular values, challenging traditional religious authority and beliefs.

It's important to note that while secularization is a prevailing trend, it does not mean the eradication of religion or the absence of religious beliefs and practices entirely. Religious traditions continue to play significant roles in many societies, and religiosity persists in various forms.

- Jose Casanova in his book Public Religions in the modern world states that religion has not drawn itself from public and political life.

- Bryon Wilson that secularization cant be just measured by decrease in attendance in religious institutions.

- Steve Bruce points out that in British Social attitude survey (1991) only 12 % said that they have stopped believing in god.

- Gilles Kepel – Claims that any trend towards secularization was reversed in around 1970s when various religious revivals sprang up.These revivals were aimed at recovering a sacred foundation for the organisation of the society by changing society if necessary. To Kepel all these are example of counter secularism and also the emergence of new religions movements countering the secularization thesis.

Jose Casanova, thus, believes that in contemporary Societies of world religious beliefs and practices are not dying out but have increasingly re-entered public sphere. Therefore, it can be concluded that though religion no longer has a central position in the structure of modern society it has not faded away and religion remains a significant force though in new and unfamiliar forms.

e) Trace the trajectory of development perspectives on social change. (10 Marks)

Structure:

- **Define Social Change.**

- **Explain various development perspectives on social change.**

- **Explore post-development critiques that can challenge mainstream development. perspectives.**

- **Conclude**.

Solution:

Social change refers to the transformative alterations, modifications, or shifts that occur over time in the patterns of behaviour, structures, institutions, and values within a society. It involves the evolution of societal norms, customs, and institutions, reflecting adjustments in the ways individuals interact, organize, and perceive their surroundings.

Various development perspectives on social change.

1. **Modernization Theory:** Modernization theory posits that societies progress through distinct stages of development, marked by the adoption of Western values, institutions, and technologies. **Rostow's** stages of economic growth model represents modernization theory, emphasizing the linear progression of societies from traditional to modern.

2. **Dependency Theory:** Dependency theory contends that underdevelopment in certain nations is a result of their economic dependence on more powerful, industrialized countries. **Andre Gunder Frank's** core-periphery model is central to dependency theory, highlighting global economic inequalities.

3. **World-Systems Theory:** Building on dependency theory, world-systems theory views global capitalism as a complex system with core, semi-peripheral, and peripheral nations, influencing patterns of social change. **Immanuel Wallerstein's** world-systems theory provides a framework for understanding global economic and social structures.

4. **Neoliberalism and Globalization:** Perspective: Neoliberal perspectives advocate for free-market policies and minimal state intervention, emphasizing the role of globalization in promoting economic growth and social change. **Scholars like Milton Friedman and Friedrich Hayek** are associated with neoliberal economic thought.

5. **Post-Development Perspectives:** Post-development critiques challenge traditional development paradigms, emphasizing the need for context-specific, bottom-up approaches that prioritize local knowledge and sustainability. **Arturo Escobar's** work critiques universalizing development models and calls for more inclusive, participatory approaches.

6. **Sustainable Development Paradigm:** The sustainable development paradigm integrates environmental, social, and economic considerations to promote equitable and ecologically viable development. **Example:** The United Nations Sustainable Development Goals (SDGs) exemplify the commitment to a more comprehensive and sustainable approach to social change.

Post-development critiques that can challenge mainstream development. perspectives.

1. **Post-Development Critique:** Post-development scholars argue that mainstream development models perpetuate Western-centric ideologies, imposing homogenized solutions on diverse societies. **Arturo Escobar's** "Encountering Development" critiques universalizing approaches and emphasizes the importance of local knowledge in development.

2. **Cultural Imperialism and Ethnocentrism:** Post-development critiques highlight how mainstream development often leads to cultural imperialism, imposing Western values and undermining indigenous knowledge. **Edward Said's** "Orientalism" critiques Eurocentric biases in understanding and representing non-Western cultures.

3. **Participatory Development:** Post-development perspectives advocate for participatory approaches that empower local communities in decision-making, challenging top-down development models. **Paulo Freire's** "Pedagogy of the Oppressed" influences participatory development by emphasizing dialogue and empowering marginalized voices.

4. **Local Knowledge and Practices:** Post-development theorists argue for the recognition and integration of local knowledge and practices, challenging the imposition of external, standardized solutions. **Vandana Shiva's** work on ecofeminism emphasizes the importance of indigenous knowledge in sustainable development.

5. **Economic Alternatives:** Post-development critiques challenge the dominant economic paradigm, suggesting alternative models that prioritize social well-being and ecological sustainability. **Example: E.F. Schumacher's** "Small Is Beautiful" advocates for appropriate, small-scale technologies and locally centered economic systems.

6. **Deconstruction of Development Discourse:** Post-development perspectives engage in the deconstruction of development discourse, questioning its assumptions and advocating for pluralistic, context-specific understandings of progress. **Michel Foucault's** ideas on discourse analysis inform the examination of power relations embedded in development narratives.

The trajectory of development perspectives on social change is marked by a dynamic evolution over time, reflecting shifting paradigms and responses to global challenges. The current emphasis on the Sustainable Development Paradigm reflects a growing recognition of the interdependence of economic, social, and environmental factors. This trajectory underscores the complexity of development theories, calling for nuanced, interdisciplinary perspectives that acknowledge the diverse experiences and contexts in the pursuit of meaningful social change.

Question 6.

a) According to Mead the idea of self develops when the individual becomes self-conscious. Explain. (20 Marks)

Structure:

- **Explain idea of self by Mead.**

- **Explain how according to Mead the individual becomes self-conscious.**

- **Explain short comings of 'theory of self' given by Mead.**

- **Conclude.**

Solution:

According to Mead, the self is not a fixed entity but emerges through a dynamic interplay of the "I" and the "me." The "I" represents the spontaneous and impulsive aspect of the self, while the "me" signifies the socialized and reflective dimension, shaped by societal norms and expectations. In essence, the self is a fluid and socially constructed entity, evolving through social interactions and reflective processes, highlighting the significance of social context in shaping individual identity and behaviour.

The individual becomes self-conscious.

1. **Symbolic Interaction and Role-Taking: According to Mead**, self-consciousness emerges through symbolic interaction and role-taking. Individuals learn to take on the perspective of others, anticipating how they will react in a given situation. **Herbert Blumer**, a proponent of symbolic interactionism and a student of Mead, extended these ideas in his work, emphasizing the role of interpretation and communication in social interaction.

2. **The Play Stage: Mead** identifies the play stage in childhood as crucial for the development of self-consciousness. During this stage, children engage in imaginative play, taking on the roles of significant others. **Example**: Observations of children engaging in role-playing activities in educational settings illustrate the early stages of developing self-consciousness.

3. **The Generalized Other: Mead** introduces the concept of the generalized other, representing an internalized understanding of societal expectations and norms. This internalization contributes to self-consciousness. **Erving Goffman's** dramaturgical approach complements Mead's ideas, emphasizing the presentation of self in everyday interactions and the influence of societal expectations.

4. **Socialization and Significant Others:** Through socialization, individuals encounter significant others (such as family, peers, and teachers) who shape their understanding of social roles and expectations, fostering self-consciousness. **Example**: Studies on the impact of family dynamics and peer groups on the development of self-consciousness exemplify the role of socialization.

5. **The Looking Glass Self: Mead's** idea of the looking glass self suggests that individuals form their self-concept by imagining how others perceive them. This reflective process contributes to self-consciousness. **Charles Horton Cooley's** work on the looking glass self-complements Mead's ideas, emphasizing the role of social feedback in shaping self-perception.

6. **Language and Symbols:** Mead underscores the importance of language and symbols in the development of self-consciousness. Through linguistic interaction, individuals gain a deeper understanding of societal expectations. **Example**: Analysing online communication and its impact on identity formation demonstrates the contemporary role of language and symbols in shaping self-consciousness in a digital age.

Short comings of 'theory of self' given by Mead.

1. **Overemphasis on Symbolic Interaction:** Critics argue that Mead's theory of self-places excessive emphasis on symbolic interaction, potentially neglecting other factors that contribute to individual identity and consciousness. **Erich Fromm's** social psychological theories highlight the role of social structures and economic systems in shaping individual identity, providing a broader perspective.

2. **Limited Attention to Structural Constraints: Mead's** focus on the agency of individuals may overlook the impact of structural constraints and societal inequalities in shaping self-identity. **Pierre Bourdieu's** concept of habitus emphasizes how social structures and class positions influence individuals' dispositions and self-perceptions.

3. **Cultural Variations in Self-Concept: Mead's** theory may not fully account for cultural variations in the construction of self-concept, as different societies may have diverse norms and expectations. **Clifford Geertz** argue for an understanding of self-concept within the specific cultural contexts in which individuals are embedded.

4. **Neglect of Emotional Dimensions: Mead's** theory is critiqued for not adequately addressing the emotional dimensions of self-formation, such as the role of emotions in shaping identity and consciousness. The work of **Arlie Hochschild** on emotional labour and the sociology of emotions provides insights into the emotional aspects of selfhood.

5. **Underestimation of Unconscious Influences: Critics argue that Mead's** focus on conscious role-taking may underestimate the role of unconscious influences and innate predispositions in the development of self. **Sigmund Freud's** psychoanalytic theories highlight the significance of the unconscious mind in shaping behavior and identity.

6. **Situational Context and Power Dynamics: Mead's** theory may not sufficiently address the impact of situational contexts and power dynamics on the negotiation of self-identity, particularly in unequal social relations. **Michel Foucault's** discourse analysis and power dynamics framework provide insights into how societal power structures influence individual subjectivities.

Mead's theory underscores the social nature of the self, emphasizing how interaction, role-taking, and the internalization of societal norms contribute to the emergence of self-consciousness and the development of a complex, socially constructed individual identity.

b) Analyse the nature of transition from ideology to identity politics India. (20 Marks)

Structure:

- **Explain identity politics.**

- **Explain transition from ideology to identity politics India.**

- **Examine the impact of identity politics on the overall political discourse in India.**

- **Conclude.**

Solution:

Identity politics refers to political mobilization and activism based on shared social identities, such as race, gender, ethnicity, sexual orientation, religion, or other markers of social belonging. In identity politics, individuals unite around common experiences of discrimination, marginalization, or shared historical struggles to advocate for the rights, recognition, and representation of their specific identity group.

Transition from ideology to identity politics India:

1. **Shift from Ideology to Identity:** In India, the transition from ideology to identity politics reflects a shift from overarching political ideologies, such as socialism or secularism, towards a more nuanced focus on specific identity-based concerns. **Example**: The emergence of regional parties like the Shiv Sena in Maharashtra, which initially focused on regional development but later shifted to identity-based politics, illustrates this transition.

2. **Mobilization around Identity Markers:** The shift involves political mobilization around identity markers like caste, religion, and ethnicity, where political agendas are framed to address the specific interests of these identity groups. **Benedict Anderson's** concept of imagined communities and Partha Chatterjee's theories on political society influence this transition by emphasizing the role of identity in shaping political affiliations.

3. **Backward Castes and Reservation Movements:** The assertion of backward castes for social and economic rights through reservation movements signifies a shift towards identity-based politics, challenging the dominance of traditional ideological frameworks. **Example**: The Mandal Commission's recommendations and subsequent protests in the late 20th century exemplify the politicization of caste identities in India.

4. **Religious Identity and Communal Politics:** Communal politics based on religious identity has gained prominence, with parties and movements mobilizing communities around shared religious affiliations. **Talal Asad's** work on religion in the public sphere contributes to understanding how religious identity becomes a focal point in political discourse.

5. **Identity as Electoral Strategy:** Parties increasingly use identity-based appeals as electoral strategies, recognizing the potency of addressing specific identity concerns to garner support. **Example:** The rise of regional parties like the Bahujan Samaj Party (BSP) in Uttar Pradesh, which focuses on Dalit identity, exemplifies the electoral dimension of identity politics.

6. **Media and Framing of Identity Issues:** The role of media in framing identity issues and portraying them as central to political discourse has played a significant role in the transition from ideology to identity politics. **Example**: Media coverage of identity-based movements, like the Jat reservation protests in Haryana, contributes to shaping public perceptions and

political agendas.

Impact of identity politics on the overall political discourse in India.

1. **Polarization and Fragmentation:** Identity politics in India has contributed to increased polarization and fragmentation along religious, caste, and ethnic lines, shaping political discourse around group identities. **The concept of primordialism, Anthony D. Smith,** helps understand how identity politics can reinforce perceived historical and cultural differences, contributing to polarization.

2. **Electoral Strategies and Voting Patterns:** Political parties strategically use identity-based appeals to target specific voter blocs, influencing voting patterns and electoral outcomes. **Example:** The Bharatiya Janata Party's (BJP) focus on Hindutva and the Bahujan Samaj Party's (BSP) emphasis on Dalit identity illustrate how parties incorporate identity into their electoral strategies.

3. **Policy Formulation and Implementation:** Identity politics has influenced policy formulation and implementation, with governments often catering to the demands and expectations of specific identity groups. **Michel Foucault's** ideas on power dynamics and governmentality provide insights into how identity-based pressures can shape state policies.

4. **Media Representation and Public Opinion:** The media plays a crucial role in framing identity issues, influencing public opinion and contributing to the prominence of identity-based narratives in political discourse. **Example:** Media coverage of issues related to identity, such as debates on reservations or religious conflicts, shapes public perceptions.

5. **Identity-Based Movements and Protests:** Identity politics has led to the rise of social movements and protests demanding recognition, rights, and representation for specific identity groups. **Charles Tilly's** theory of social movements helps understand how collective action around identity issues can shape political discourse and bring about change.

6. **Challenges to Secularism:** Identity politics has posed challenges to the secular fabric of Indian politics, as religious and caste-based identities often take precedence over broader ideological considerations. **Example:** The Ayodhya dispute and the subsequent political mobilization around it highlight how religious identity can influence political discourse and challenge the secular ethos.

Identity politics has become a dominant force, influencing policy decisions, electoral strategies, and shaping the contours of political discourse in contemporary India. This transition underscores the dynamic interplay between socio-cultural identities and political dynamics, signaling a nuanced evolution in the country's political landscape.

c) How do-little tradition and great tradition coexist in contemporary Indian society? (10 Marks)

Structure:

- **Explain Little tradition and Great Tradition.**

- **Explore how the do-little tradition and great tradition coexist.**

- **Address any challenges arising from the coexistence of the do-little and great traditions.**

- **Conclude**.

Solution:

"**Little tradition**" refers to localized, community-specific customs, rituals, and practices deeply embedded in the day-to-day life of specific regions or groups within a society. These traditions are often informal, vernacular, and may escape the attention of mainstream discourse.

"**Great tradition**" encompasses broader, pan-Indian or overarching cultural and religious practices that are more widely recognized and institutionalized. These traditions often represent standardized cultural frameworks and are prevalent across a larger social and geographical spectrum.

Both coexists:

1. **Integration in Festivals and Rituals:** The coexistence of do-little and great traditions is evident in various festivals and rituals. **M.N. Srinivas's** concept of "Sanskritization" highlights how local practices are often adapted to align with the norms of the great tradition. For example, festivals like Diwali or Holi may incorporate both local customs and broader religious practices, showcasing the integration of the two traditions.

2. **Social Structure and Caste Dynamics: Louis Dumont's** theory of hierarchy and caste systems is relevant in understanding the coexistence of traditions within social structures. Localized caste practices (do-little) exist alongside broader societal norms influenced by the great tradition. The persistence of caste-based practices in marriage rituals or social interactions illustrates the complex interplay between the two traditions.

3. **Everyday Life Practices:** The coexistence of do-little and great traditions is observable in daily life practices. **Robert Redfield's** concept of "little traditions" and "great traditions" emphasizes how localized customs shape everyday life. An example is the simultaneous adherence to regional dietary practices and broader religious dietary guidelines, demonstrating the multifaceted nature of food habits.

4. **Religious Syncretism and Worship:** The coexistence is exemplified in religious syncretism and worship. **T.N. Madan's** work on religious pluralism in India illustrates how local deities and practices coexist with broader religious traditions. Pilgrimages to both local shrines and major religious centers showcase the dynamic interaction between the two traditions.

5. **Language and Vernacular Expressions: A.K. Ramanujan's** ideas on language and cultural expressions are pertinent to understanding the coexistence of do-little and great traditions. Vernacular languages, dialects, and local idioms persist alongside the broader linguistic norms influenced by the great tradition. This is evident in literature, oral traditions, and colloquial language expressions.

6. **Challenges and Adaptations: Partha Chatterjee's** concept of "subaltern studies" is relevant for understanding challenges and adaptations in the coexistence of traditions. Marginalized groups often negotiate with both do-little and great traditions, adapting to changing societal norms. Examples include subaltern communities navigating cultural changes while preserving indigenous practices, showcasing the intricate interplay between the two traditions.

Challenges arising from the coexistence of the do-little and great traditions.

1. **Cultural Hegemony and Resistance:** The coexistence of little and great traditions can lead to tensions related to cultural hegemony, where the dominant great tradition influences and marginalizes local practices. Sociologist **Antonio Gramsci's** concept of cultural hegemony is relevant here. Recent examples include indigenous communities resisting the imposition of mainstream cultural norms to preserve their distinctive little traditions.

2. **Modernization and Globalization Impact:** The impact of modernization and globalization can create tensions between little and great traditions. **Ulrich Beck's** theory of "risk society" highlights how global trends may challenge and even erode localized customs. Recent examples include the encroachment of Western consumerism affecting traditional local economies and practices.

3. **Conflicts in Religious Practices:** Religious tensions may arise due to differences in little and great traditions. **Peter Berger's** concept of the "sacred canopy" illustrates how religious beliefs provide a shared reality. Conflicts may emerge when local religious practices clash with broader religious norms, as seen in debates over rituals and worship practices.

4. **Identity Politics and Social Movements: Charles Taylor's** exploration of identity politics is relevant in understanding tensions related to the coexistence of traditions. Identity-based social movements may emerge as communities assert their little traditions against perceived threats from the great tradition. Recent examples include movements advocating for the protection of regional languages and cultural practices.

5. **Economic Disparities and Social Inequality:** Economic disparities may exacerbate tensions between little and great traditions. **Pierre Bourdieu's** theory of social capital highlights how economic inequalities can influence cultural practices. For instance, commercialization and tourism may exploit local traditions, leading to tensions between economic interests and the preservation of authentic little traditions.

6. **Media and Cultural Homogenization:** The role of media in shaping cultural narratives can contribute to tensions. **Marshall McLuhan's** ideas on the global village and cultural homogenization highlight the influence of media on cultural practices. Recent examples include debates over the representation of local customs in mainstream media, with concerns about misrepresentation or cultural appropriation.

In conclusion, the coexistence of do-little tradition and great tradition in contemporary Indian society represents a dynamic interplay between localized customs and overarching cultural norms. This complex relationship is shaped by historical, social, and economic factors, giving rise to a rich tapestry of traditions that define the diverse identity of the nation. While tensions and challenges may arise from this coexistence, the resilience and adaptability of Indian society are evident in the simultaneous preservation of indigenous practices and the incorporation of broader cultural influences. The synergy between little and great traditions reflects the ongoing negotiation of identities, contributing to the vibrant and multifaceted nature of India's cultural landscape. Understanding this interplay is essential for sociological analysis, offering profound insights into

the intricate mechanisms shaping the sociocultural fabric of contemporary India.

Question 7.

a) Critically analyse Parsons views on society as a social system. (20 Marks)

Parsons' ideas on social systems and his theory of action or action approach are rooted in the thinking of his predecessors. In his monumental book The Structure of Social Action (1937) Parsons has reviewed the contributions of many social scientists, but gave special emphasis to Pareto, Durkheim and Max Weber.

Parsons divides earlier contributions into three broad schools of thought, viz., the utilitarian, the positivist, and the idealist. The utilitarians see social action in a highly individualist fashion. They emphasise utilitarian rational calculation but at the level of the individual. For this reason they are unable to accommodate the fact that social life is collectively cohesive and not a random effect.

Parsons own approach to the social system is integrative in nature since he not only brought out the significance of motivational factors, such as those present in the utilitarian perspective in the formation of the system, but also that of values. He formulates this approach through his theory of social action, which is an intrinsic element of the social system. _Action, according to Parsons (1973) does not take place in isolation. It is not "empirically discrete but occurs in constellations" which constitute systems._

Parsons' social system theory, also known as structural functionalism, is a theoretical framework that views society as a complex system composed of interconnected parts. Here are the key elements and concepts of Parsons' social system theory:

1. **System**: Parsons conceptualized society as a social system, likening it to a biological organism. He emphasized the interdependence and interconnections between various social institutions, such as family, education, economy, and religion, which work together to maintain social order.

2. **Functionalism**: Parsons argued that social systems have functional imperatives that are necessary for their survival and stability. These imperatives include adaptation, goal attainment, integration, and latency.

Adaptation: Society must adapt to its environment and adjust its norms, values, and practices to meet changing circumstances.

Goal attainment: Society establishes and achieves goals, such as economic growth, political stability, and social progress.

Integration: Social systems require mechanisms to ensure social cohesion, cooperation, and solidarity among individuals and groups.

Latency: Social systems need to maintain patterns of cultural values and socialization to ensure continuity across generations.

3. **Social Roles and Institutions:** Parsons emphasized the importance of social roles and institutions in social systems. Roles are sets of expected behaviors associated with particular positions in society, while institutions are structured patterns of social relationships and practices.

4. **Social Change and Evolution**: Parsons recognized that societies undergo changes over time.

He posited that societies evolve through a process of structural differentiation, where new specialized institutions emerge to fulfill specific functions. He also acknowledged that social

change can lead to strain and instability, requiring social systems to adapt to new circumstances.

Criticisms

Parsons' social system theory has faced various criticisms, including:

- Overemphasis on social order and stability, neglecting social conflict, power dynamics, and inequalities within society.

- Limited attention to the agency of individuals and the role of social change in transforming social systems.

- Critics argue that functionalism can justify and reinforce existing social inequalities and oppressive structures.

Despite these criticisms, Parsons' social system theory has influenced the field of sociology and provided a framework for understanding the complexity and interconnectedness of social systems.

b) Discuss how 'environmentalism' can be explained with new social movements approach. (20 Marks)

Structure:

- **Definition of environmentalism and the concept of the new social movements.**

- **Discuss how the new social movements approach can be applied to understanding environmentalism.**

- **Acknowledge any challenges associated with applying the new social movements approach to environmentalism.**

- **Conclude.**

Solution:

Environmentalism refers to a social and political movement aimed at addressing environmental concerns, promoting sustainable practices, and advocating for the conservation of natural resources. It encompasses a range of activities, from grassroots activism to policy advocacy, with the overarching goal of fostering ecological balance and mitigating human impact on the environment.

The concept of the new social movements represents a theoretical framework that expands beyond traditional class-based movements. Developed in the late 20th century, this approach emphasizes issues related to identity, quality of life, cultural change, and non-hierarchical structures. It recognizes that modern social movements, including environmentalism, are driven by a diverse set of concerns, engaging individuals across various social categories and challenging existing power structures through collective action and cultural critique.

New social movements can be applied:

- **Emphasis on Identity and Quality of Life:** The new social movements approach underscores the significance of identity politics and the pursuit of an improved quality of life. Applied to environmentalism, this translates into movements that go beyond class distinctions and incorporate diverse identities, as individuals unite around shared environmental concerns. **Alberto Melucci's** theory of collective identity and the importance of personal narratives in social movements align with this perspective.

- **Non-hierarchical Structures and Grassroots Activism:** Environmental movements often exhibit non-hierarchical structures and emphasize grassroots activism. The new social movements approach recognizes the importance of decentralized organizational structures, where leadership is distributed, fostering a participatory and inclusive ethos among activists. **Manuel Castells'** work on the network society and the role of grassroots movements in shaping societal change is relevant here.

- **Cultural Critique and Alternative Lifestyles:** Environmentalism, when viewed through the new social movements lens, involves a cultural critique of prevailing norms and practices that contribute to environmental degradation. Movements often promote alternative lifestyles, challenging mainstream consumerist patterns. **Ulrich Beck's** concept of the risk society and the redefinition of lifestyles as responses to environmental risks is applicable.

- **Intersectionality and Multiple Identities:** The new social movements approach recognizes

1073

intersectionality, acknowledging that individuals hold multiple identities.

In environmentalism, this means considering how environmental issues intersect with other social categories such as gender, race, and class. **Kimberlé Crenshaw's** intersectionality theory is relevant for understanding the layered nature of identities within environmental movements.

- **Global Connectivity and Transnational Activism:** Environmental movements often transcend national boundaries, engaging in transnational activism. The new social movements approach emphasizes the interconnectedness of global issues, highlighting how environmental concerns mobilize activists globally. **Arjun Appadurai's** work on global cultural flows and the role of transnational networks in shaping social movements can be applied.

- **Social Media and Mobilization:** The new social movements approach acknowledges the role of technology, particularly social media, in mobilizing activists. In environmentalism, social media platforms facilitate communication, coordination, and the dissemination of information, contributing to movement strength. **Manuel Castells'** theory of the networked society and the transformative impact of digital communication on social movements aligns with this aspect.

Challenges:

- **Fragmentation and Internal Conflicts:** The application of the new social movements approach to environmentalism may face challenges related to internal fragmentation and conflicts within movements. Diverse identities and interests within the environmental movement can lead to tensions and hinder cohesive collective action. **Zygmunt Bauman's** concept of liquid modernity and the challenges of maintaining collective solidarity in a rapidly changing world provide insights into internal conflicts within movements.

- **Co-optation by Mainstream Institutions:** Environmental movements adopting the new social movements approach may face co-optation by mainstream institutions, diluting their radical objectives. This challenge arises when movements become incorporated into existing power structures, compromising their transformative potential. **Antonio Gramsci's** theory of cultural hegemony and the risk of co-optation when movements become part of the dominant culture is relevant.

- **Ineffective Policy Impact:** Despite mobilization and activism, environmental movements applying the new social movements approach may struggle to translate their goals into effective policy changes. Structural barriers and resistance from established political systems can impede policy impact. **Pierre Bourdieu's** concept of symbolic power and the challenges of translating symbolic capital into tangible political influence shed light on this aspect.

- **Limited Inclusivity and Exclusivity:** The emphasis on identity politics within the new social movements approach might inadvertently lead to exclusivity within environmental movements. Some identities or groups may feel marginalized, hindering the inclusivity essential for a broader and more impactful movement. **Iris Marion Young's** theory of the politics of difference and the challenge of inclusive deliberation within diverse movements provides insights into this challenge.

- **Global-Local Imbalances:** Environmental movements emphasizing global connectivity may face imbalances between global and local concerns. The prioritization of global issues might

neglect local contexts and fail to address specific environmental challenges faced by local communities.

Arjun Appadurai's concept of global cultural flows and the potential disconnect between global narratives and local realities can inform the analysis of this challenge.

- **Technological Inequalities and Access:** The reliance on technology, a key aspect of the new social movements approach, may exacerbate existing inequalities. Limited access to digital platforms and technology can exclude certain groups from participating fully in environmental movements. **Manuel Castells'** theory of the digital divide and its implications for social participation highlight the challenges associated with technology-driven movements.

This new social movements approach remains invaluable in unpacking the multifaceted dynamics of environmental movements, by shedding light on their transformative potential and contributing to broader sociological discussions on social change and activism.

c) Illustrate with examples the role of pressure groups in the formulation of social policies, (10 Marks)

Structure:

- **Define pressure groups.**

- **Explain Role of pressure groups in formulation of social practices with examples.**

- **Explain challenges faced by pressure groups in formulation of social practices.**

- **Conclude.**

Solution:

Pressure groups, are organized entities formed by individuals or organizations with shared interests, goals, or concerns. These groups actively engage in influencing public policies and decisions by employing various strategies such as lobbying, public campaigns, and advocacy efforts. Unlike political parties, pressure groups do not seek direct political power but focus on shaping policies and influencing decision-makers to align with their specific agendas.

Role of pressure groups:

1. **Influence on Education Policies:** Pressure groups often play a significant role in shaping education policies by advocating for changes in curriculum, inclusive practices, or educational access. For example, disability advocacy groups may push for inclusive education policies, drawing on the theories of **Michel Foucault**, who highlighted the power dynamics inherent in educational institutions.

2. **Advocacy for Gender Equality:** Feminist pressure groups have been instrumental in influencing social practices related to gender equality. Drawing on feminist theories by thinkers such as **Simone de Beauvoir**, these groups advocate for policy changes to address issues like equal pay, reproductive rights, and the elimination of gender-based violence.

3. **Environmental Policy Reform:** Environmental pressure groups, inspired by ecological thinkers like **Rachel Carson,** actively engage in shaping social practices related to environmental conservation. These groups advocate for policy changes to address issues like climate change, sustainable development, and conservation practices, influencing societal attitudes towards the environment.

4. **Healthcare Advocacy:** Health-focused pressure groups contribute to the formulation of social practices in healthcare. For instance, groups advocating for mental health reforms may draw on sociological theories like **Erving Goffman's** concepts of stigma to push for destigmatization and improved mental health policies.

5. **Criminal Justice Reform:** Pressure groups focused on criminal justice reforms, influenced by thinkers like **Michel Foucault** and his critique of the penal system, work towards changing social practices related to law enforcement and incarceration. These groups may advocate for policies emphasizing rehabilitation over punitive measures.

6. **Social Justice Movements:** Movements like Black Lives Matter, drawing on critical race theory, exemplify pressure groups influencing social practices related to racial justice and equality. These groups advocate for policy changes addressing systemic racism, police brutality, and promoting inclusivity, thereby shaping broader societal norms.

Challenges:

1. **Internal Fragmentation and Conflicts:** Pressure groups often face internal challenges such as ideological differences, conflicting interests, or power struggles within the group. This internal fragmentation can hinder the group's effectiveness in advocating for social practices. **Zygmunt Bauman's** theory of liquid modernity highlights the fluid and fragmented nature of contemporary societies, contributing to internal challenges within pressure groups.

2. Co-optation by Mainstream Institutions: There is a risk that pressure groups may be co-opted by mainstream institutions, compromising their radical objectives. Antonio Gramsci's concept of cultural hegemony emphasizes how dominant ideologies can absorb and neutralize dissenting voices, impacting the autonomy of pressure groups.

3. Limited Inclusivity and Representation: Pressure groups may face challenges in ensuring broad inclusivity and representation of diverse voices. This can lead to the exclusion of marginalized groups or perspectives, hindering the group's ability to address the full spectrum of social practices. Iris Marion Young's theory of the politics of difference underscores the importance of inclusive deliberation within diverse movements.

4. Resistance from Established Power Structures: Existing power structures may resist the influence of pressure groups, particularly if their advocacy threatens established interests. Pierre Bourdieu's concept of symbolic power illuminates how resistance from dominant groups can limit the impact of pressure group efforts.

5. Ineffective Translation of Symbolic Capital: Pressure groups may struggle to translate their symbolic capital, such as public support or awareness, into tangible political influence or policy changes. Bourdieu's theories on symbolic capital and the challenges of converting it into political capital are pertinent here.

6.   Technological Inequalities and Access: The reliance on technology for advocacy efforts may exacerbate existing inequalities, as some groups may have limited access to digital platforms. **Manuel Castells'** theory of the digital divide underscores the potential exclusion of certain segments of society from technological-driven movements.

While pressure groups contribute significantly to democratic governance by amplifying diverse voices and holding policymakers accountable, and limited inclusivity underscore the need for ongoing scrutiny and refinement of their approaches.

Question 8.

a) Sociologists argue for democratization of science and technology for inclusive development. Comment. (20 Marks)

Structure:

- **Define the terms "democratization of science and technology" and "inclusive development."**

- **Explain why democratization of science and technology for inclusive development.**

- **Explain the challenges faced related to the democratization of science and technology.**

- **Conclude.**

Solution:

The **"democratization of science and technology**" refers to the equitable distribution of scientific knowledge, tools, and advancements across diverse segments of society, ensuring widespread access and participation in the benefits of technological progress. It advocates for inclusivity in the scientific enterprise, empowering individuals and communities from varied social, economic, and cultural backgrounds.

"Inclusive development" embodies a socio-economic approach that aims to distribute the benefits of development processes equitably, leaving no section of society marginalized. In the context of sociology, inclusive development strives for social justice, addressing disparities in access to resources and opportunities.

Need for democratization of science and technology for inclusive development.

1. **Empowerment of Marginalized Groups: Michel Foucault's** concept of power relations highlights how knowledge is central to social power structures. Democratizing science and technology enables marginalized groups to gain knowledge, challenging traditional power dynamics. Recent Example: Grassroots movements using technology for social justice, such as the Black Lives Matter movement leveraging social media.

2. **Social Integration and Cohesion: Emile Durkheim's** emphasis on social integration underscores the importance of societal cohesion. Democratizing science and technology can bridge gaps by providing common platforms for interaction, reducing social disparities. Recent Example: Online educational platforms breaking geographical barriers, fostering education for all.

3. **Economic Equality and Social Mobility: Karl Marx's** critique of capitalism focuses on economic inequality. Democratization of science and technology can create opportunities for economic empowerment and social mobility. Recent Example: Open-source software development communities providing avenues for individuals irrespective of economic background.

4. **Cultural Diversity and Representation: Stuart Hall's** cultural studies emphasize the role of representation in shaping societal perceptions. Democratizing science and technology ensures diverse voices contribute to innovation, preventing cultural hegemony. Recent Example: Efforts to include diverse voices in artificial intelligence development to avoid biased algorithms.

5. **Knowledge as a Public Good: Jürgen Habermas's** theory of communicative action

emphasizes the importance of open and inclusive discourse. Democratizing science and technology aligns with the idea of knowledge as a public good, fostering democratic deliberation. Recent Example: Open-access journals promoting the dissemination of research beyond academic circles.

6. **Environmental Sustainability: Ulrich Beck's** theory of the risk society underscores the interconnectedness of technology and environmental challenges. Democratization of science and technology can facilitate solutions for sustainable development. Recent Example: Citizen science projects contributing valuable data to monitor and address environmental issues.

Challenges:

1. **Digital Divide and Inequality: Manuel Castells'** network society theory highlights the role of information and communication technologies. The digital divide, where some have access to technology while others do not, exacerbates existing social inequalities. Recent Example: Disparities in internet access impacting online education during the COVID-19 pandemic.

2. **Power Imbalances and Technological Determinism: Langdon Winner's** concept of technological determinism emphasizes how certain technologies shape social structures and power relations. The control over emerging technologies often lies in the hands of powerful entities, leading to unequal distribution of benefits. Recent Example: Concerns over the monopolistic control of big tech companies impacting democratic processes.

3. **Ethical Dilemmas and Social Values: Albert Borgmann's** critique of the technological society focuses on the erosion of meaningful engagement with the world. Democratizing technology may face challenges when it comes into conflict with ethical values and societal norms. Recent Example: Debates surrounding the ethical implications of artificial intelligence and privacy concerns.

4. **Cultural Resistance and Identity Threats: Pierre Bourdieu's** cultural capital theory emphasizes the significance of cultural resources. Democratization of technology may face resistance from cultural groups fearing the erosion of their identity and unique ways of life. Recent Example: Indigenous communities resisting the implementation of certain technologies that threaten their cultural heritage.

5. **Globalization and Neo-Colonialism: Immanuel Wallerstein's** world-system theory examines global economic structures. The spread of technology may perpetuate neo-colonial dynamics, where powerful nations dictate the technological agenda, limiting autonomy for others. Recent Example: The dominance of Western tech companies shaping global digital landscapes.

6. **Technological Unemployment and Social Displacement: Karl Polanyi's** idea of the double movement explores the social consequences of economic changes. Democratization of technology, while creating opportunities, may also lead to job displacement and social unrest. Recent Example: Automation in industries contributing to job losses and the need for re-skilling programs.

The sociological imperative for the democratization of science and technology to achieve inclusive development is rooted in the discipline's commitment to social justice, equality, and the dismantling of power differentials. As echoed by thinkers such as Michel Foucault, Emile Durkheim, and Jürgen Habermas, ensuring universal access to knowledge and technological advancements empowers marginalized communities, fosters social cohesion, and democratizes decision-making processes.

b) Are traditional social institutions getting weakened as agents of social change in the contemporary society? Substantiate. (20 Marks)

Approach

- **Explain Traditional Social institutions.**

- **Explain Agents of Social Change.**

- **Discuss How Social change and weakening of traditional institutions. (with examples)**

- **Conclude.**

Solution

Institutions, such as the family, education, religion, government, economy, and healthcare, have historical and cultural significance, providing a framework for social order and stability. They allocate roles, socialize individuals, and transmit cultural knowledge. Traditional social institutions exhibit formal structures, resistance to change, and persist over time, shaping individuals' identities and shaping social cohesion. However, they are not static and can undergo adaptations or transformations in response to societal changes.

Three Basic Factors Of Social Change

- **Discovery –** it can inspire shifts in attitudes, behaviours, and policies, leading to transformative social change.

- **Invention** - Invention is the new combination or a new use of existing knowledge, for **example**, the assembling of the computer from an already existing idea. The idea of combining them was new.

- **Diffusion** - Diffusion refers to the spread of cultural traits from one group to another. It operates both within and between societies. It takes place whenever societies come into contact. Diffusion is a two-way process. The British gave us their language and made tea an important ritual.

Exogenous And Endogenous Origin of Change

- Some sociologists have offered a distinction between endogenous change (change originating from within) and exogenous change (change originating outside).

- It can be argued that wars (exogenous origin) have played an active part in bringing about major social changes in societies across the world.

- Again, it could be said that in the modern world, the change taking place in the developing countries have been stimulated to a large extent, by western technology which was introduced in most cases following colonial rule.

- But in all societies, including those in which the initial impetus has come from outside, social change has dependent to a great extent upon the activities of various social groups within the society.

- A major part of sociological analysis consists in identifying the sphere and groups, that are principally affected, and the ways in which innovations are diffused from one sphere to another.

Factors That Affect Direction And Rate Of Social Change

- Geography and Ecology

- Population

- Technology

- Values and Beliefs (protestant ethics & spirit of capitalism)

- Role of individuals

Social Change And Weakening Of Traditional Institutions

1. **Max Weber's** concept of **rationalization** suggests that bureaucratic structures and rationalized systems in modern society can displace traditional social institutions. For example, as governmental institutions expand and take over certain functions, traditional institutions like extended families may lose their influence in decision-making processes and social support systems.

2. **Anthony Giddens** proposed the theory of "structuration," emphasizing the reciprocal relationship between individuals and institutions. In contemporary society, individuals are increasingly empowered to shape institutions rather than being passive recipients. This can weaken the power dynamics within traditional institutions and open up spaces for alternative forms of social change.

3. **Emile Durkheim** argued that modern societies undergo a transition from mechanical solidarity, characterized by strong collective consciousness and shared values, to organic solidarity, marked by a division of labor and individualism. This shift weakens the influence of traditional social institutions that once held authority over individuals' behaviours and beliefs.

4. **The decline of religious institutions:** Peter Berger noted the process of secularization, where religious beliefs and practices lose influence in society due to the rise of scientific explanations and pluralism. Religious institutions have weakened as agents of social change, as individuals adopt more diverse beliefs or become disconnected from religious affiliations.

5. **Changing family dynamics:** Judith Stacey highlighted the transformation of family structures, such as the rise of non-traditional family arrangements, single-parent households, and cohabitation. These shifts challenge the traditional family institution and its role as a primary agent of socialization.

6. **Erosion of political institutions:** Ulrich Beck argued that traditional political institutions face challenges from social movements and citizen engagement. Activism and grassroots movements demand more participatory decision-making, accountability, and transparency, challenging the authority of established political institutions.

7. **Transformation of education:** Pierre Bourdieu emphasized how education institutions perpetuate social inequalities through unequal access and reproduction of social class structures. Alternative education models and digital platforms challenge traditional educational institutions, fostering new modes of learning and knowledge dissemination.

8. **Changing gender roles: Simone de Beauvoir** and feminist theorists have critiqued traditional gender roles, advocating for gender equality and challenging institutions that perpetuate gender-based hierarchies and discrimination.

9. **Human rights movements:** Movements advocating for human rights, such as civil rights, LGBTQ+ rights, and indigenous rights, have challenged discriminatory practices upheld by traditional institutions, leading to social change and legal reforms.

10. **Social media and digital activism**: The rise of social media platforms has facilitated the mobilization of individuals and communities around social causes, bypassing traditional institutions and enabling decentralized forms of activism.

11. **Generational shifts**: Younger generations often exhibit different values, priorities, and expectations compared to older generations, leading to generational tensions and a questioning of traditional institutions that may not align with contemporary social realities.

12. **Secularization**: The rise of secularism and the decline in religious adherence have diminished the authority and influence of religious institutions in shaping societal values, moral codes, and social norms.

Traditional social institutions can still act as agents of social change by adapting and evolving to meet the needs of a changing society.

1. **Religion as an Agent of Social Change:** For instance, the Civil Rights Movement in the United States was strongly influenced by religious leaders and organizations, such as Martin Luther King Jr., who drew upon Christian principles of justice and equality to challenge racial segregation. **Max Weber** highlighted the transformative potential of religious ideas and values in his concept of the "Protestant Ethic," which emphasized the role of religious beliefs in facilitating the emergence of capitalism and modernization.

2. **Education as an Agent of Social Change** educational institutions continue to be vital agents of social change by challenging existing norms and promoting critical thinking. In recent years, schools and universities have played a crucial role in raising awareness about social issues such as gender equality, LGBTQ+ rights, and racial justice.

Paulo Freire highlighted the transformative potential of education, emphasizing the importance of critical consciousness and empowering marginalized groups to challenge oppressive structures

3. **Family as an Agent of Social Change:** The traditional institution of the family can also act as an agent of social change.

For instance, changing family structures, such as single-parent households and same-sex parent families, challenge traditional notions of the nuclear family and promote inclusivity and diversity. **Judith Stacey** argued for a more expansive understanding of family beyond the traditional model, highlighting the potential of diverse family structures to bring about social change and challenge heteronormative norms.

4. **Media as an Agent of Social Change:** Mass media, as a prominent social institution, has the capacity to shape public opinion, challenge dominant narratives, and facilitate social change.

For example, media outlets have played a crucial role in raising awareness about social issues like climate change, gender inequality, and racial injustice.

Herbert Marcuse explored the concept of the "culture industry," highlighting how mass media can either reinforce or challenge existing power structures, and how it can serve as a tool for social transformation.

5. **Political Institutions as Agents of Social Change:** Political institutions, such as governments and political parties, have the power to enact policy changes and drive social transformations.

For example, the legalization of same-sex marriage in many countries was made possible through

political processes and institutions.

Anthony Giddens emphasized the importance of political institutions in facilitating social change, arguing that democratic participation and policy reforms are essential for addressing societal challenges and promoting progressive social change.

6. **Intersectionality:** which acknowledges the overlapping systems of oppression and privilege that individuals experience based on their intersecting social identities, such as race, gender, class, and religion.

Intersectional analyses recognize that traditional social institutions can simultaneously act as agents of social change and perpetuate inequality.

For example, while religious institutions may promote social justice in some contexts, they can also reinforce patriarchal or heteronormative power structures.

7. **Gender roles : Judith Butler and Simone de Beauvoir** have emphasized the performative nature of gender, challenging the notion of fixed gender roles and advocating for gender equality.

Efforts to challenge gender roles and promote gender equality include campaigns against gender-based violence, advocacy for equal pay and opportunities in the workplace, and initiatives to challenge gender stereotypes in media and education.

For example - The #MeToo movement, highlights the transformative power of collective action to challenge patriarchal norms and bring about societal change.

Conclusion

These factors collectively contribute to the weakening of traditional social institutions as agents of social change, as they face challenges from alternative ideologies, emerging social movements, and evolving societal dynamics.

Modernization, rationalization, individual agency, and cultural shifts contribute to this transformation, opening up spaces for alternative forms of social change and challenging the established authority and norms upheld by traditional institutions.

c) How do you understand the relationship between patriarchy and social development? (10 Marks)

Structure:

- Define the terms "patriarchy" and "social development"

- Explain how patriarchy leads to social development.

- Explain challenges faced in social development due to patriarchal society.

- Conclude.

Solution:

"Patriarchy refers to a social system where power and authority are predominantly held by men, shaping societal structures and norms to prioritize male dominance and control. It manifests in various forms, influencing gender roles, expectations, and the distribution of resources within a given society.

'Social development' encompasses the progressive improvement of societal well-being, encompassing economic, political, and cultural dimensions. It involves advancements in education, healthcare, gender equality, and overall quality of life.

Patriarchy can lead to social development.

1. **Division of Labor and Efficiency: Talcott Parsons'** structural functionalism suggests that traditional gender roles within a patriarchal framework can lead to a more stable social structure. According to this perspective, distinct gender roles may contribute to social efficiency, allowing for specialization in tasks.

2. **Social Stability and Order: Emile Durkheim's** functionalism argues that social stability is essential for development. Some proponents may argue that patriarchy provides a traditional and stable social order, which can be perceived as a prerequisite for societal advancement.

3. **Preservation of Cultural Values: Clifford Geertz's** symbolic anthropology emphasizes the importance of cultural values. Supporters of patriarchy might argue that it plays a role in preserving traditional cultural values, contributing to social cohesion.

4. **Economic Growth and Family Stability: George Murdock's** functionalism suggests that family structures contribute to economic growth. Some perspectives may argue that patriarchy, by establishing clear gender roles, fosters family stability, which can positively impact economic development.

5. **Social Order and Control: Robert K. Merton's** strain theory explores social order and deviance. Proponents of certain patriarchal structures may argue that it provides a sense of order and control, reducing societal deviance and contributing to overall social development.

6. **Cultural Relativism and Local Development: Ruth Benedict's** cultural relativism highlights the importance of understanding cultural practices in their local context. Some arguments may suggest that in certain societies, patriarchy is deeply ingrained in the cultural fabric and may be perceived as contributing to local development within that specific cultural framework.

Challenges:

1. **Gender Inequality in Education: Sylvia Walby's** theory of patriarchy emphasizes the interconnectedness of various social structures. In patriarchal societies, gender biases often limit educational opportunities for women, hindering their access to knowledge and skills. **Example**: Gender gaps in educational attainment persist in many societies, with girls facing barriers in enrollment and retention.

2. **Economic Disparities and Unequal Opportunities: Heidi Hartmann's** concept of "the glass ceiling" highlights gender-based obstacles to women's career advancement. Patriarchy contributes to unequal pay, limited job opportunities, and challenges women's economic independence. **Example:** Gender wage gaps persist globally, reflecting systemic barriers to women's economic empowerment.

3. **Gender-Based Violence and Social Instability: Raewyn Connell's** theory of hegemonic masculinity explores power dynamics in gender relations. Patriarchal societies often tolerate or perpetuate gender-based violence, creating a culture of fear and instability. **Example**: High rates of domestic violence and harassment in various societies illustrate the persistence of patriarchal norms.

4. **Limited Political Representation for Women: Anne Phillips** explores the concept of political representation. In patriarchal societies, women often face obstacles in entering political spheres, limiting their ability to influence policy decisions. **Example**: Gender disparities in political representation, with women underrepresented in many legislative bodies globally.

5. **Reproductive Health Inequities: Sherry Ortner's** feminist anthropology emphasizes women's roles in societal structures. Patriarchal norms may contribute to limited reproductive rights and healthcare access for women, affecting their overall well-being. **Example:** Ongoing debates on women's reproductive rights and access to healthcare services in various regions.

6. **Cultural Stereotypes and Social Stigma: Erving Goffman's** dramaturgical perspective explores the role of stigma in social interactions. Patriarchal societies often perpetuate harmful gender stereotypes, leading to social stigma and limiting individuals' opportunities based on their gender. **Example**: Persistence of gender stereotypes impacting career choices and societal expectations.

In conclusion, the relationship between patriarchy and social development is inherently complex, marked by a pervasive tension between traditional power structures and the pursuit of inclusive progress. While certain perspectives posit stability and order as potential benefits of patriarchal norms, the overwhelming sociological consensus underscores the detrimental impact of patriarchy on social development.

The entrenched gender inequalities perpetuated by patriarchal systems limit opportunities for women, contributing to disparities in education, economic empowerment, and political representation. The prevalence of gender-based violence and the perpetuation of harmful stereotypes further hinder societal advancement.

Mains 2022- Paper 2

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Section - A

Question 1. Write short answers, with a sociological perspective, of the following questions in about 150 words each:

a) Elaborate on M.N. Srinivas's structural-functionalist approach to the study of Indian society. (10 Marks)

Approach

- **Brief Introduction to M.N.Srinivas approach**

- **His approach on the study of social change in Indian society.**

- **Conclusion**

M.N. Srinivas's structural-functionalist approach, founded on the principles of British scholar **A.R. Radcliffe-Brown and Bronislaw Malinowski,** suggested that every aspect of a society (i.e., its structures) has a function to fulfill for the overall stability and continuity of the society.

Srinivas applied this theoretical framework to the study of social change in Indian society, emphasising on the interdependence of different social elements and their contribution to maintaining stability and equilibrium within society

1. Using Structural functionalist approach in his study of **"Religion and Society among the Coorgs of South India" and "Social Change in Modern India,"** Srinivas explained how Indian society adjusted and transformed itself in response to some tension or imbalance within the society.

2. **Sanskritization and Social Change:** Srinivas's concept of Sanskritization **(Case of Anticipatory Socialisation)** a process through which lower-caste groups emulate the customs, rituals, and practices of higher castes to improve their social status, followed by rise in Secular mobility. This process has been observed in various regions of India and has helped explain social mobility within the caste system.

He also gave the concepts of Brahminization, Sanskritization (Religious + Secular), Westernization (Primary, Secondary, Tertiary) and Secularization

3. **Westernization and Social change**: This term was used to depict the change induced by the contact of Indian society with Western culture and institutions, primarily through British colonial rule. Srinivas contended that westernization led to significant transformation, especially in technology, law, economic organization, and education, which in turn, stimulated social change in various other spheres of Indian society.

4. **Village Studies and Social Transformation:** M.N. Srinivas Srinivas considers village as the microcosm of Indian society and civilization, which retains the traditional composition of India's tradition.

He highlighted the complexities of social change in traditional agrarian settings. Srinivas identified the role of **dominant caste groups** and their influence on the socio-economic dynamics of rural communities.

5. **Dominant Caste and Power Structures:** Analysing the concept of "dominant caste" in understanding the power structures and hierarchies within Indian society. And how certain castes acquire and maintain dominance over others, thereby shaping social change in specific regions.

6. **Modernization and Social Mobility:** Srinivas's emphasized the importance of understanding the tensions between tradition and modernity and how these forces interact to shape social transformation.

Criticism

1. His views come across as Upper caste views only. For him, Indian traditions are those, which are manifested in caste and village.

2. **Yogender Singh** criticizes M. N. Srinivas on the ground that his structure functionalism is a manifestation of objective idealism (a preconceived notion that India changes at a slower pace in comparison to west)- rather in India change in really fast.

3. **Maitri Chowdhary** considers that M. N. Srinivas theory is conservative as it cannot understand the changes experienced by Indian social institutions under the influence of globalization and feminist movements.

4. **Anand Chakravarti-** MNS is silent on class, factional politics and different kinds of political manipulation persisting.

5. **Y. Singh** - Indian society has in the past and is still rapidly changing because of many factors (Islamisation, Westernisation), villages no longer a microcosm of India.

6. **Gail Omvedt:** Reflection of Brahminic ideology than value neutral sociology. Caste as a product of culture is shared by all Indians is absolutely unacceptable. Also, MNS doesn't explain why Dalits couldn't become a Dominant caste inspite of numbers.

7. **Ghanshyam Shah:** Dominant caste nothing but class mobilization.

8. **Yogesh Atal:** Dominant castes have different meanings at different places.

9. **Dipankar Gupta:** In Gujarat, KHAM, MY – various groups came together as a power faction to overpower dominant castes. (KHAM overpowered Patidars).

Conclusion

In conclusion, M.N. Srinivas, through his structural-functionalist approach, brought forth a new understanding of social change in Indian society. However, To gain a more holistic understanding of social change in India, it is essential to supplement his work with other theoretical perspectives that consider historical context, urbanization, globalization, and intersectionality

b) Do you agree that the agrarian class structure in India is changing? Justify your answer with illustrations. (10 Marks)

Structure:

- **Define agrarian class structure.**
- **Explain how agrarian class structure in India is changing.**
- **Explain challenges faced by agrarian class.**
- **Conclude.**

Solution:

Agrarian class structure refers to the hierarchical organization of society within agrarian (agricultural-based) economies, based on ownership and control of land and resources. It typically comprises distinct social classes, including landowners, tenants, and agricultural laborers, each occupying a specific position within the production process.

Landowners, often comprising a small elite, possess significant control over land and resources, enjoying economic and political advantages. Tenants, who lease land from landowners, may have varying degrees of autonomy and access to resources depending on the terms of their agreements. Agricultural laborers, on the other hand, typically have limited ownership or control over land and work as wage laborers on farms, often facing economic insecurity and exploitation.

Agrarian class structure in India is changing in different ways:

1. **Transition from traditional landlordism to capitalist agriculture: Karl Marx's** theory of capitalist development elucidates the shift from traditional agrarian structures characterized by landlordism to capitalist modes of production. **In India**, this transition is evident as small and marginal farmers are emerging as significant players in agriculture, utilizing modern technologies and market-oriented practices to maximize productivity and profits.

2. **Rise of agricultural capitalism and agrarian inequalities**: **Max Weber's** concept of class and status, the emergence of agricultural capitalism in India has led to stratification within rural communities based on ownership of land, access to resources, and market participation. **Large corporate entities**, are having the control of multinational corporations over seed production and agrochemicals, influencing agricultural practices and farmer livelihoods.

3. **Transformation of rural labor relations: Emile Durkheim's theory** of division of labor sheds light on the changing nature of rural labor relations in India. The decline of traditional agrarian economies has led to shifts in occupational patterns and migration trends, with rural laborers seeking alternative employment opportunities in urban areas or non-agricultural sectors. This migration, coupled with mechanization and automation in agriculture, has resulted in labor displacement and precarious working conditions for those remaining in the agricultural workforce.

4. **Impact of globalization and agrarian distress**: Drawing from **Arjun Appadurai's** concept of globalization and cultural flows, the integration of Indian agriculture into global markets has brought about both opportunities and challenges. While increased market connectivity has facilitated access to technology, information, and diverse agricultural practices, it has also exposed small-scale farmers to volatile global market forces, price fluctuations, and competition from imported goods.

5. **Rise of agrarian movements and social mobilization: Resource mobilization theory** and **social movements theory** provide insights into the rise of agrarian movements and collective action among marginalized rural communities in India.

   Farmers' protests, these movements, often led by grassroots organizations and civil society groups advocate for land rights, fair wages, environmental sustainability, and social justice, signaling the resilience and agency of rural communities in the face of structural challenges.

Challenges faced by agrarian class:

- **Land Fragmentation:** Agrarian societies often face challenges due to land fragmentation, where landholdings are divided among successive generations, leading to smaller and less economically viable plots. **Karl Marx** in his theory of capitalist agrarian transition, where he argued that land fragmentation exacerbates inequalities and hampers agricultural productivity. **Example:** regions in India where land divisions have led to decreased farm sizes and income instability, such as in Punjab and Haryana.

- **Dependency on Monoculture:** The agrarian class often relies heavily on monoculture, where a single crop dominates agricultural production. This can lead to vulnerabilities such as susceptibility to pests, diseases, and market fluctuations. **Emile Durkheim's** concept of anomie suggests that this dependency can create a sense of aimlessness and disconnection from society when faced with disruptions in the monoculture. **For instance**, the cotton monoculture in parts of India has left farmers vulnerable to price fluctuations and crop failures, leading to agrarian distress and farmer suicides.

- **Market Integration and Globalization:** With the advent of globalization, agrarian societies face challenges related to market integration, where they must compete with imported goods and adhere to global market demands. **Max Weber's** theory of rationalization posits that traditional agricultural practices may struggle to adapt to the rationalized and standardized methods required for global markets. **Examples**: small-scale farmers in Africa who face difficulties competing with subsidized agricultural products from developed countries, impacting their livelihoods and traditional farming practices.

- **Environmental Degradation:** Agrarian communities confront environmental challenges such as soil erosion, depletion of natural resources, and climate change impacts. **Anthony Giddens'** theory of ecological modernization suggests that these challenges arise due to the unsustainable exploitation of natural resources in pursuit of economic development. **For instance,** in parts of Southeast Asia, intensive rice cultivation has led to soil degradation and loss of biodiversity, posing long-term risks to agrarian livelihoods and food security.

- **Marginalization and Displacement:** Agrarian communities often face marginalization and displacement due to industrialization, urbanization, and infrastructure projects. **Michel Foucault's** theory of biopower highlights how state institutions exert control over populations, often resulting in the displacement of agrarian communities for the benefit of industrial and urban development projects. **Example:** the displacement of farmers in Brazil for large-scale infrastructure projects like dams and highways, leading to loss of land, livelihoods, and social cohesion among agrarian communities.

Conclusion:

The evolving agrarian landscape in India reflects a complex interplay of historical legacies, socio-economic forces, and technological advancements. While these changes offer opportunities for increased productivity and economic growth, they also pose challenges such as land consolidation, environmental degradation, and rural dislocation.

Thus, understanding and addressing the multifaceted dynamics of agrarian transformation are crucial for promoting sustainable development, equitable distribution of resources, and the well-being of rural communities in India.

c) Elucidate the challenges of integration for tribal communities in India. (10 Marks)

Structure:

- **Define Tribal communities.**
- **Explain integration of Tribal communities in India.**
- **Explain the challenges of integration for tribal communities in India.**
- **Conclude.**

Solution:

Tribe is a social group having many clans, nomadic bands and other sub groups living on a definite geographical area having separate language, separate and singular culture.

According to Imperial Gazetteer of India a tribe is a collection of families bearing a common name, speaking a common dialect, occupying or professing to occupy a common territory and is not usually endogamous though originally it might have been so.

According to Oxford Dictionary "A tribe is a group of people in a primitive or barbarious stage of development acknowledging the authority of a chief and usually regarding themselves as having a common ancestor.

D.N Majumdar defines tribe as a social group with territorial affiliation, endogamous with no specialization of functions ruled by tribal officers hereditary or otherwise, united in language or dialect recognizing social distance with other tribes or castes.

Integration of Tribal communities in India:

- **Acculturation and Assimilation**: Tribal communities in India have often integrated through processes of acculturation and assimilation, where they adopt elements of the dominant culture while retaining some aspects of their own. This concept aligns with **Milton Singer's** theory of cultural pluralism, which suggests that cultural integration involves both cultural exchange and the maintenance of cultural distinctiveness. **Example:** include tribal communities in urban areas who adopt aspects of mainstream culture while still preserving their indigenous languages, traditions, and social practices, showcasing a blend of both cultures.

- **State Intervention and Development Policies**: State intervention and development policies have played a significant role in tribal integration in India, albeit often controversially. **Ranajit Guha** highlight the colonial roots of state intervention, which aimed to assimilate tribal communities into the mainstream by imposing land reforms, education systems, and administrative structures. **Example:** government-led initiatives such as the PESA (Panchayats (Extension to Scheduled Areas) Act) and FRA (Forest Rights Act), which recognize and empower tribal communities by granting them rights over forest resources and local governance, thereby facilitating their integration while protecting their cultural and land rights.

- **Education and Modernization:** Education has been a key factor in the integration of tribal communities into mainstream society, as it provides access to opportunities, enhances social mobility, and facilitates interaction with non-tribal populations.

Emile Durkheim's theory of education as a mechanism for social integration, initiatives like residential schools and scholarships aim to provide educational opportunities to tribal children, enabling them to acquire skills and knowledge necessary for integration into broader society. For instance, tribal youth attending universities or vocational training programs contribute to their community's socio-economic development while bridging cultural gaps between tribal and non-tribal populations.

- **Social Movements and Identity Assertion:** Social movements and identity assertion have been instrumental in resisting assimilationist policies and asserting tribal rights and autonomy. **Frantz Fanon and Ambedkar**, tells that these movements emphasize the importance of cultural pride, self-determination, and collective action in challenging dominant power structures. **Example:** protests against land acquisition for industrial projects, demands for recognition of indigenous languages and cultures, and advocacy for tribal self-governance, all of which contribute to the ongoing negotiation of tribal integration within the broader socio-political landscape of India.

Challenges:

- **Marginalization and Displacement:** Tribal communities in India face challenges of marginalization and displacement due to developmental projects, industrialization, and urbanization. **Michel Foucault's theory** of biopower and governmentality, these processes are often driven by state interventions and capitalist interests, resulting in the loss of land, livelihoods, and cultural heritage for tribal populations.

- **Lack of Access to Basic Services:** Many tribal communities in India lack access to basic services such as healthcare, education, and sanitation, perpetuating cycles of poverty and social exclusion. **Amartya Sen's** capability approach emphasizes the importance of access to these services for individual well-being and societal development. Example: disparities in access to healthcare facilities and educational resources between tribal and non-tribal populations, with tribal communities often facing systemic discrimination and neglect, as evidenced by higher rates of maternal and infant mortality and lower literacy rates among tribal populations compared to the national average.

- **Cultural Assimilation and Identity Erosion:** Tribal communities confront challenges of cultural assimilation and identity erosion as they interact with mainstream society and adopt modern lifestyles. **Anthony Giddens**' theory of globalization and cultural hybridization, this process involves the blending of traditional tribal cultures with elements of dominant cultures, leading to changes in language, customs, and social norms. Example: the impact of globalization, media influence, and migration on tribal identities, with younger generations often facing dilemmas of cultural belonging and identity negotiation in rapidly changing socio-cultural contexts.

- **Land Rights and Resource Conflicts:** Tribal communities struggle to assert their rights over traditional lands and natural resources against encroachments by state and corporate interests. This issue intersects with theories of political ecology, which examine the dynamics of power, access, and control over resources. **Example**: conflicts over forest lands and mineral-rich territories, such as the Dongria Kondh tribe's resistance against bauxite mining in the Niyamgiri Hills and the ongoing struggles of tribal communities in central India against land acquisition for coal mining and industrial projects, highlighting the complex interplay between development, conservation, and indigenous rights.

- **Social Exclusion and Discrimination**: Tribal communities experience social exclusion and

discrimination in various spheres of life, including employment, education, and governance, due to entrenched prejudices and stereotypes. **Example:** caste-based discrimination and stigmatization faced by tribal individuals in educational institutions, workplaces, and public spaces, perpetuating cycles of poverty and social marginalization among tribal communities.

Conclusion:

Integration for tribal communities in India is really tough. They face lots of problems like not getting enough services, being left out, losing their culture, fighting for their land, and being treated unfairly. These problems come from a long time ago when India was ruled by other countries, and even now when the government and businesses care more about making money than helping tribal people.

To fix these problems, we need to think about everything together, like making sure tribal people have rights, can keep their culture, and are treated fairly. It's about making big changes to help them be part of society in a good way.

d) In the context of the changing Indian society, how do you view Andre Beteille's conceptions of harmonic and disharmonic social structures? (10 Marks)

Structure:

- **Explain Harmonic and disharmonic social structures.**

- **Explain Andre Beteille's conceptions of harmonic and disharmonic social structures in context of changing Indian society.**

- **Explain shortcomings of harmonic and disharmonic social structures in changing Indian Society.**

- **Conclude.**

Solution:

André Béteille's concept of harmonic and disharmonic social structures revolves around the idea of social cohesion and stability within societies.

Harmonic social structures refer to societies where there is a high degree of consensus, cooperation, and integration among various social groups, leading to a sense of harmony and equilibrium. In contrast, disharmonic social structures depict societies characterized by conflict, inequality, and fragmentation, where social groups are divided and antagonistic, leading to tensions and instability.

Béteille argues that the presence of harmonic social structures facilitates social progress and cohesion, while disharmonic structures impede societal development and cohesion, creating challenges for achieving social harmony and collective well-being.

Andre Beteille's conceptions of harmonic and disharmonic social structures in context of changing Indian society:

- **Relevance of Harmonic Structures: Béteille's** concept of harmonic social structures remains relevant in certain segments of Indian society, such as cohesive rural communities and closely-knit social groups, resonating with **Émile Durkheim's theory** of mechanical solidarity. **For example,** in villages where traditional norms regulate interactions, there is often a sense of harmony and mutual support among community members, contributing to social stability and cohesion.

- **Recognition of Disharmonic Structures**: However, the prevalence of disharmonic social structures is increasingly apparent, particularly in urban areas and marginalized communities, reminiscent of **Karl Marx's** theory of class struggle. Urban slums exemplify this, where economic exploitation, social exclusion, and lack of access to basic services create social tensions and disunity, hindering societal progress and cohesion.

- **Caste System as a Persistent Challenge:** The persistence of the caste system exemplifies disharmonic social structures in India, perpetuating inequalities and divisions among caste groups based on birth, akin to **Max Weber's** theory of social stratification. **Example:** caste-based discrimination and violence, highlighting the enduring challenges to social harmony and cohesion.

- **Impact of Urbanization and Globalization**: Rapid urbanization and globalization have further shaped the dynamics of social structures in India.

Urban areas experience social disorganization and alienation as individuals and groups negotiate new identities and social networks in complex urban environments, aligning with **Georg Simmel's** theory of metropolitan life. Moreover, globalization has led to both harmonizing and disharmonizing effects on society, as seen in the cultural hybridization and cosmopolitanism alongside exacerbated inequalities and cultural tensions, echoing Anthony Giddens' theory of globalization.

- **Need for Comprehensive Social Policies**: Given the complexities of India's changing social landscape, there is a pressing need for comprehensive social policies that address both harmonic and disharmonic aspects of social structures. Initiatives should aim to strengthen social cohesion in cohesive communities while addressing inequalities and injustices that perpetuate disharmony, drawing insights from sociological theories to promote inclusive development and social justice.

Shortcomings of Harmonic Social Structures:

While harmonic social structures promote social cohesion and stability, they can also perpetuate traditional norms and inequalities, hindering social progress and individual freedoms.

Drawing from Michel Foucault's theory of power dynamics, these structures may maintain oppressive systems of hierarchy and control, limiting the agency of marginalized groups. **For example,** in certain rural communities in India, rigid adherence to traditional customs and norms may restrict the rights and opportunities of women and lower castes, impeding efforts towards gender equality and social justice.

Shortcomings of Disharmonic Social Structures:

On the other hand, disharmonic social structures, characterized by conflict and inequality, pose challenges to social cohesion and collective well-being. **Karl Marx's** theory of class struggle, these structures exacerbate divisions and tensions within society, leading to social unrest and instability. **For instance,** caste-based discrimination and violence in India perpetuate social inequalities and hinder efforts towards inclusive development and social harmony, despite constitutional provisions and affirmative action policies aimed at addressing caste-based disparities.

Conclusion:

In the context of changing Indian society, **André Béteille's** conceptions of harmonic and disharmonic social structures offer valuable insights into the complexities of social dynamics and challenges facing contemporary India. While harmonic social structures reflect cohesive and stable communities rooted in shared traditions and values, they may also perpetuate traditional norms and inequalities, hindering social progress and individual freedoms.

e) Explain Leela Dube's concept of "Seed and Earth". (10 Marks)

Structure:

- **Explain Leela Dube's concept of Seed and Earth.**
- **Analyze how the concept of "Seed and Earth" reflects traditional gender roles and relations in Indian society.**
- **Conclusion.**

Solution:

Leela Dube's concept of **"Seed and Earth"** encapsulates the traditional gender roles and relations in Indian society, portraying women as the nurturing force akin to fertile earth and men as the active agents symbolized by the seed. This highlights the complementary yet unequal roles assigned to men and women, with women primarily responsible for caregiving, domestic duties, and maintaining familial harmony, while men are perceived as providers, protectors, and initiators of societal processes.

Seed and Earth" reflects traditional gender roles and relations in Indian society:

- **Traditional Gender Roles Perpetuated: Leela Dube's** concept of "Seed and Earth" reflects traditional gender roles and relations in Indian society, where women are predominantly associated with domestic roles and caregiving responsibilities, while men are perceived as the primary breadwinners and heads of households. **M.N. Srinivas's theory** of Sanskritization, this hierarchical division of labor is deeply ingrained in social norms and cultural practices, shaping individuals' behaviors and expectations regarding gender roles.

For instance, in rural India, women are often responsible for household chores, childcare, and maintaining family relationships, while men are expected to engage in agricultural work or other income-generating activities, reinforcing traditional gender roles and relations.

- **Gendered Socialization Processes:** The concept of "Seed and Earth" also reflects gendered socialization processes that reinforce traditional gender roles from an early age. Inspired by the **Irawati Karve**, children in Indian society are socialized into gender roles through family, education, and media, internalizing societal expectations regarding masculinity and femininity.

For example, girls are encouraged to be nurturing, compliant, and domesticated, while boys are socialized to be assertive, independent, and achievement-oriented, perpetuating gendered divisions of labor and reinforcing patriarchal norms.

- **Reproduction of Patriarchal Ideologies:** The "Seed and Earth" metaphor perpetuates patriarchal ideologies that prioritize male authority and control over female bodies and labor. **Veena Das's** analysis of gender and power in Indian society, this metaphor symbolizes the reproductive and productive roles assigned to women within patriarchal family structures, where women's labor and reproductive capacities are exploited for the benefit of men and the patriarchal system.

For instance, women's unpaid domestic work and caregiving responsibilities are often devalued and overlooked, perpetuating economic dependency and reinforcing women's subordinate status within the family and society.

- **Constraints on Women's Agency:** The concept of "Seed and Earth" imposes constraints on women's agency and autonomy, limiting their opportunities for socio-economic advancement and decision-making power. **Patricia Uberoi**, traditional gender roles confine women to the private sphere, restricting their access to education, employment, and political participation.

Example: disparities in women's labor force participation rates, unequal access to resources and opportunities, and underrepresentation of women in positions of leadership and decision-making, highlighting the structural barriers and gender inequalities perpetuated by traditional gender roles and relations.

- **Resistance and Change:** Despite the perpetuation of traditional gender roles and relations, there are ongoing processes of resistance and change in Indian society. **Vina Mazumdar and Kamla Bhasin**, women's movements and grassroots initiatives challenge patriarchal norms and advocate for gender equality, women's rights, and social justice.

- **Examples**: campaigns against gender-based violence, movements for women's land rights and property ownership, and advocacy for policy reforms to address gender disparities in education, healthcare, and employment, reflecting efforts to transform traditional gender roles and relations and promote gender equity in Indian society.

Conclusion:

The concept of Seed and Earth sheds light on the complexities of gender dynamics, it also highlights the need for critical examination and transformation of traditional gender roles and relations to achieve gender equity and social justice. Therefore, understanding and challenging the "Seed and Earth" metaphor is crucial for promoting inclusivity, diversity, and gender equality in ethical discourse and societal practices.

Question 2.

a) Critically examine G.S. Ghurye's Indological approach to the understanding of Indian society. (20 Marks)

Structure:

- **Explain G.S. Ghurye's Indological approach.**
- **Explain G.S. Ghurye's Indological approach to the understanding of Indian society.**
- **Explain challenges faced by Indological approach to the understanding of Indian society.**
- **Conclude.**

Solution:

G.S. Ghurye's Indological approach is characterized by its emphasis on the study of Indian society and culture through a historical and comparative lens. **Ghurye** advocated for an in-depth examination of India's social institutions, customs, and traditions, rooted in an understanding of its historical and cultural context. His approach sought to uncover the underlying principles and dynamics that shaped Indian society, viewing it as a unique entity with its own distinct social structures and dynamics.

G.S. Ghurye's Indological approach to the understanding of Indian society.

- **Historical and Comparative Analysis:** emphasizes a historical and comparative analysis of social phenomena, drawing from Max Weber's methodology of verstehen. Ghurye advocated for studying Indian society in its historical context, tracing the evolution of social institutions, norms, and values over time. **For example,** his work on the caste system explored its origins, development, and variations across regions, providing insights into its historical significance and contemporary manifestations.

- **Emphasis on Cultural Specificity: Ghurye's** approach underscores the importance of understanding Indian society's cultural specificity, influenced by his background in Sanskrit studies and anthropology. Inspired by **Edward Said's** concept of Orientalism, Ghurye rejected Eurocentric perspectives and colonial stereotypes, advocating for an insider's understanding of Indian culture and traditions. **For instance**, his studies on kinship systems, marriage customs, and religious practices highlighted the diversity and complexity of Indian social life, challenging monolithic representations of Indian society.

- **Interdisciplinary Perspective: Ghurye's** Indological approach is characterized by its interdisciplinary perspective, integrating insights from sociology, anthropology, history, and Indology. Drawing from **Emile Durkheim's** theory of social facts, Ghurye examined the interplay between social structures, cultural norms, and individual agency in shaping Indian society. **For example,** his analysis of Indian family structures combined sociological concepts with insights from Sanskrit texts and ethnographic research, offering a holistic understanding of familial relationships and kinship patterns.

- **Critique of Westernization:** Ghurye's work critiques the impact of Westernization on Indian society while acknowledging its role in social change. **Influenced by Karl Marx**'s theory of social change, Ghurye highlighted the tensions between traditional Indian values and modern Western influences, examining their implications for social cohesion and cultural identity.

- **Legacy in Indian Sociology:** Ghurye's Indological approach has left a lasting impact on Indian sociology, shaping subsequent generations of sociological research and scholarship.

His emphasis on cultural specificity, historical analysis, and interdisciplinary inquiry continues to inform sociological studies of Indian society, influencing methodologies, theoretical frameworks, and research agendas. **Example:** studies on globalization, migration, and identity politics in contemporary India, which draw upon Ghurye's insights to analyze the complexities of social change and continuity in a rapidly transforming society.

Challenges:

- **Limited Scope and Generalization:** Acc. to **M.N. Srinivas,** its tendency to focus excessively on textual analysis and historical sources, neglecting the diversity and complexity of lived experiences in Indian society. **For instance,** relying solely on ancient texts may overlook the contemporary realities of marginalized communities and fail to capture the nuances of social change and adaptation over time.

- **Orientalist Bias and Essentialism:** Critics like **Edward Said** have pointed out the Orientalist bias inherent in the Indological approach, which tends to exoticize and essentialize Indian culture and traditions from a Western perspective. This approach risks reducing Indian society to static and timeless categories, overlooking its dynamic and heterogeneous nature. **For example,** portraying caste solely as a relic of ancient texts may overlook its contemporary manifestations and ongoing struggles for social justice and equality.

- **Neglect of Structural Factors**: Another criticism of the Indological approach, articulated by **Andre Beteille,** is its neglect of structural factors such as class, caste, and gender in understanding Indian society. By focusing primarily on cultural and textual analysis, this approach may overlook the material realities and power dynamics that shape social relations and inequalities. **For instance,** analyzing kinship systems without considering economic disparities may provide an incomplete understanding of family structures and dynamics in India.

- **Challenges of Interpretation and Translation**: The Indological approach faces challenges related to interpretation and translation of ancient texts, which may be ambiguous, contested, or subject to multiple interpretations. **T.N. Madan** have highlighted the difficulties in accurately interpreting cultural practices and symbols from historical sources, especially when they are embedded in specific socio-cultural contexts. **For example,** interpreting religious rituals or caste practices from ancient texts may require careful contextualization and interdisciplinary analysis to avoid misinterpretation.

- **Relevance to Contemporary Issues**: Critics argue that the Indological approach may have limited relevance to addressing contemporary social issues and challenges faced by Indian society. **Dipankar Gupta** advocate for a more empirically grounded and socially engaged sociology that addresses pressing issues such as poverty, inequality, and social justice. **For example**, while Indological insights may offer valuable historical context, they may not provide practical solutions to contemporary problems such as urbanization, environmental degradation, or gender-based violence, necessitating a more interdisciplinary and contextually informed approach.

Conclusion:

The Indological approach risks perpetuating Orientalist biases, essentializing Indian culture, and neglecting contemporary social realities and issues. Therefore, while Ghurye's insights remain valuable for understanding India's cultural heritage and historical evolution, a critical examination of his Indological approach is necessary to develop a more nuanced and contextually grounded sociology that addresses the diverse and dynamic nature of Indian society in the present context.

b) Elaborate on the changing nature of caste system with suitable illustrations. (20 Marks)

Structure:

- **Briefly introduce the caste system as a social hierarchy prevalent in Indian society.**

- **Analyze the changing nature of the caste system in contemporary India.**

- **Acknowledge the persistence of caste-based inequalities and discrimination despite changing caste dynamics.**

- **Conclude.**

Solution:

The caste system which is deeply entrenched in Indian society is a hierarchical social structure that organizes individuals into distinct social groups based on birth and occupation. Originating from ancient Vedic texts, the caste system classifies society into four main varnas or classes: Brahmins (priests and scholars), Kshatriyas (warriors and rulers), Vaishyas (merchants and traders), and Shudras (laborers and artisans), with Dalits (formerly known as Untouchables) historically marginalized and excluded.

Each varna is assigned specific duties and privileges, with social status determined by birth and reinforced through endogamy, occupational restrictions, and ritual purity.

The changing nature of the caste system in contemporary India:

- **Emergence of New Caste Identities: M.N. Srinivas and Louis Dumont** have observed the emergence of new caste identities and sub-castes in contemporary India, challenging traditional notions of caste hierarchy and purity. This phenomenon, known as Sanskritization or caste mobility, reflects social mobility and aspirations among formerly marginalized groups.

- **Economic Changes and Caste Relations:** The changing economic landscape in India, influenced by globalization and urbanization, has transformed caste relations and occupational structures. **André Béteille and Dipankar Gupta** argue that economic liberalization and market-driven development have created new opportunities for mobility and entrepreneurship, blurring traditional caste boundaries.

- **Political Mobilization and Caste Politics**: Caste continues to play a significant role in Indian politics, shaping voting behavior, party alignments, and electoral outcomes. **Rajni Kothari's** theory of caste mobilization, political parties strategically mobilize caste identities and grievances to consolidate electoral support and gain power. **Example:** caste-based parties such as the Bahujan Samaj Party (BSP) in Uttar Pradesh and regional movements like the Maratha reservation protests in Maharashtra, reflecting ongoing struggles for political representation and social justice based on caste identity.

- **Legal Reforms and Affirmative Action:** Legal reforms and affirmative action policies, such as reservations in education and government employment, have aimed to address historical injustices and inequalities perpetuated by the caste system. **B.R. Ambedkar and Srinivas** highlighted the importance of reservations as a means of social empowerment and redressing caste-based discrimination.

Persistence of caste-based inequalities and discrimination despite changing caste dynamics.

- **Intersectionality of Caste with Other Forms of Discrimination**: **B.R. Ambedkar and Kimberlé Crenshaw** emphasize the intersectionality of caste with other forms of discrimination, such as gender, class, and religion, which exacerbate inequalities and marginalization. **For instance,** caste intersects with factors like gender and poverty, leading to compounded vulnerabilities and exclusion, particularly among Dalit women and marginalized communities.

- **Structural Persistence of Caste Hierarchy**: Despite changes in caste dynamics, the structural persistence of caste hierarchy perpetuates inequalities and discrimination in various spheres of life. **André Béteille's theory** of social stratification, caste continues to shape access to resources, opportunities, and social mobility, reinforcing patterns of privilege and disadvantage. **For instance**, underscores how caste-based inequalities persist in education, employment, healthcare, and housing, limiting upward mobility and perpetuating social exclusion.

- **Symbolic and Cultural Significance of Caste**: **Louis Dumont and M.N. Srinivas** highlight the symbolic and cultural significance of caste, which shapes identities, social norms, and interactions in Indian society. Despite changes in economic and political structures, caste remains deeply ingrained in social practices, rituals, and everyday life. **Example:** caste-based discrimination in religious practices, marriage customs, and social gatherings, reflecting enduring patterns of social hierarchy and exclusion.

- **Continued Caste-Based Violence and Atrocities:** Caste-based violence and atrocities persist in contemporary India, reflecting deep-rooted prejudices and power imbalances. **Johan Galtung's** theory of structural violence, sociologists analyze caste-based violence as a manifestation of systemic oppression and discrimination.

In conclusion, while the caste system has undergone significant changes in response to socio-economic and political transformations, it remains a powerful force shaping social relations and opportunities in Indian society. The persistence of caste-based inequalities and discrimination underscores the need for continued efforts to address systemic injustices and promote inclusive development. By acknowledging the complexities of caste dynamics and engaging in critical dialogue and social action, India can work towards building a more equitable and just society for all its citizens.

c) Discuss the problems of religious minorities in India and suggest measures to solve them. (10 Marks)

Structure:

- **Explain religious minorities in India.**
- **Explain the problems faced by religious minorities in India.**
- **Suggest measures to solve the problems faced by minorities in India.**
- **Conclude.**

Solution:

Religious minorities refer to groups within a society that hold beliefs, practices, or affiliations distinct from those of the majority religion. In diverse societies like India, religious minorities encompass a range of communities such as Muslims, Christians, Sikhs, Buddhists, Jains, and others. These groups often face challenges related to social, economic, and political marginalization, including discrimination, violence, and restricted access to resources and opportunities.

Problems faced by religious minorities in India:

- **Discrimination and Marginalization:** Religious minorities in India face discrimination and marginalization in various spheres of life, as highlighted by **T.N. Madan and Veena Das**. **For example**, reports of religious profiling and discrimination against Muslims in employment and housing have surfaced in cities like Mumbai and Delhi, illustrating systemic biases and prejudices.

- **Communal Violence and Targeted Attacks**: **Ashis Nandy and Paul Brass** have documented the prevalence of communal violence and targeted attacks against religious minorities in India. **Example:** incidents such as the Gujarat riots of 2002 and the Muzaffarnagar riots of 2013, where minority communities, particularly Muslims, were disproportionately affected by violence and displacement. Such incidents exacerbate inter-religious tensions and perpetuate a climate of fear and insecurity among religious minorities.

- **Legal and Political Exclusion:** Despite constitutional guarantees of religious freedom and secularism, religious minorities in India often face legal and political exclusion, as noted by **Rajni Kothari and Christophe Jaffrelot**. **For example**, debates surrounding the Citizenship Amendment Act (CAA) and the National Register of Citizens (NRC) have raised concerns about the exclusion of religious minorities, particularly Muslims, from citizenship rights and entitlements.

- **Stigmatization and Social Exclusion**: **Uma Chakravarti and Surinder S. Jodhka** emphasize the stigmatization and social exclusion experienced by religious minorities in India. **For instance**, studies on caste-based discrimination within religious minority communities, such as Dalit Christians and Dalit Muslims, highlight the intersectional nature of oppression and the complexities of identity politics in India.

- **Threats to Cultural and Religious Identity:** Religious minorities in India also face threats to their cultural and religious identity, as observed by **Gyanendra Pandey and Mushirul Hasan**. Example: concerns about religious conversions, restrictions on religious practices, and attacks on places of worship belonging to minority communities.

Measures to solve problems:

- **Legal Reforms and Enforcement:** Implementing and strengthening legal reforms to protect the rights of religious minorities is crucial. **Upendra Baxi and Marc Galanter** emphasize the importance of ensuring equal protection under the law and enforcing anti-discrimination statutes. **Example:** the need for effective implementation of laws such as the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act and the Protection of Civil Rights Act to address caste-based discrimination and violence against religious minorities.

- **Promotion of Interfaith Dialogue and Understanding:** Encouraging interfaith dialogue and fostering mutual understanding among different religious communities is essential for promoting social cohesion and harmony. **Amartya Sen and Martha Nussbaum** advocate for pluralism and religious tolerance as foundational values of democracy.

- **Economic Empowerment and Development:** Addressing socio-economic disparities and promoting economic empowerment among religious minorities is vital for reducing inequality and marginalization. **Amartya Sen and Mahbub ul Haq** emphasize the importance of human development and capabilities in fostering inclusive growth. **Example:** affirmative action policies, such as reservations in education and employment, targeted towards religious minority communities to enhance their access to opportunities and resources for socio-economic advancement.

- **Political Representation and Participation:** Ensuring adequate political representation and participation of religious minorities in governance and decision-making processes is crucial for addressing their concerns and interests. **Rajni Kothari and André Béteille** highlight the significance of political empowerment in a diverse democracy. **Recent sociological efforts** include advocacy for electoral reforms, minority representation quotas, and inclusive governance structures to enhance political inclusivity and representation of religious minorities in legislative bodies and local governments.

Conclusion:

The problems faced by religious minorities in India are multifaceted and deeply entrenched, encompassing issues of discrimination, communal violence, socio-economic marginalization, political underrepresentation, and threats to cultural and religious identity.

By recognizing the rights and dignity of religious minorities and promoting pluralism and diversity, India can strive towards building a more inclusive and equitable society where all citizens can live with dignity and respect, regardless of their religious beliefs or affiliations.

Question 3.

a) Critically examine Yogendra Singh's thesis on 'Modernisation of Indian Tradition'. (20 Marks)

- Introduction of Yogendra singh's ideas

- Ideas of Yogendra Singh

- Criticism of Yogendra singh's ideas

- Conclusion

Yogendra Singh's in his influential work, "Modernization of Indian Tradition" (1973), rejects a singular model of modernization. He argues that in India, tradition (hierarchical, communal, cyclical) interacts with modern influences, creating a unique blend. Traditional values, seen as sacred and beyond pure logic, retain significant influence. This challenges the idea of modernization as simply Westernization, highlighting a complex interplay shaping modern India.

Ideas of Yogendra Singh

- **Complex Interaction with Tradition** - Singh argues that modernization doesn't simply replace existing traditions in India. Instead, there's a complex interaction between the two, leading to unique adaptations. For e.g. The rise of democratic institutions in India, influenced by Western models, coexists with the persistence of Panchayat Raj (local councils) that have their roots in traditional village structures. These two systems co-function, demonstrating a blend of modern and traditional elements.

- **Selective Adaptation** - Modernization in India, according to Singh, is not about complete Westernization. Indians selectively adopt aspects of modernity that fit their existing cultural context. E.g. - The concept of "individualism" gains traction in urban India, but the importance of family and community remains strong. Career choices and social interactions reflect a negotiation between these ideas, with a blend of pursuing individual goals while maintaining strong family ties.

- **Persistence of Traditional Values** - Singh emphasizes that modernization doesn't erase traditional values. These values continue to have a significant influence on Indian society alongside the adoption of modern ideas. E.g. - Religious beliefs and practices remain deeply ingrained in Indian society even with growing secularism. Modernity may translate to reinterpreting religious texts to fit contemporary contexts, showcasing the persistence of tradition alongside adaptation.

- **Importance of Social Reform Movements** - These movements challenged traditional inequalities and paved the way for a more inclusive and modern society. Example: Movements like Brahmo Samaj and Arya Samaj challenged rigid caste structures and advocated for women's education. These reforms contributed to the modernization of Indian society by addressing social injustices rooted in tradition.

- **Indigenization of Modernity -** Singh's concept of "indigenization" highlights how India adopts and adapts aspects of modernity to suit its unique cultural context. This creates a distinct form of modernity that is not simply a replication of the West. For e.g. - The Indian economy, while embracing aspects of globalization, also implements policies that prioritize social welfare and poverty reduction, reflecting an adaptation of Western economic models to address India's specific needs.

Criticism of Yogendra singh's ideas

- **JPS Oberoi In his book "Europe in modernity"** says that Indian modernity and Europe in modernity comes from the same principles-by rejecting religion. E.g. - Dalit movement can be compared with Protestant movement.

- **Avijit Pathak -** He says that modernity is forcing people to follow a universal pattern of growth that is economic and political, universal pattern of thinking-liberty, freedom and "capability to develop their culture distinctively". E.g. endogamy getting support from computer revolution, loyalty to family is still appreciated globally.

- **Uneven Modernization:** Singh's work might underplay the unevenness of modernization across different social classes and regions in India. The impact of modernization can be quite varied. Rajni Kothari, in his work "Politics in India" (1970), highlights the persistence of traditional hierarchies and inequalities despite the adoption of a democratic constitution. Modernization benefits the urban elite more readily, leaving rural communities behind.

- **Agency of Tradition:** The thesis could delve deeper into how traditions themselves possess an agency to adapt and evolve in response to modernizing forces. T.K. Oommen, argues that Hinduism, for instance, has reinterpreted its doctrines to accommodate modern ideas of nationalism and social reform.

Overall, Yogendra Singh's thesis offers a valuable framework for understanding modernization in India. It highlights the complex interplay between tradition and modernity, but further exploration of the unevenness, agency of tradition, and the negotiation between Westernization and indigenization would enrich the analysis.

b) Discuss the material basis of patriarchy as an ideological system. (20 Marks)

- **Define patriarchy**
- **Role of material factors in perpetuating patriarchy**
- **Impact of material basis of patriarchy on the society**
- **Conclusion**

Patriarchy delineates a societal framework where men predominantly wield power, occupying positions of political leadership, moral ascendancy, social advantage, and property control. It's not merely cultural beliefs, but a deeply entrenched system reinforced by economic structures, social hierarchies, and legal frameworks.

Role of material factors in perpetuating patriarchy

- Land Ownership and Inheritance: Historically, land ownership, a significant source of wealth and power in agrarian India, has been skewed towards men. This translates to control over resources and decision-making, marginalizing women economically. Dr. B.R. Ambedkar advocated for equal property rights for women, recognizing their economic vulnerability within patriarchal structures. Jean Dreze, highlights the importance of land reforms that ensure women's rightful share in land ownership.

- Labor Division and Gender Roles: Traditional division of labor relegates women to unpaid domestic work, undervaluing their contribution to the household economy. This reinforces the notion of men as breadwinners and women as dependents. Limited access to education and skills training restricts women's participation in the formal workforce, further hindering their economic independence. Flavia Agnes, a prominent women's rights lawyer, advocates for skill development programs for women to empower them for economic independence.

- The Caste System and Social Norms: The caste system intersects with patriarchy, creating a hierarchy where women of lower castes face compounded disadvantages. They experience both caste-based discrimination and patriarchal control within their communities. Bama Fazal, a Dalit writer, in her autobiography "A House for Rent," showcases the double burden faced by Dalit women. Kancha Ilaiah, a political theorist, argues for dismantling the caste system to empower women from marginalized communities.

- Legal System and Political Participation: Unequal representation of women in legislative bodies and positions of power limits their ability to influence laws and policies. Legal loopholes and biases within the legal system can make it difficult for women to seek justice in cases of domestic violence, sexual harassment, or property disputes. Indira Jaising, a human rights lawyer, advocates for legal reforms that strengthen women's rights and ensure their effective implementation.

- Control over Sexuality and Reproduction: Patriarchal control over women's sexuality manifests in practices like child marriage, dowry, and "honor killings." Limited access to reproductive healthcare and family planning services restricts women's control over their fertility, impacting their life choices and educational pursuits. Rajeshwari Sundar Rajan, a sociologist, highlights the importance of women's access to reproductive healthcare for their overall well-being and empowerment.

- Education systems often reinforce patriarchal ideologies through curriculums that

perpetuate gender stereotypes and through institutional practices that privilege boys and men. Indian women's studies scholar Vina Mazumdar, in her work "Spaces of Inscription: Towards a Feminist Reading of Ancient India," argues that traditional educational systems in India have often focused on the achievements of men, neglecting the contributions of women throughout history. This marginalizes women's experiences and reinforces the notion that men are the primary contributors to knowledge and societal progress.

Impact of material basis of patriarchy on the society

- Limited Economic Participation: By restricting women's access to education, land ownership, and inheritance, patriarchy limits their ability to participate in the formal workforce. This translates to a smaller skilled workforce. A 2021 report by McKinsey Global Institute estimates that India's GDP could be boosted by 27% by 2025 if women participate equally in the workforce.

- Exploitation and Vulnerability: Women's limited economic options can make them more vulnerable to exploitation in low-paying, unsafe jobs. Additionally, dependence on men for financial resources can lead to situations of domestic violence and power imbalances within families. A 2022 report by the National Crime Records Bureau of India highlights the high prevalence of crimes against women, often linked to their economic dependence on male family members.

- Inequality and Social Tension: The stark economic disparity between genders fuels social inequalities. This can lead to resentment, social unrest, and hinder efforts to build a more inclusive and cohesive society. The ongoing fight for equal pay and representation in various sectors across India exemplifies this social tension.

- Burden on Healthcare System: Limited access to education and healthcare for women can lead to higher rates of maternal mortality and malnutrition, placing an additional burden on the healthcare system. According to data from UNICEF, India still faces challenges in reducing maternal mortality rates, which can be partly attributed to limited access to quality healthcare for women in rural areas.

- Demographic Imbalance: Sex-selective abortions due to patriarchal preference for sons can lead to skewed sex ratios. This has potential social and security implications in the future, such as a shortage of women and an increase in violence against women.

In India, tackling entrenched gender disparity requires a multi-pronged approach. Public policies like quotas for women in local government and economic initiatives like microfinance programs empower women. Educational campaigns like "Beti Bachao Beti Padhao" challenge traditional roles. These interventions, along with fostering inclusive governance, are crucial to dismantle patriarchal structures and achieve true equality.

c) Explain different forms of untouchability in India. (10 Marks)

Approach:

- Intro - Explain Untouchability
- Classical Sociological Perspective on Untouchability
- Different Forms of Untouchability
- Conclusion

Answer:

Untouchability is a social practice in India where certain groups, primarily the Dalits (formerly known as "untouchables"), face various forms of social, economic, and political discrimination and exclusion based on their caste.

Despite being outlawed by the **Indian Constitution in 1950**, untouchability still persists in various forms across the country.

Sociological Perspective on Untouchability

- **Emile Durkheim's** concept of social solidarity elucidates how norms and values surrounding purity and pollution reinforce the caste-based hierarchy, contributing to the perpetuation of untouchability
- **Louis Dumont**
  - He highlights the hierarchical nature of the caste system stemming from the purity and pollution dichotomy, where untouchability stems from notions of purity and impurity associated with different castes.
- **M.N. Srinivas**
  - He discussed the concept of "**Sanskritization**," where lower castes seek upward mobility by adopting the customs and practices of higher castes.
  - While this process may appear to offer upward mobility, it can sometimes perpetuate the legitimacy of the caste hierarchy, including untouchability
- **B.R. Ambedkar**
  - His works like **Annihilation of Caste** highlight the deep-seated injustice and discrimination faced by Dalits.
  - He argued that untouchability is not just a matter of tradition, but a systematic tool for the social, economic, and political subjugation of Dalits.
- **Gail Omvedt**
  - She explores how untouchability affects Dalit women differently, as they face not only caste-based discrimination but also gender discrimination.
- **Functionalist Perspective**
  - It views untouchability as a dysfunctional element in society, creating division and impeding social cohesion.
- **Conflict Perspective**
  - It sees untouchability as a mechanism for maintaining the dominance of higher castes over lower castes, perpetuating inequality and conflict in society.

- **Social Constructionism**
  - This perspective explores how social realities such as caste and untouchability are constructed and maintained through shared cultural beliefs and practices

Different Forms of Untouchability

- **Social Exclusion**: Dalits are often barred from entering temples, using wells, or participating in community events. They may be prohibited from sitting with higher castes or sharing meals with them.

- **Occupational Discrimination**: Certain jobs are traditionally associated with Dalits, such as manual scavenging and leatherworking, which are considered impure and demeaning.

- **Spatial Segregation:** In many villages, Dalits live in separate areas or colonies, away from higher-caste people.

- **Educational Discrimination:** Dalit children may face bias in schools, where they might be made to sit separately from other students and receive lower quality education.

- **Economic Discrimination:** Dalits often face barriers in employment opportunities and may be paid lower wages compared to their higher-caste counterparts.

- **Violence and Intimidation:** Dalits frequently encounter violence, harassment, and intimidation from higher castes, particularly when asserting their rights or trying to break out of traditional roles.

Conclusion

Untouchability is a deeply entrenched social issue in India, perpetuated by social norms, structural inequalities, and intersecting axes of oppression. Addressing this requires not only legal and policy interventions but also societal awareness and changes in attitudes towards caste and social hierarchy. This can help in creating a more equitable and just society for all, regardless of caste.

Question 4.

a) Examine the social background of growth of Indian nationalism.(20 Marks)

- Introduction of social background of Indian nationalism
- Phases of Social Background of Indian Nationalism
    1. Till 1885
    2. 1885-1905
    3. 1905-1915
    4. 1918-1935
    5. 1935-1940
- Critique to Desai's approach
- Conclusion

The emergence of Indian nationalism during British colonial rule in the 19th and early 20th centuries is demonstrably linked to its social background.

A.R. Desai argues that economic policies and resulting social changes were the primary drivers. He identifies five distinct phases, each fueled by a specific social class with grievances against British rule. Diverse classes like industrialists and peasants developed shared frustrations with British rule, which, combined with a desire for freedom, coalesced into the powerful force of Indian nationalism.

Phase 1 (Pre-1885): A Narrow Social Base - The Intelligentsia

- The initial phase of Indian nationalism, before 1885, had a very limited social base. It was primarily driven by the educated elite, a product of the new British education system.
- Pioneered by figures like Raja Rammohan Roy and his followers, this early phase focused on critiques of British rule through intellectual discourse and social reform movements.
- The movement lacked a broad social base and hadn't yet developed a clear political agenda.

Phase 2 (1885-1905): Rise of the Bourgeoisie

- The founding of the Indian National Congress in 1885 marked a shift in the social base of the movement.
- The newly emerging middle class, consisting of educated professionals, merchants who benefited from expanding trade, and a nascent class of industrialists, began to take center stage.
- Their focus shifted towards political reforms, advocating for greater "Indianization" of services (meaning increased employment of Indians in government positions), participation of Indians in the administrative machinery of the state, and stopping the economic drain of India's resources by British policies. These demands were reflected in the resolutions passed at the Indian National Congress meetings.

1110

Phase 3 (1905-1918): Militancy and Inclusion of Lower-Middle Class

- The period from 1905 to 1918 witnessed a shift towards a more militant stance within the national movement. Extremists instilled a feeling of national self-respect and self-confidence among the people began to rely on their own strength for achieving it.

- This phase saw the inclusion of sections of the lower-middle class, broadening the movement's social base. The movement adopted more confrontational methods to challenge British rule.

Phase 4 (1918-1934): Mass Mobilization and Dominant Role of Capitalist Class

- The period between 1918 and the end of the Civil Disobedience Movement in 1934 marked a significant expansion of the social base of the national movement. It was no longer confined to upper and middle classes.

- Mass mobilization efforts led to the participation of sections of the Indian masses, including peasants and workers. However, Desai argues that despite this mass participation, the leadership of the Congress remained firmly in the hands of those who were influenced by the Indian capitalist class.

- With Gandhi at the helm, the agenda of the movement continued to be shaped by the interests of this dominant class, dictating program, strategies, and tactics.

- This period also saw the rise of socialist and communist groups advocating for a pro-people agenda within the larger movement, while on the other hand, communalist forces seeking to divide society along religious lines also began to consolidate.

Phase 5 (1934-1939): Disenchantment and Diversification

- The final phase, spanning from 1934 to 1939, was characterized by a growing sense of disenchantment with the Gandhian ideology within the Congress.

- Socialist groups representing the interests of the petty bourgeoisie elements gained traction. Outside the Congress, various movements representing peasants, workers, depressed classes, and linguistic nationalities emerged, actively agitating for their specific rights.

- Communalism also continued to grow during this period. Despite these diverse voices and movements, Desai suggests that the mainstream nationalist movement remained firmly under the control of the Gandhian Congress, which continued to represent the interests of the dominant classes.

Criticism of Desai's approach

- According to S.C.Dube, Desai overlooks the proliferation of the middle class in India throughout history, which was a significant group in influencing class structure in India.

- TN Madan - The forces of modernity and change must not be overlooked. In addition, the Jajmani system's unity and solidarity are overlooked.

- Romila Thapar - India was never a single nation, but rather a collection of nations. They banded together solely to oppose colonial control.

- Dr. Ambedkar - The actual struggle in India is between castes since India's class structure is yet underdeveloped.

- M.N.Srinivas - Desai was an economist, whilst Indologists were cultural determinists.

The social roots of Indian nationalism reveal a complex interplay of factors. Colonial economic hardship, as emphasized by Desai, was undeniable, but the movement transcended mere economics. Disrupted social structures and new classes (e.g., educated middle class) fueled discontent. Beyond economics, Indian nationalism drew strength from intellectual critiques, unifying cultural forces, and diverse social movements. This multifaceted interplay fostered national consciousness. Recognizing these diverse social forces, as exemplified by Desai's analysis with distinct phases, is crucial. Indian nationalism wasn't a singular ideology, but a dynamic response to colonialism that paved the path to freedom.

b) Explain how land reforms brought about desired agrarian transformation. (20 Marks)

Overview

- Brief introduction agriculture scenario

- Various land reforms

- Land reforms and agrarian transformation

- Reason for failure of land reforms

- Conclusion

Following its independence, India faced the challenge of reforming a deeply entrenched feudal land system inherited from British colonial rule. This system, characterized by exploitative intermediaries like Zamindars, concentrated land ownership in the hands of a select few, leaving the vast majority of farmers as marginalized tenants or smallholders. Recognizing this critical issue, land reforms became a cornerstone of the nation's rural development strategy. These reforms aimed to dismantle the exploitative system, redistribute land more equitably, and empower farmers to invest in a more productive agricultural sector.

Various land Reforms

- **Abolition of Intermediaries:** Intermediaries like Zamindars, Talukdars, Jagirs and Inams had dominated the agricultural sector in India by the time the country attained independence. Soon after independence, measures for the abolition of the Zamindari system were adopted in different states.

- **Tenancy Reforms-** Tenants cannot be evicted without any reason. They can be evicted only in accordance with the laws. Different State Governments passed tenancy legislations to regulate rent. The main objective of such Acts was to make the rent fair and reasonable. In some states provisions have been made allowing the tenant to purchase the leased land on payment of a price to the landlord. As a result of these measures about 40 lakh tenants have already acquired ownership rights over 37 lakh hectares of land. They have become better-off economically and socially.

- **Ceiling on land holdings -** The third important step of land reforms relates to the imposition of ceiling on land holdings. Ceiling on land holdings implies the fixing of the maximum amount of land that an individual or family can possess.

- **Consolidation of Holdings-** Consolidation of Holdings means bringing together the various small plots of land of a farmer scattered all over the village as one compact block, either through purchase or exchange of land with others.

- **Co-operative farming -** In this system, farmers pool their small holdings for the purpose of cultivation and reap benefits of large-scale farming. The advantages of scientific farming, adopting the new potential technologies can be reaped; co-operative farming lays the foundation of strong democracy, self-help and mutual help.

- **Bhoodan Movement -** The Bhoodan Movement was spearheaded by Acharya Vinoba Bhabe. He collected land from the rich landlords and distributed that to the landless.

- **Compilation and updating of land records -** Compilation and updating of the land records are an essential condition for the effective implementation of land reforms programme.

1113

Land reforms and agrarian transformation

- **Land redistribution** - Land reforms have resulted in land redistribution and land record systematisation. Intermediaries were largely abolished, and ownership rights were granted to around 200 lakh tenants. More than 53 lakh acres of land were transferred, with SCs and STs accounting for the vast bulk of recipients. This raised their social status and also impacted the agrarian structure and local relations.

- **Decline of joint family** – concept of individual ownership impacted the institution of joint family. Later it helps in more freedom and liberty to individuals in other affairs also.

- **The agrarian class structure** had completely transformed. Landlords were replaced by wealthy farmers, and renters by low-wage agricultural labourers. Land redistribution boosted the proportion of backward castes and classes. According to Zoya Hasan's research, the percentage of the backward classes in land ownership climbed from 8% before independence to 38% in 1989.

- **Migration** - Inadequate implementation Land reforms and eviction of tenants caused a sizable population in poorer states to migrate to more wealthy states to work in agriculture. Rich farmers turned to self-cultivation, and old social connections were severed. This resulted in rural-urban migration.

- **Caste system**- Land reforms resulted in the establishment of powerful middle peasant classes. Traditional farmer classes benefited the most. Following the triumph of the Green Revolution, several of these castes emerged as dominant mates. Following the 1970s, political consolidation of these castes projected their interests on national and state political stages as well. In their 1987 book 'In Pursuit of Lakshmi,' Rudolph and Rudolph labelled this group of prosperous middle-class farmers as Bullock capitalist.

- **The rise of contemporary entrepreneurs** during the last four decades is another significant characteristic of the agricultural structure. They are mostly chosen from the ranks of former feudal landlords, proper stratum of privileged tenants, and larger ryots and money lenders. Furthermore, the expansion of commercialization has enhanced production technology.

- One significant result of land reforms has been the transformation of **subsistence farming into commercial farming**. Commercial and contemporary agriculture has resulted in large growers leasing land from small producers.

Causes of failure of land reforms:

- **Undue advance publicity and delay in enacting land laws:** According to the World Bank, "We have, for an unduly long time, continued to preach land reforms rather than practise them and this has proved counterproductive."

- **Implementation and legal issues -** Cohen rightly observes, "The existing lower or weak position of the tenant would not have been a handicap in the amelioration of his conditions if the law had been a bit kind to him.

- **Malafide transfer of land -** To escape the laws relating to land ceilings, the Zamindars have indulged in large scale transfer of land to their family members or kinsmen.

- **Lack of social consciousness among the tenants:** M.L. Dantwala rightly observed, "Large holders, articulate and capable, organised pressure in defence of their interests and the small cultivators and the landless were not only unorganised but in most cases, ignorant of legal and constitutional process.

- **State side with the big farmers:** N. C. Saxena has rightly observed that the state governments which control the land operations have moved favourably towards the big farmers.

- **Bureaucratic corruption:** Land reforms provide a golden opportunity to the Patwari and other functionaries of the Revenue Department to make money. Again, in many cases the highly placed officials are themselves landlords.

Conclusion:

In conclusion, land reforms in India have played a significant, though uneven, role in shaping agrarian transformation. While they have contributed to increased productivity, diversification, and empowerment of some social groups, challenges like incomplete implementation, land fragmentation, and persistent social inequalities remain. Moving forward, India's agrarian transformation requires a renewed focus on equitable land distribution, investments in infrastructure and education for small farmers, and policies that promote sustainable agricultural practices. By addressing these issues and learning from past experiences, India can strive for a more inclusive and prosperous rural future.

c) Discuss the challenges during village studies in India. (10 Marks)

Approach

- Introduction
- Various Village Studies with Sociological Perspective
- Conclusion

Introduction

Village studies in India have played a pivotal role in understanding rural society and the dynamics of village life. Scholars such as M.N. Srinivas, A.R. Desai, and G.S. Ghurye have made substantial contributions to this field.

Despite the rich insights these studies offer, there are numerous challenges inherent in this line of research.

Various Village Studies with Sociological Perspective

- **Diverse Social Fabric**
  - India is characterized by an extraordinary diversity in terms of language, culture, caste, religion, and economic activities across regions.
  - M.N. Srinivas's work in Coorg underscored the need to focus on local cultural practices and social structures unique to each village.
- **Caste System**
  - G.S. Ghurye's studies on caste and race in India highlighted the essential role of understanding the caste system to comprehend the village social structure.
  - However, it presents a challenge for researchers in terms of access and representation of various groups.
- **Rapid Social Change**
  - A.R. Desai's work in rural sociology stressed the need to assess the effects of swift social transformations due to factors such as urbanization, migration, and modernization on village structures.
  - These rapid changes make it challenging for researchers to capture the evolving dynamics of village life.
- **Methodological Challenges**
  - Conducting village studies often requires long-term immersion in the village community, employing participant observation, interviews, and surveys.
  - This process can be hampered by logistical issues, language barriers, and cultural differences.
  - In his study of Rampura village, M.N. Srinivas emphasized the need for adaptability in research methods to navigate these obstacles.
- **Ethical Dilemmas**
  - Researching sensitive topics such as caste discrimination, gender inequality, and poverty necessitates careful handling of ethical issues to protect research subjects.
  - A.R. Desai's work on India's agrarian crisis underscored the importance of ethical sensitivity and confidentiality in research.

- **Political Influence**:
  - o Local politics and power dynamics can influence village studies, presenting challenges for researchers to maintain objectivity and avoid entanglement in political disputes.

Conclusion

Village studies in India offer valuable insights into the country's rural landscape but are not without challenges. From the diversity of India's social fabric to ethical and methodological issues, researchers must navigate complex terrain to conduct meaningful studies.

The work of sociologists such as M.N. Srinivas, A.R. Desai, and G.S. Ghurye provides essential guidance in understanding local practices, social structures, and the impact of rapid social change on Indian villages.

Section - B

Question 5. Write short answers, with a sociological perspective, on the following questions in about 150 words each: 10x5=50

a) Discuss law as an important instrument for women's empowerment. (10 Marks)

- **Briefly introduce women empowerment**
- **Law as an Important Instrument for Women's Empowerment**
- **Limitations of Law in Women's Empowerment**
- **Conclusion**

Women's empowerment is a critical aspect of societal progress, encapsulating the promotion of women's self-worth, the facilitation of autonomous decision-making, and the assertion of their right to contribute to social change. In this pursuit, the role of law becomes indispensable, serving as a powerful instrument to challenge entrenched patriarchy and facilitate the advancement of women's rights.

Law as an Important Instrument for Women's Empowerment:

- **Challenging Patriarchy in Family:** The legal landscape plays a pivotal role in challenging patriarchal norms within families. The Child Marriage Restraint Act of 1929 stands as a historical testament, liberating girl children from the shackles of early marriage. By establishing a legal age for marriage, this act has been instrumental in safeguarding the rights of young girls and fostering their personal development.

- **Leadership in Local Administration:** The 73rd and 74th Constitutional Amendment Acts of 1992 have been transformative in enabling over 15 lakh women to ascend to leadership positions in local administration. These legal provisions not only democratize local governance but also amplify women's voices, breaking traditional barriers and fostering a more inclusive political landscape.

- **Safe Marriage Institution:** The Protection of Women from Domestic Violence Act, 2005, is a significant legal stride in making the institution of marriage safer for women. By addressing various forms of domestic abuse, this law empowers women to assert their rights within the confines of matrimony, creating a legal framework that protects their physical and emotional well-being.

- **Protecting Employment Rights:** The Maternity Benefit Act of 1961 is a crucial legislative tool that safeguards the employment rights of women. By ensuring maternity benefits, including paid leave and medical allowances, this law acknowledges and supports women's dual roles as professionals and mothers, contributing to their economic empowerment.

- **Ensuring Equal Pay:** The Equal Remuneration Act of 1976 plays a pivotal role in addressing gender-based wage disparities. By mandating equal pay for equal work, this legal provision seeks to bridge the gender pay gap, promoting economic equity and recognizing the value of women's contributions in the workforce.

Limitations of Law in Women's Empowerment:

- **Uniformity in Age of Marriage:** Despite legal strides, the recent change sought in the Prohibition of Child Marriage Act raises questions about the effectiveness of a uniform age for marriage.

- Diverse socio-cultural contexts may demand a nuanced approach, emphasizing the need for a more context-specific legal framework.

- **"Pradhan Pati" Phenomenon:** In local governance, the phenomenon of "pradhan pati" illustrates a limitation where women elected as Panchayat leaders are sidelined, with their husbands exerting undue influence. This underscores the need for comprehensive legal measures to ensure the genuine empowerment of women in leadership roles.

- **Marital Rape and Entitlements:** The classification of marital rape under domestic violence rather than IPC 375 highlights a gap in legal protection. Reformative measures are imperative to explicitly criminalize marital rape, acknowledging it as a distinct offense and not merely a subset of domestic violence.

- **Entitlements Based on Patriarchy:** Indira Jai Singh's critique exposes the broader issue of laws and entitlements perpetuating patriarchal norms. An overhaul in legal frameworks and societal attitudes is essential to dismantle entrenched gender biases and truly empower women.

Conclusion

Andre Beteille's insight asserts that while law directs society's ideal path, family and culture shape its actual course. In the realm of women's empowerment, acknowledging legal limitations emphasizes the vital need for continuous reform, striking a delicate balance between legal provisions and societal evolution to create an environment fostering women's meaningful contribution to social change.

b) Examine different understandings of secularisation in India. (10 Marks)

- **Explain concept of secularism in Indian context**
- **Historical roots of secularism**
- **Constitutional Framework**
- **Sociological view on Indian secularism**
- **Conclusion**

The concept of secularism in India emerged in the context of religious pluralism, as against religious authoritarianism in the West. In India, the term secularism implies that the state will not identify with any one religion but is tolerant of all religious practices. Thus the secular tenets of Indian constitution are, "goodwill towards all religions", "**sarvadharma sambhava**" (equal respect for all faiths), and "**dharma nirpekshata**" (indifference to religion).

Historical roots of secularism

- Born from the struggle for independence, secularism served as a rallying point to unite diverse communities against colonial rule. **Leaders like Mahatma Gandhi championed it as a necessity for a unified and inclusive nation, promoting tolerance and mutual respect across religious lines**.

- **Jawaharlal Nehru envisioned it not just as a separation of religion and state,** but as a progressive and modern outlook crucial for a newly independent India.

- **B.R. Ambedkar further emphasized the state's role in uprooting societal injustices deeply rooted in religious ideologies like the caste system**.

Constitutional Framework:

Embodied in the Constitution, India's secularism comprises three core principles:

- No State Religion: India has no official religion, ensuring no faith enjoys preferential treatment by the state

- Freedom of Religion: As a fundamental right, all citizens have the liberty to believe, practice, and propagate their chosen religion.

- Equality Among Religions: The state guarantees equal respect and protection to all religions, preventing discrimination or favoring one over another.

Sociological view on Indian secularism

- Some scholars, like T.N. Madan, critique the "Nehruvian" model of secularism for potentially creating an artificial separation between religion and other life spheres. They advocate for a "modern secularism" adapted to India's cultural context, acknowledging the deep influence of religion in everyday life.

- Ashish Nandy challenges the Western model of secularization, arguing it's not relevant or desirable for India. He emphasizes the deep intertwining of religion and societal fabric. He advocates for interfaith dialogue and respecting religious diversity rather than aiming for complete separation of religion from public life.

- M.N. Srinivas views secularization as a transition from religious to non-religious domains. He emphasizes differentiation: spheres like politics, economy, and law becoming increasingly autonomous from religious influence.

- A.R. Desai highlights the seeming contradiction between the state's promotion of science and secularism while simultaneously engaging in religious revivalism. He points to the use of religious symbols like the Dharmachakra in national emblems and state-organized pilgrimages, raising concerns about potential state interference in religious matters.

Conclusion:

Secularism in India is a dynamic and evolving concept, intricately linked to its historical context, diverse population, and constitutional framework. Understanding its various interpretations and challenges is crucial for fostering a truly inclusive and progressive society that respects the plurality of its religious fabric while upholding the principles of equality and national unity.

c) How do you view the growth of informal sector in India? (10 Marks)

- **Explain informal sector**

- **Growth and drivers of informal sector**

- **Positive of the informal sector**

- **Negative Aspects of informal sector**

- **Conclusion**

The informal sector, coined by British anthropologist Keith Hart, encompasses economic activities operating outside the formalized legal and regulatory framework.

The informal sector in India, characterized by lack of formal contracts, unregistered businesses, and limited access to social security, plays a vital role in the economy. Encompassing agriculture, self-employment, contract labor, household labor (predominantly women), and child labor, it presents both opportunities and challenges for inclusive growth.

Growth and drivers of informal sector

The informal sector has witnessed robust growth in recent decades, particularly after the 1991 liberalization reforms. Sarath Davala's report highlights how informality rose from 91% in 1991 to 96% in 2014, reflecting a complex interplay of factors:

- **Downsizing in organized industries**: Automation and economic shifts lead to job losses in formal sectors, pushing workers into informality.

- **The emergence of gig and platform** work has become a significant driver of informalization. Jobs in this sector are often short-term, project-based, and characterized by informal working arrangements, contributing to the overall growth of the informal economy.

- **A substantial segment of the Indian populace faces barriers in accessing quality education and skill development opportunities**. This impediment hinders their ability to secure formal employment, resulting in a surge in the informal sector. A 2022 UNESCO report found that 25% of Indian youth lack basic literacy and numeracy skills, limiting their formal employment opportunities.

- **India's annual population growth of roughly 1.2% translates to approximately 12 million new entrants into the labor force each year**. As of 2023, the formal sector only absorbs a fraction of this growth, leaving millions with limited options outside informal work. A specific example can be seen in cities like Delhi, where rapid population growth fuels the expansion of informal settlements and street vending, where many residents find their source of income.

Positive of the informal sector

- **Employment Generation**: In 2022, the World Bank estimated that 81% of non-agricultural employment in India occurred in the informal sector, providing crucial income to millions.

- **Local Economies**: Street vendors in India contribute significantly to local economies, estimated to account for 15% of urban employment and offering affordable goods and services.

- **Inclusive Growth**: Self-Employed Women's Association (SEWA) in India empowers women through microfinance, skill development, and advocacy, enabling their participation in the informal sector and improving livelihoods.

- **Flexibility** - Arvind Panagariya's emphasis on labor reforms to boost formal job creation aligns with the need for a balance between formal and informal sectors. The informal manufacturing clusters in India, such as those in Tirupur and Moradabad, demonstrate agility and adaptability to market demands, but there's potential for further growth with improved formalization and infrastructure.

Negative Aspects of informal sector

- **Lack of Social Security**: A 2023 study by the International Labour Organization found that 88% of Indian informal workers lack access to social security, leaving them vulnerable during illness, injury, or old age.

- **Low Productivity**: According to McKinsey report noted that India's informal sector is characterized by low productivity compared to formal enterprises, hindering overall economic growth

- **Regulatory Challenges**: Lack of formal registration and licensing in the informal sector can contribute to tax evasion and hinder government efforts to improve working conditions and safety standards.

- **Limited Access to Credit**: informal businesses in India face significant challenges in accessing formal credit, limiting their growth potential.

- Exploitation and discrimination: Women, children, and migrant workers are particularly susceptible to exploitation within the informal sector. Indian Express reports that 70% of informal workers belong to Scheduled Castes, Scheduled Tribes, and Other Backward Classes.

The growth of the informal sector in India presents a multi-faceted challenge. Recognizing its complexities while leveraging its potential necessitates a holistic approach that prioritizes the well-being of workers, fosters inclusion, and promotes sustainable growth. By strengthening regulations, investing in social security, and enabling smooth transitions to formalization, India can navigate this rapidly evolving landscape to ensure a secure and equitable future for all.

d) Discuss the role of pressure groups in strengthening democracy. (10 Marks)

- **Explain the concept of Pressure groups**
- **Role of pressure groups in strengthening democracy**
- **Role of pressure groups in undermining democracy**
- **Conclusion**

Pressure groups, also termed interest groups, strive for specific changes in state decision-making without seeking political power. In any democracy like India, they influence governance through various means like contacts with officials, parliamentary lobbying, party affiliations, media campaigns, and direct action.

Role of pressure groups in strengthening democracy

- **Representation**: As scholar Rajni Kothari emphasizes, pressure groups offer crucial "countervailing power" to the state, representing diverse communities like the Adivasi Sangha (tribal rights) or the National Alliance of People's Movements (rural development). This ensures their voices are heard in policy debates, enriching democratic discourse.

- **Policy Advocacy**: The Right to Information movement, spearheaded by groups like Mazdoor Kisan Shakti Sangathan, exemplifies how pressure groups can influence policy through research, public campaigns, and lobbying, leading to landmark legislation promoting transparency and citizen empowerment.

- **Oversight and Scrutiny**: Groups like the People's Union for Civil Liberties (PUCL) act as watchdogs, exposing corruption like the Vyapam scam (education entrance exam manipulation), holding the government accountable and strengthening democratic checks and balances.

- **Social Mobilization and Participation**: The Narmada Bachao Andolan (Save Narmada River movement) demonstrates how pressure groups can mobilize mass participation, raising public awareness on environmental issues and encouraging citizens to engage in democratic processes.

- **Bridging the Gap**: As political scientist Ashutosh Varshney argues, groups like the Bharatiya Mazdoor Sangh (trade union) can act as bridges between communities and the state, facilitating dialogue and understanding on issues like labor rights, fostering social cohesion.

Role of pressure groups in undermining democracy:

- **Unequal Influence**: Critics like economist Jayati Ghosh argue that powerful groups like corporate lobbies enjoy disproportionate access to decision-makers, influencing policies like farm laws seen as detrimental to small farmers. This raises concerns about unequal representation and potential policy capture.

- **Dubious Methods:** Instances of political funding scandals involving pressure groups in India, as highlighted by scholars like Yogendra Yadav, raise concerns about the ethical practices employed and their impact on democratic integrity.

- **Limited Scope**: Critics argue that groups often focus on specific agendas, potentially neglecting broader societal concerns. For example, caste-based groups advocating for specific reservations might overlook the need for holistic policies addressing systemic inequalities.

- **Identity Politics and Polarization**: Groups advocating for narrow interests based on religion or caste, like the Shiv Sena (regional party), can exploit group identities for political gains, potentially fueling social divisions and hindering national unity. This can undermine democratic values of tolerance and compromise.

- **Middle-Class Bias:** Dipankar Gupta observes that pressure groups often represent middle-class concerns, potentially sidelining issues faced by disadvantaged groups like Tribes and other economically marginalized sections**.**

Pressure groups are a double-edged sword in India's democracy. While they can strengthen citizen participation, hold the government accountable, and advocate for specific issues, their potential for misuse and unequal influence cannot be ignored. Finding a balance through transparency, legal frameworks, and promoting the voices of diverse groups is crucial to ensure pressure groups contribute constructively to a vibrant and inclusive Indian democracy.

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e) What role do co-operatives play in poverty alleviation in rural India? (10 Marks)

- **Briefly explain the concept of cooperatives**

- **Role of cooperatives in poverty alleviation**

- **Issues related to cooperatives**

- **Conclusion**

In rural India, cooperatives empower communities by offering financial aid and protection from exploitation. Unlike traditional models, they are member-owned and democratic, with open membership, legal status, limited liability, and democratic decision-making. By providing resources, improving market access, and fostering skill development, they uplift individuals and contribute to poverty reduction.

According to A.R. Desai, cooperatives helped in stabilising agrarian social order and complemented reforms in the agrarian landscape. **B.S.Baviskar examined sugar cooperatives in Maharashtra** and discussed political class dominance in cooperatives, as well as the emergence of a new kind of politics known as 'cooperative politics.'

Role of cooperatives in poverty alleviation –

- India's Five Year Plans have long recognized cooperatives as critical tools in the fight against poverty. This isn't just rhetoric; cooperatives hold a proven track record in empowering marginalized communities and driving inclusive growth.

- **Access to resources and credit:** In Kerala, the Kudumbashree Mission, a state-level women's empowerment program, utilizes self-help groups (SHGs) as mini-cooperatives. These SHGs provide access to microfinance, allowing women to start small businesses or invest in agriculture, leading to increased income and improved livelihoods.

- **Improved market access and bargaining power:** The National Milk Producers' Federation of India (NDDB), inspired by Amul's success, has helped establish dairy cooperatives across the country. These cooperatives collect milk from individual farmers and collectively negotiate better prices with processors, ensuring fairer returns for producers.

- **Skill development and training**: cooperatives provide skill development and training programs to women in the informal sector, including tailoring, handicrafts, and food processing. These programs equip women with marketable skills, enabling them to find better jobs and earn higher incomes.

- **Empowerment and social inclusion**: The Self-Employed Women's Association (SEWA), led by Ela Bhatt, organizes women workers from diverse backgrounds like street vendors, domestic workers, and home-based laborers. SEWA functions as a collective voice, advocating for their rights, providing social security, and promoting their economic participation.

- **Gender equality**: The Indian Farmers' Cooperative Limited (IFFCO), a fertilizer cooperative, has implemented initiatives to encourage women's participation in its governance and operations. This not only empowers women but also brings diverse perspectives to decision-making, leading to more inclusive and sustainable practices.

- **Beyond Economics:** The Indian cooperative movement, under the leadership of iconic

figures like Vinoba Bhave, has transcended purely economic goals. It carries a strong "spiritual content," promoting values of cooperation, equality, and collective upliftment, fostering social cohesion and community development.

Issues related to cooperatives

- **Inadequate Funds -** The co-operative society has a restricted working capital that is insufficient to undertake any course of action.

- **Political Intrusion -** Politicians take advantage of cooperatives to get an edge and increase their vote bank. They cling to the co-operative society like a leech, reducing co-operative output.

- **According to Daniel Thorner, caste affiliation is vital in the operation of cooperatives.**

- **The crucial link in the cooperative finance system, i.e. cooperative banks, remains deplorable.** They are too little to function effectively, and some of them just exist on paper. Cooperative bank NPAs are higher than commercial bank NPAs, as measured by NPAs to asset ratios - PMC crisis

- **Regional differences in cooperative movement –** the limited success of cooperatives in some of the most fertile and populous regions suggest a link with demographic and cultural issues. States such as Maharashtra, Punjab, Uttar Pradesh, Tamil Nadu, and others responded positively, whereas states like as Assam, Bihar, and West Bengal did not.

- **Lack of attention to members -** Favouritism has crept into this movement. Rich people, such as large farmers and landlords, received a lot of attention, whereas ordinary people and poor farmers were ignored. **Satydev studied the Haryana Seed Cooperative and argued that wealthy landlords obtain the best quality seeds.**

- **According to Chaturvedi,** the cooperative movement benefited huge landlords and rich peasants, but it did not aid landless or impoverished people.

In essence, co-operatives emerge not only as economic entities but as pillars of hope and change. Their role in poverty alleviation is deeply intertwined with fostering resilience, empowering communities, and embodying the ethos of collective progress. As India grapples with the complex challenges of poverty, the cooperative model stands as a beacon, exemplifying the potential for collaborative, inclusive, and sustainable solutions to uplift the socio-economic landscape of the nation.

Question 6.

a) Examine whether rural bondage still continues to be a social reality. Give your argument. (20 Marks)

- **Explain the concept of rural bondage**
- **Reasons for bonded labour**
- **Arguments for Continued Rural Bondage**
- **Arguments for Decline of bonded labour**
- **Conclusion**

Bonded labor, also known as debt bondage, is a form of forced labor where individuals are compelled to work to repay a debt. This practice often involves exploitative working conditions, low wages, and restrictions on personal freedom. The Bonded Labour System (Abolition) Act (BLSAA) of 1976 in India aims to eradicate this inhumane practice and free individuals from such bondage.

Reasons for bonded labour

- **Economic factors** play a significant role, with poverty being a key driver. The inability to secure sustainable employment for livelihood, insufficient land holdings, lack of access to loans for both rural and urban poor, and the impact of natural calamities like droughts and floods can push individuals into bonded labor.

- **Bonded labor, as per Breman, is a dual product of economic and social factors rooted in feudal rural systems**. Social causes, such as unequal opportunities, caste discrimination, inadequate welfare, and corruption, perpetuate this exploitative system. Breman underscores the intertwined nature of economic exploitation and social structures, highlighting the influence of feudalism in the perpetuation of bonded labor in the countryside.

- **Religious factors**, such as the perception that low castes have a duty to serve higher castes, along with ignorance and immaturity, contribute to sustaining these beliefs.

- Additionally, **scholars like T. Brass** highlight the dispersed and disorganized nature of agricultural workers, while **S. Jodhka e**mphasizes the relations of mortgaging that bind individuals to bonded labor, perpetuating a cycle of exploitation and servitude.

Arguments for Continued Rural Bondage:

- **Persistence of Root Causes:** Poverty, unequal access to land and resources, limited employment opportunities, and caste discrimination continue to drive people into debt bondage. **Amartya Sen** emphasized the link between poverty and vulnerability.

- **Inadequate Implementation of Laws:** Despite legal frameworks like the Bonded Labour System (Abolition) Act, 1976, weak enforcement and corruption leave loopholes for exploitation. Activist **Medha Patkar** has extensively documented such failures in tribal communities exploited through forced labor in construction projects.

- **Shifting Forms of Bondage:** Traditional debt-based bondage may decline, but new forms emerge, like trafficking, disguised contracts, and subtle coercion, masking exploitation under seemingly legal arrangements. **T.M. Krishna**, Carnatic vocalist and human rights advocate, raises awareness about bonded labor in brick kilns and quarries.

- **Limited Awareness and Empowerment:** Trapped in cycles of debt and social

pressure, individuals may lack awareness of their rights or fear reprisal, hindering escape and self-advocacy

- **Data Challenges:** The hidden nature of bondage, coupled with fear of reporting, makes accurate data collection and measurement difficult, potentially underestimating its true prevalence. **Asghar Ali Engineer**, sociologist and human rights activist, emphasizes the need for better data collection methods to understand the true extent of the problem.

Arguments for Decline of bonded labour

- **Legal and Policy Efforts:** Ongoing initiatives by the government like the National Legal Services Authority and NGOs like the Gandhi Smriti and Darshan Samiti raise awareness, provide rescue and rehabilitation services, and empower communities to resist exploitation.

- **Economic Development:** Improved access to education, skill development, and alternative livelihoods under programs like Pradhan Mantri Kaushal Vikas Yojana (PMKVY) offer escape routes and reduce vulnerability to debt bondage.

- **Civil Society Activism:** Increased mobilization of communities, advocacy groups like National Campaign for Dalit Human Rights (NCDHR), and media attention put pressure on authorities and highlight the issue's urgency.

- **Technological Advancements:** Digital tools and platforms like government e-governance portals and NGO helplines facilitate communication, resource sharing, and reporting mechanisms, empowering individuals and organizations.

- **Shifting Social Norms:** Growing awareness of human rights and evolving social structures through movements like Beti Bachao Beti Padhao challenge traditional justifications for bonded labor, creating a climate less conducive to its practice.

While legal frameworks and efforts exist, rural bondage persists in India due to deeply entrenched socio-economic inequalities, inadequate implementation of laws, and evolving forms of exploitation. Addressing root causes, empowering communities, and ensuring strong enforcement are crucial for progress. Though challenges remain, recognizing persistent struggles and celebrating victories offer a nuanced understanding and pave the way for a future free from exploitation.

b) Define ethnicity. Discuss the factors responsible for the growth of ethnic movements in India. (20 Marks)

- **Briefly explain the concept of ethnicity**

- **Reason for growth of ethnic movements**

- **Issues related to ethnic movements**

- **Ways to address ethnic issues**

- **Conclusion**

Ethnicity refers to a shared sense of belonging among a group based on **cultural distinctiveness**. This distinctiveness can include shared language, religion, ancestry, customs, traditions, and values. These shared markers provide a sense of group identity and differentiate the group from others.

Paul Brass identifies three types of ethnic movements: intra-ethnic, involving conflicts within a group (e.g., Shia-Sunni divisions); inter-ethnic, involving conflicts between different groups (e.g., Shiv Sena against Muslims); and state vs. ethnic group, featuring conflicts between an ethnic group and the state (e.g., the Naga movement in India seeking autonomy).

Reason for growth of ethnic movements

- **Economic factors:** As DL Seth suggests, **relative deprivation** and **limited integration** fuel resentment. When communities feel economically marginalized and excluded from decision-making, they may seek recognition and empowerment through movements.

- **Superimposed identities:** Imagine being forced to adopt a language or practice that clashes with your cultural identity. This sense of **imposition**, like the Tamil movement against Hindi in India, can be a potent trigger for mobilization.

- **Historical baggage:** The wounds of colonialism and past injustices run deep. Movements like the Naga rebellion in India carry the weight of historical grievances, seeking redress and self-determination.

- **Internal colonialism:** When a dominant community exploits a minority, resentment festers. Movements like those by Dalits in India highlight this power imbalance and seek social justice.

- **External influences:** External actors, like hostile nations, may exploit existing ethnic tensions, providing funding and support to stir conflict, as seen in some Kashmir issues.

- Globalization and homogenizing forces can trigger anxieties about cultural erosion, leading to movements aimed at preserving unique traditions and languages**. Ethnic tension, according to Rajni Kothari, is a consequence of modernization.**

Issues related to ethnic movements

- **Potential for Violence and Instability:** Movements demanding autonomy or separate states can escalate into violent conflicts, displacing communities and jeopardizing lives. For instance, the decades-long insurgency in Manipur, fueled by ethnic sentiments, led to significant human rights abuses.

- **Inter-community Tensions:** Competition for resources and political representation can ignite ethnic tensions. The "sons of the soil" movements in Assam, discussed by scholars like Amal Pramanik, have led to discrimination and violence against perceived 'outsiders,' impacting social harmony.

1130

- **Challenges to National Unity:** Strong identity movements can challenge the idea of a unified India, raising concerns about separatism and national integrity. The Kashmir conflict, analyzed by Sumit Ganguly, exemplifies this complex tension between identity aspirations and national cohesion.

- **Exploitation and Misinformation:** Political opportunists can exploit ethnic grievances for personal gain, resorting to misinformation and divisive rhetoric. The Bodo movement in Assam, studied by Sanjib Baruah, illustrates how legitimate demands can be manipulated for narrow political agendas.

Ways to address ethnic issues

- **Inclusive Dialogue and Power Sharing: Rajni Kothari advocate for inclusive dialogue and power-sharing mechanisms**. The establishment of the Bodoland Territorial Council (BTC) in Assam, through such efforts, effectively addressed Bodo grievances while preserving national unity.

- **Addressing Socioeconomic Inequality**: Amartya Sen and Jean Dreze emphasize tackling socio-economic inequality. Affirmative action policies, such as reservations, attempt to rectify historical disadvantages faced by certain communities, although debates surround their efficacy.

- **Decentralization and Empowerment**: Granting greater autonomy to local governments, exemplified in Nagaland, has demonstrated success in dampening separatist sentiments.

- **Cultural Recognition and Respect**: T.K. Oommen argued for cultural recognition. Policies like language reforms and cultural festivals, celebrating diversity, contribute to fostering inclusivity within the societal fabric.

- **Justice and Addressing Historical Grievances**: Truth and reconciliation commissions, as seen in Punjab post-1984 anti-Sikh riots, play a crucial role in promoting healing and accountability.

In India, ethnicity forms a complex tapestry woven from shared culture, giving rise to movements expressing aspirations and frustrations. Rooted in historical baggage, socio-economic inequalities, and political exploitation, these movements demand recognition. A multi-pronged approach is needed, encompassing inclusive dialogue, addressing inequalities, empowering local communities, and ensuring cultural respect, to transform these movements from expressions of discontent to catalysts for a harmonious and inclusive India.

c) Discuss the changing nature of structure of political elites. (10 Marks)

- **Define political elites**
- **Evolution of political elites in India**
  - **Pre-1960s**
  - **1970s onwards**
  - **1990s and beyond**
- **Features of modern day political elites**
- **Conclusion**

Political elites are a select group holding disproportionate power, influencing societal direction. Elite theory posits that a limited few dominate decision-making, shaping political and social structures. Thinkers like Pareto, Mosca, Michels, and Mills contribute to elite theory, emphasizing factors such as inheritance, psychological traits, and institutional positions that perpetuate elite influence, often leading to criticisms of oversimplification and deterministic interpretations.

Evolution of political elites in India

- **Pre-1960s: The Legacy of Independence and Upper Caste Ascendancy**
  - India's pre-independence struggle left a distinct mark on its early political elites. They were predominantly upper-caste individuals, often carrying the historical legacy of the national movement.
  - Dominated by prominent families with historical ties to politics and administration.
  - IP Desai noted, many were western-educated, sharing a common ideological ground within the Congress party. These elites enjoyed both secular and ritualistic high status, solidifying their position as the custodians of power.
  - Examples: Jawaharlal Nehru: upper-caste, western-educated, national movement figure. Rajendra Prasad: Kayastha caste (upper caste in Bihar), lawyer

- **1970s onwards: Diversification and Caste Dynamics**
  - The 1970s witnessed a **shift in the ideological landscape**. Leaders from diverse backgrounds emerged, although **upper castes** still held significant sway.
  - **Dominant caste leaders** also began to rise, leveraging **kinship, caste, and language ties** to navigate the political arena. This marked a gradual move away from the Congress monopoly and a nascent diversification of political voices
  - **Regional and identity-based politics challenging national parties**. **M. Karunanidhi:** Tamil Nadu Chief Minister (multiple terms), Dravidian Movement leader, challenged Brahminical dominance in South India.

- 1990s and Beyond: Mandalisation and the Lower Caste Ascendancy
  - The implementation of reservations and the Mandal Commission recommendations in the 1990s had a profound impact. Lower caste leaders started making their presence felt, leading to the "Mandalisation" of Indian politics.
  - Yogendra Singh observed, this period saw an influx of rural-based leaders and a significant rise of the middle class in political spheres. Regional and identity-based politics gained prominence, challenging the once-exclusive domain of upper castes.

o   Example - Mayawati: Dalit community, Bahujan Samaj Party leader, championed lower caste rights. Lalu Prasad Yadav: Yadav community, Rashtriya Janata Dal leader, mobilized backward castes.

Features of Modern Day political Elites

- **Ideological Fluidity:** Defections and party-hopping have blurred rigid ideological lines, leading to accusations of a lack of **firm convictions**. This "pragmatism" is often criticized for prioritizing power over principles.

- **Personality-Driven Politics:** The rise of **charismatic leaders** and **personality cults** has become a prominent feature. This can lead to concerns about cult of personality and sidelining collective leadership. **Example: Narendra Modi:** BJP leader, built strong personal brand and overshadowing other party leaders

- **Balancing Tradition and Modernity:** Modern elites blend **primordial identities like caste and religion** with **modern aspirations for development and growth**. This delicate balancing act poses both opportunities and challenges in uniting diverse constituents. **Yogi Adityanath monk turned politician, champions traditional identity while promoting development initiatives.**

- **Internal Rivalry:** In-fighting among elites for power-sharing remains a prevalent issue. This can hinder collaboration and effective governance, creating instability and public disillusionment.

The political elite composition in India has undergone a dynamic transformation, transitioning from a predominant upper-caste leadership during the independence era to a more diverse, regionally nuanced cadre. This evolution reflects both the democratization of political power and the rise of identity politics. However, contemporary challenges encompass the emergence of personality cults and internal power struggles. To ensure stability and equity, fostering ideological coherence, embracing collective leadership, and prioritizing inclusive representation within the elite structure are imperative for India's socio-political trajectory.

Question 7.

a) "Instead of promoting equality in society, the present system of education itself has contributed to increased socio-economic disparities." Comment. (20 Marks)

- **Explain education inequality in india**
- **Types of Disparities due to education**
- **Root Causes of disparites in education**
- **Impact of inequality of education**
- **Conclusion**

The complex relationship between education and socio-economic disparities in India necessitates a thorough review. Contrary to its goal of fostering equality, the current system may inadvertently worsen divides. Despite a 73% national literacy rate, significant disparities persist across regions, socio-economic classes, and social identity groups, highlighting the need for comprehensive reform.

Types of Disparities:

- **Regional:** The "Kerala Model" showcases high literacy and educational attainment, contrasting sharply with states like Bihar. This highlights the uneven distribution of resources and educational infrastructure across regions.

- **Rural-Urban:** The urban literacy rate (80.06%) significantly outpaces the rural rate (59.21%), mirroring the lack of quality education infrastructure and opportunities in rural areas.

- **Gender:** A.R. Gore underscores the specific disadvantages faced by girls, particularly in rural areas, lower castes, and economically disadvantaged families.

- **Caste:** Victor D'Souza emphasizes the deep-rooted influence of the caste system, discriminatory behavior, and economic factors on access to education for marginalized communities.

Root Causes:

- **Linguistic Barriers:** As Prasad argues, tribal children taught in non-native languages struggle to comprehend, hindering their learning outcomes.

- **Discriminatory Educational Systems:** Pierre Bourdieu's concept of "cultural reproduction" suggests that existing systems may favor privileged groups, perpetuating inequalities.

- **Silenced Voices:** Inspired by Marx and Althusser, the lack of empowered voices from marginalized communities allows dominant ideologies to shape educational norms, further disadvantageing them.

- **Limited Resources:** T.H. Tawney's "Tadpole Theory" implies that only a select few from disadvantaged backgrounds benefit from state-sponsored support.

- **Digital Divide:** ASER reports and the rise of ed-tech highlight the lack of universal internet access, creating new inequalities based on digital infrastructure.

- **English Language Dominance:** This creates a barrier for non-English speakers, exacerbating social differences.

Impacts of Inequality:

- **Widening Knowledge Gap:** A 2023 ASER report revealed that nearly 50% of Grade 5 students in rural India cannot read sentences from Grade 2 textbooks. This stark contrast in learning outcomes between rural and urban students highlights the unequal access to quality education.

- **Homogenization of Thought:** The dominance of English-medium education can create a barrier for non-English speakers, limiting their ability to critically engage with diverse perspectives and fostering a monoculture of thought. Gayatri Spivak critiques the "epistemic violence" of imposing a single language and knowledge system, silencing marginalized voices and homogenizing thought processes.

- **Hindered Social Mobility:** The persistence of the caste system restricts access to quality education for Dalit and Adivasi communities, limiting their opportunities for career advancement and social mobility. Babasaheb Ambedkar advocated for affirmative action policies to address historical disadvantages faced by marginalized communities in education and employment.

In re-evaluating the role of education in India, it becomes evident that a paradigm shift is imperative. The present system, unintentionally reinforcing socio-economic inequalities, requires substantial reform. By addressing issues of access, quality, and relevance, India can transform its educational landscape to become a catalyst for societal equality, thus aligning with the nation's vision of inclusive growth and development.

b) Discuss recent trends in the structure of migration. (20 Marks)

- **Explain the concept of migration**

- **Recent Trends in Migration in India**

- **Consequences of Migration**

- **Challenges related to migration**

- **Conclusion**

Migration refers to the movement of people from one place to another, either within a country (internal migration) or across international borders (international migration). This phenomenon has shaped societies throughout history, impacting individuals, communities, and nations alike.

People migrate for various reasons, categorized as **push factors** (driving them away from their original location) and **pull factors** (attracting them to a new destination).

Recent Trends in Migration in India

- Statistically, migrants constitute a significant portion of India's population, **accounting for 37.8% of the total 121.03 Crore population**.

- Breaking down the trends, **females record a higher share of migration rate at 47.9%, with marriage being the predominant reason**. An astounding 86.8% of female migration is attributed to marital ties. In comparison, male migration stands at 49.6%, primarily driven by the search for employment, pursuing better job opportunities, or responding to job loss and closures of units.

- **Regional variations** further shape migration patterns, with individuals from less developed states like Bihar and Uttar Pradesh drawn to the higher socio-economic development of the southern states.

- **The COVID-19 pandemic has introduced new dimensions to migration trends.** Migrants, facing job losses, closures of units, and lack of employment opportunities, have become temporary visitors in households. Simultaneously, an alarming trend of anti-migration sentiments has emerged, reflecting the vulnerabilities associated with migration.

- **International migration, a significant aspect before the pandemic, witnessed brain drain and labor migration to the Middle East**. However, post-COVID-19, restrictions and concerns of racial discrimination and xenophobia have added complexities to international migration dynamics

- **Urbanization**: Migration predominantly flows towards urban centers, with cities like Delhi and Mumbai witnessing exponential population growth. This trend strains urban infrastructure and highlights the need for inclusive development in both rural and urban areas.

Consequences of Migration

Migration yields various consequences, touching upon family structures, caste dynamics, women's status, mobility, ethnic diversity, and the perspective of migrant children.

- **In the realm of family dynamics**, I.P. Desai notes a shift from traditional joint families to functionally joint families due to the dispersion of family members.

- **Caste dynamics witness a diminished caste identity**, weakened caste solidarity, and changes in caste panchayats. Migration challenges and transforms rigid caste hierarchies, prioritizing economic and social class affiliations over historical caste identities. Andre Beteille's insight emphasizes the shift towards class ties in evolving societal structures.

- **For women, migration brings a mixed bag of outcomes**. While there is an improvement in their status, divorce rates rise, and there is an increase in remarriage. However, Karuna Ahmed points out that women still tend to cluster in low-status occupations.

- **Mobility, both social and economic, sees an increase**. Ashish Nandy notes that urbanization has supported caste mobility, allowing individuals to transcend traditional social hierarchies.

- Ethnic diversity becomes more pronounced due to migration, resulting in a multi-ethnic society.

Challenges related to migration

Migration poses a dual challenge, causing societal and individual problems.

- **The rapid migration to cities has strained infrastructure**, notably visible in Mumbai's Dharavi, Asia's largest slum. Over-urbanization in cities like Delhi, Bangalore, and Kolkata has exacerbated issues like pollution and inadequate housing, illustrating Yogendra Singh's concerns.

- **Economic challenges leading to unemployment** are evident in Chennai, where rural migrants often struggle to secure stable jobs, contributing to increased crime rates and juvenile delinquency.

- **Individual identity issues** are starkly seen in cases like the Rohingya migrants who lack proper documentation, impacting their political and economic rights. **North Eastern communities, such as the people from Nagaland or Manipur, often face non-acceptance and discrimination in major cities like Delhi and Bengaluru.**

- **Living conditions forcing migrants into slums** are exemplified in the sprawling slums of Kolkata, where migrants, lacking proper housing, become susceptible to criminal activities, trafficking, and prostitution rackets.

- **Instances of bonded labor, compromising family life, are prevalent in regions like rural Punjab**, where migrant laborers work in agriculture under exploitative conditions.

India's migration landscape is in flux, driven by diverse factors like changing economies, urbanization, and aspirations. While internal and international flows present challenges like social strains and inequalities, focusing on empowering migrants, addressing regional disparities, and harnessing their potential can forge a more sustainable future. Investing in skill development, inclusive development policies, and fostering dialogue between communities are crucial steps towards reaping the benefits of migration for a brighter India.

c) Discuss different forms of deprivation associated with slums. (10 Marks)

- **Briefly introduce the concept of slums**

- **Types of Deprivation**

- **Broader approaches to eradicate slum**

- **Conclusion**

India's 2011 Census defines slums as areas lacking habitable housing, sanitation, and infrastructure. Sociologically, Louis Wirth saw them as unhygienic lifestyles, while Oscar Lewis argued individuals trapped in a "culture of poverty" accept their conditions and don't strive for change. Both definitions highlight the harsh realities of slum life beyond physical deprivation.

Types of Deprivation

- **Housing issues -** Slums are notorious for their cramped, dilapidated dwellings, often lacking basic amenities like proper ventilation, sanitation, and privacy. This can lead to overcrowding, health problems, and a feeling of constant insecurity. For example, a 2018 study by the National Sample Survey found that over 70% of slum households in India live in single-room dwellings.

- **Unreliable infrastructure:** Frequent power outages disrupt daily life, impacting livelihoods, education, and access to essential services like refrigeration and water purification. This is further compounded by inadequate transportation systems, making it difficult for residents to reach job opportunities or healthcare facilities.

- **Pollution:** Slums are often located near industrial areas or dumpsites, exposing residents to high levels of air and water pollution. This can cause respiratory problems, skin diseases, and other health issues.

- **Exclusion and poverty:** Slum dwellers are often marginalized from mainstream society, facing discrimination and social exclusion. This can limit their access to education, healthcare, and employment opportunities, perpetuating a cycle of poverty. **A 2018 report by the World Bank found that slum dwellers in India are three times more likely to be illiterate than the general population.**

- **Limited education and healthcare:** Slums often lack access to quality education and healthcare facilities, further hindering residents' chances of improving their lives. This can lead to child labor, early marriage, and poor health outcomes. **As sociologist Amartya Sen argues, these capabilities are crucial for individuals to escape poverty and lead fulfilling lives.**

- **Lack of political representation:** Slum dwellers are often underrepresented in the political process, making it difficult for them to have their voices heard and advocate for their needs. This can lead to a feeling of powerlessness and lack of control over their lives.

- **Stigma and discrimination:** The negative stereotypes associated with slums can lead to social stigma and discrimination, impacting the mental health and well-being of residents. This can create feelings of shame, isolation, and low self-esteem.

Broader approaches to eradicate slum

- **Welfarist approaches, exemplified by projects like Rajiv Awas Yojana, demolish slums and rebuild them**. However, Geeta Diwan Verma critiques this approach, citing issues like sub-letting of new houses and increased corruption.

- **Community development approaches**, as exemplified by Kalpana Sharma's work in Dharawi, Mumbai, empower residents by identifying leaders and working to improve their living conditions and occupational opportunities. This bottom-up approach has shown long-term success in specific cases

- **Modernization approaches view slums as temporary**, believing that economic development will eventually transform them into land ownership opportunities. However, this fails to address the immediate needs of residents and risks displacement without ensuring sustainable reintegration.

Conclusion

Addressing slum deprivation necessitates a contemporary, tailored strategy encompassing infrastructure, essential services, and affordable housing. Empowering residents through education and skills, promoting social inclusion, combating discrimination, and involving them in planning processes are crucial for long-term sustainability and resilience in today's urban landscapes.

Question 8.

a) Bring out the various issues involved in Dalit movements in India. (20 Marks)

- **Introduce Dalit movements in India**
- **Various issues raised by dalit movement**
- **Challenges associated with Dalit movement**
- **Conclusion**

Dalit mobilization in India, spearheaded by social reform movements in the early 20th century led by Dr. B.R. Ambedkar, progressed through distinct phases. The post-colonial era saw efforts to secure constitutional rights and implement affirmative action policies.

The 1970s-1990s witnessed radicalization with militant factions advocating for land redistribution and an end to caste atrocities, exemplified by the Dalit Panthers. **In 1979, M.S.A Rao compared the "Dalit movement" to the "Black movement" in America,** highlighting their shared experience of societal exclusion and fighting for equal rights.

Contemporary struggles address diverse issues such as Dalit women's rights, environmental injustices, and reservations-related discrimination. The Bahujan Samaj Party, founded by Kanshi Ram and led by Mayawati, plays a pivotal role. Recent events, like the Una Movement, highlight ongoing Dalit resistance against discrimination in India's democratic journey.

Various issues raised by dalit movement

- **Untouchability:** Dalits have historically been subjected to untouchability, a practice where they were considered impure and socially segregated. The Dalit movements aim to eradicate this deeply ingrained social evil. **Thinkers like B.R. Ambedkar and Phule** have written extensively about the dehumanizing effects of untouchability and the need for its eradication.

- **Social Exclusion:** Dalits have often been excluded from mainstream social, economic, and cultural activities. **Anand Teltumbde** contends that deep-rooted caste prejudice fuels social exclusion and perpetuates negative stereotypes of Dalits. This creates a hostile environment and limits their access to opportunities.

- **Landlessness and Poverty:** Many Dalits face economic exploitation, often being landless laborers and facing poverty. Movements work towards securing land rights, economic opportunities, and fair wages for Dalit communities.

- **Limited Access to Education:** Dalits have historically faced barriers to accessing education. In 2017-2018 at higher education level, the Gross Enrollment Ratio (GER) for SCs was 25.2%, compared to 53.5% for all categories. Movements advocate for equal educational opportunities, scholarships, and policies to address the educational disparities.

- **Lack of Political Representation:** Dalits are often underrepresented in political institutions. **Thinkers like Kancha Ilaiah and Zoya Hasan explore strategies for increasing Dalit political participation**. Movements strive for increased political participation, representation, and the implementation of policies that address their concerns.

- **Violence and Atrocities:** Dalits are frequently victims of violence and atrocities, including physical assault, sexual violence, and social boycotts.

- Thinkers like **N. Chandrasekhar** and **Bezwada Wilson** have documented these atrocities and called for stricter laws and enforcement mechanisms to protect Dalits.

- **Reservation Policies:** The demand for reservation in education, employment, and political representation is a crucial aspect of Dalit movements. It aims to provide affirmative action to uplift and empower Dalit communities.

- **Cultural Pride:** Dalit movements often emphasize the need for cultural assertion and pride, rejecting the stigmatization associated with their caste identity. This includes the promotion of Dalit literature, art, and cultural heritage.

- **Gender and Dalit Women: Meena Kandawai** emphasizes that Dalit women experience a double burden of discrimination based on both caste and gender. This compounds their exclusion and requires intersectional approaches to address their unique needs

Challenges associated with Dalit movement

- **Caste and Sub-caste Fragmentation**: **Yogendra Yadav** highlights the existence of diverse sub-castes within Dalits, leading to competing interests and challenges in presenting a unified voice.

- **Leadership Issues**: The absence of a single, widely accepted leader creates challenges in representing diverse interests and mobilizing large-scale action. Though B R Ambedkar is a revered figure, his absence leaves a gap in terms of unifying the movement across factions.

- **Limited Political Power**: **According to Gail Omvedt**, despite reservations, Dalit political representation remains low, limiting their influence on policymaking.

- **Focus on Representation** over Mobilization: Some argue that the movement overemphasizes reservations and political representation, neglecting broader issues of economic empowerment and social transformation

- **Urban Bias:** The movement may prioritize urban Dalit concerns, overlooking the specific struggles of rural communities

- **Media Representation and Narratives:** Countering negative stereotypes and ensuring positive and diverse media portrayals of Dalit identities and lived experiences. Bama Faguniya advocates for Dalit cultural expression and control over narratives to challenge dominant media representations.

Dalit movements in India, while making strides against social exclusion and gender discrimination, still grapple with persistent issues like violence and economic disparity. A comprehensive strategy is vital, encompassing legal reforms, education, economic empowerment, and internal unity, to dismantle entrenched structures and foster true equality for all in India.

b) Critically examine environment the dialectics between 'development and environment. (20 Marks)

- **Briefly explain the development and environment situation in India**
- **Arguments for Development**
- **Arguments for Environment**
- **Finding a Middle Ground**
- **Conclusion**

In India, the quest for progress casts a long shadow on the environment, sparking a heated and ongoing debate. On one hand, rapid economic growth and social development are seen as crucial for lifting millions out of poverty and improving living standards. On the other hand, concerns about environmental degradation, resource depletion, and climate change raise pressing questions about the sustainability of this trajectory.

The rapid 7% GDP growth contributes to enhanced infrastructure, increased income, and poverty alleviation, but concurrently poses significant environmental challenges. India's ranking of 177th in the 2022 Environmental Performance Index underscores issues of air pollution, water scarcity, and deforestation. This intricate trade-off necessitates innovative solutions that harmonize prosperity with the imperative to safeguard the planet for succeeding generations.

Arguments for Development:

- **Poverty Reduction -** Over 21% of India's population lives below the national poverty line. Development projects like dams and industries can create jobs, alleviate poverty, and improve living standards for marginalized communities. Improved infrastructure like roads and irrigation systems can connect remote areas to markets and resources, fostering economic opportunities. **For example, the Green Revolution led to increased food production and reduced hunger in some regions.**

- **Infrastructure and Modernization:** Development initiatives like roads, power grids, and communication networks are seen as crucial for connecting communities, facilitating trade, and promoting overall economic growth. **The World Bank reports that improved infrastructure can increase economic output by 2% annually.**

- **Technological Advancements:** Technological innovations for renewable energy, sustainable agriculture, and waste management are viewed as potential solutions for achieving both development and environmental protection.

- **Employment Generation**: Large-scale projects create job opportunities, reducing unemployment rates. **The construction sector alone employed over 50 million people in India in 2021, as reported by the Ministry of Labour and Employment.**

Arguments for Environment:

- **Climate Change:** India is highly vulnerable to climate change impacts like extreme weather events, rising sea levels, and water scarcity. These directly affect agriculture, food security, livelihoods, and infrastructure, hindering development goals.

- **Ecological Degradation:** Many development projects lead to deforestation, water pollution, biodiversity loss, and soil erosion, threatening ecosystems and livelihoods dependent on them. The Narmada Dam project displaced communities and caused significant ecological damage.

- **Loss of land and resources:** Displaced communities lose access to fertile land, forests, and water bodies, essential for their subsistence and cultural practices. **Biswaranjan Mohanty** has argued how displaced tribals are treated as development refugees by the state.

- **Social Disruption and Loss of Identity: Ashish Kothari** emphasizes the disruption of social networks, cultural practices, and traditional ways of life experienced by displaced communities, impacting their sense of identity and belonging.

- **Gendered Impacts: Sawhney and Malhotra** raise awareness of the disproportionate burden borne by women and children due to displacement, including increased risks of exploitation and marginalization. **Mridula Singh's** work on Narmada valley and tehri Dam project highlight the gendered impact of displacement.

- **Social conflict and unrest:** Displacement can cause tension and conflict within communities and with project developers, particularly due to inadequate compensation and resettlement measures. **A.K Nayak** has pointed that involuntary displacements created conflict in the context of **Hirakud dam** displacement.

Finding a Middle Ground:

- **DN Dhanagre:** "Growth with Justice" - advocates for balanced development that prioritizes both economic progress and social equity alongside environmental protection.

- **Post-modernist influence:** Focuses on "ecological modernization," seeking technological solutions to environmental challenges within existing structures.

- **Environmental Impact Assessments (EIAs):** Rigorous and transparent EIAs to evaluate the potential environmental and social costs of development projects. **Example: The Kudankulam Nuclear Power Plant project in Tamil Nadu, involving public hearings and stricter EIA regulations.**

- **Community Participation:** Engaging local communities in decision-making processes to ensure their concerns are addressed and benefits are shared equitably. **The Joint Forest Management (JFM) program, engaging local communities in forest protection and decision-making, aligning with Ashish Kothari's concept of "pluriverse."**

- **Green Technologies:** Embracing renewable energy sources, sustainable agriculture practices, and resource-efficient technologies for a cleaner and more sustainable future.

- **Climate Change Action:** Implementing mitigation and adaptation strategies to address the growing threat of climate change, recognizing its impact on development goals. **Example: The National Solar Mission's goal of achieving 100 GW of solar energy capacity.**

Conclusion:

The development-environment debate in India is not a zero-sum game. Striking a balance requires recognizing the needs of both sides, promoting inclusive and sustainable development that protects the environment for future generations. Collaboration, innovation, and a commitment to ecological justice are key to navigating this complex dialectic and building a prosperous and sustainable future for India.

c) Discuss the changing nature of Industrial working class. (10 Marks)

- **Describe working class**

- **Features of Early Industrial Working Class**

- **Changes in the Modern Era:**

- **Conclusion**

The "working class," as described by Holmstrom, transcends factory floors. It encompasses not just industrial workers, but also diverse wage earners across sectors, and even self-employed individuals struggling for economic stability.

India's industrial workforce, estimated at 53 million, forms the backbone of its manufacturing power. However, it's a diverse group. Roughly 83% work in the informal sector with limited rights and benefits, facing challenges like low wages , long hours, and hazardous environments. Yet, 17% enjoy formal employment with better protections. Despite ongoing struggles, their contribution remains vital.

Features of Early Industrial Working Class:

- In Lucknow's rickshaw pullers, Gould observed a **weakening caste structure** due to shared experiences and the anonymity of city life. This challenged the rigid social hierarchy, sparking new dynamics within the working class.

- **Trade union and caste:** While Gould saw a breakdown of caste, Beteille noted its **persistence in trade union organization**. Caste often defined how jobs were allocated or leadership chosen, though an increase in entrepreneurship cutting across caste lines was also emerging.

- **M.S. Gore** documented the crucial role of **kinship networks** in securing employment and even influencing wage levels. This highlights the importance of social capital within the working class, especially in navigating a new and often exploitative environment.

- **Labor division based on caste:** **Dalits and Adivasis often relegated to the most hazardous and physically demanding jobs** in mines and steel plants. This exploitative practice continues to be a major concern.

Changes in the Modern Era:

- **Shifting landscape:** The most striking change is the **decline in agricultural workers** and the **rise of individual entrepreneurial activities**, reflecting a changing economy and the informal sector's prominence. **Data shows** a drop from 48% of the workforce in agriculture in 2004-05 to 28% in 2019-20, while informal sector workers rose from 48% to 54%.

- **Social mobility:** While still uneven, the pace of **social mobility** has accelerated, offering some individuals opportunities to escape traditional occupations and improve their lives.

- **Post-liberalization challenges:** Economic reforms like LPG led to a rise in the **informal sector**, widening **disparities**, and increasing vulnerability for many workers. However, some argue that globalization can also lead to a reduction in overall deprivations.

- **Caste's persistent grip:** Despite some progress, caste continues to shape the working class. Lower castes are often confined to **menial jobs**, both formal and informal, while higher castes occupy more privileged positions.

- **Gender dynamics** are also shifting, with increased female participation in the workforce, challenging traditional roles. However, women often face discrimination and lower wages.

- **The vast informal sector, estimated at 83% of the workforce, presents challenges like lack of job security, benefits, and social protection.**

- **Reservations and limitations:** Even in the public sector, reservation policies aimed at addressing caste-based discrimination haven't always achieved their goals. **While quotas exist, representation of Scheduled Castes and Tribes in higher positions remains low, with Dalits and Adivasis often relegated to manual scavenging and other hazardous work.**

Conclusion

Understanding the historical and contemporary challenges faced by India's working class is crucial for ensuring a more equitable and just society. Addressing issues like persistent caste discrimination, ensuring fair wages and working conditions, and promoting upward mobility remain crucial tasks. Only then can India's industrial workforce truly prosper and contribute to a sustainable and inclusive future.

Mains 2023- Paper 1

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Section A

Question 1. Answer the following questions in about 150 words each

a) What is the distinctiveness of the feminist method of Social research. Comment. (10 Marks)

Answer

Overview:

- Define feminist research methodology.

- Distinctive features of feminist method of social research

- Limitations of the feminist method

- Conclusion

Introduction:

- Feminist research methodology is an approach to inquiry that is based on understanding gender-related issues, inequalities, and power dynamics. It seeks to challenge traditional **'malestream'** research practices that have historically overlooked or marginalized women's experiences and perspectives.

- Feminist Research 'insists on the value of subjectivity and personal experience.' – **Naomi Black.**

Distinctiveness of the feminist method:

- **Personal Relationship and Engagement: Ann Oakley** advocates for a closer rapport between interviewer and interviewee, facilitating authentic information exchange. Feminist methodology should be based on real relationships which are equal and compassionate. Oakley discusses about the **feminist approach of interview.** Feminist methodology aims to eliminate the **power dynamic** between the researcher and the researched. **Sandra Harding** and **D.E Smith** advocate for positioning the researcher on an equal level with the researched.

- **Epistemological grounding: Judith Cook and Mary Margaret Fanow** lay out five essential ideas in feminist methodology. They involve studying women and gender, raising awareness, respecting participants' knowledge, focusing on ethics, and aiming to empower women and address power imbalances.

- **Reflexivity:** Reflexivity stands as a core principle in feminist methodology, involving a researcher's scrutiny of their methods, role, connections with participants, and how their social position influences the research process. **Fanow and Cook** suggest that reflexivity also encompasses researchers' inclusion in their research writing and their emotional responses to their work.

- **Standpoint epistemology:** The feminist standpoint theory asserts that women's perspectives hold an **epistemic edge** when it comes to understanding gender-related phenomena, compared to theories that rely on sexist or androcentric assumptions**.**

For example, Marxist feminists like **Hartsock and Rose** highlight women's role in household care. Women, tending to everyone, perceive how patriarchy falls short in addressing needs. Dominant men may overlook its impact on subordinates' interests.

- **Methodological richness:** Feminist methodologies aren't one fixed method but include diverse approaches, as feminist research does not stem from a unified set of thought and perspective. However, feminist research put an emphasis on qualitative methods.

- **Intersectionality**: Recognizing the intersection of various social identities (such as caste, race, class, sexuality) and how they intersect with gender to create unique experiences of discrimination or privilege.

Limitations of Feminist research methods:

- **Lack of objectivity:** While aiming to challenge objectivity, some critics argue that complete subjectivity might hinder the quest for balanced and unbiased research outcomes.

- **Lack of generalizability:** Feminist research, being qualitative and subjective, may restrict its applicability to wider populations or contexts.

- **Potential bias and lack of validity:** Championing particular perspectives and agendas could potentially lead to bias in research outcomes. **Ray Pawson** contends that feminist epistemology faces significant challenges when the researched individuals perceive the world differently from the researchers.

- **Standardization and Consistency**: Feminist research methods, due to their diverse range, might not possess the standardized rigor and consistency typical of traditional research approaches.

Conclusion:

- Feminist research methodologies, while facing criticism for potential bias and perceived lack of neutrality, stand as valuable tools in understanding societal structures. Prioritizing women's experiences and empowerment, these methodologies offer a critical lens to challenge and reshape prevailing social norms.

b) Discuss the relationship between sociology and political science. (10 Marks)

Approach

- Intro: Define Sociology and Political Science

- Body: Discuss the relationship between sociology and Political science, their divergent and complimentary aspects

- Conclusion: Use of both to solve the problem of society.

Answer:
Sociology and political science are both academic disciplines under the domain of social sciences that study different aspects of society and human behaviour.

- Sociology is the systematic study of human society, its structure and interaction with various social institutions, while Political science is the study of governance systems, political processes, and political behaviour.

Distinct Subject matter

- The early scholars differentiated sociology from political science based on the idea that the Political Science was concentrated with the state and power whereas Sociology was a broader discipline associated with the study of entire society.

- As Sociology involves systematic study of human society, social structure & institutions and their interconnections. Sociologists like Durkheim and Weber have contributed to understanding the structure of society and the impact of social facts.

- Political Science focuses on governance systems, political processes. Scholars like Aristotle and Machiavelli have explored the nature and processes of political governance.

Study of Society and Politics

- Sociology examines social behaviour, institutions, and change in society. Durkheim's concept of social facts and Weber's analysis of bureaucracy helps in understanding societal influences on political attitudes.

- Political Science Perspective: Concentrates on governance, political processes, and behaviour. Aristotle's political theories and Machiavelli's insights on statecraft and power dynamics offer foundational views on political structures.

Role of Power and Authority

- Sociology investigates power distribution in social relationships and institutions. Foucault's studies on power and knowledge intricately demonstrate how power influences social behaviour.

- Political Science analyses the exercise of power and authority in political systems, focusing on the distribution and use of political power.

Influence of Social and Political Factors

- Sociology studies the impact of social norms and values on individuals. Durkheim's theories on societal cohesion and collective conscience are important in understanding these influences.

1148

- Political Science examines the role of political institutions and processes. Social institutions like caste, kinship, and demography play an important role in political decision making.

Impact on Policy Making

- Sociology's provides insights into social conduct of individuals and social change to guide social policies. Durkheim's studies on social cohesion and Weber's work on social stratification offer valuable perspectives for policy formulation.

- Political Science's role in providing insights into political behaviour and processes guide political policies. Aristotle's and Machiavelli's insights into governance and power play a significant role in shaping political policies.

Complementary to each other

- Both disciplines follows similar methodology, for example: quantitative methods (surveys, statistical analysis) and qualitative methods (interviews, participant observation) used for in-depth study of social structure and their working.

- Sociological perspectives, such as conflict theory and symbolic interactionism, have been instrumental in understanding political phenomena, also thinkers like Karl Marx, who is central to both sociology and political science, explored how economic super structure influence power dynamics and social revolution.

- With the rise of interdisciplinary approach, more scope of integration is present at various levels inquiry.

Conclusion:

While sociology and political science have distinct focuses, their interrelation is crucial for a comprehensive understanding of society. The integration of sociological theories from thinkers like Durkheim and Weber with political insights from Aristotle and Machiavelli enriches our understanding of the complex dynamics within human societies.

c) How does the dramaturgical perspective enable our understanding of everyday life? (10 Marks)

Answer

Overview

- Brief introduction about the Dramaturgical perspective
- Discuss the ways in which Dramaturgical perspective help in understanding everyday life
- Shortcomings of the Dramaturgical perspective
- Conclusion

Introduction:

Dramaturgy is a sociological perspective that is a component of symbolic interactionism and is used in sociological analysis of everyday life. Developed by American sociologist Erving Goffman in his seminal 1959 **text** *The Presentation of Self in Everyday Life,* dramaturgy uses the metaphor of theatre to explain human behaviour.

In this perspective, people act as performers in their daily lives, portraying **identities through various roles**, akin to theatrical characters. Dramaturgy suggests that engaging with society involves presenting oneself through these roles.

Significance of Dramaturgical perspective in shaping understanding of everyday life:

Front Stage and Backstage Behaviour: The **front stage/backstage concept** elucidates how individuals navigate between public and private personas. In public, they adhere to societal roles, conforming to norms. In private, they reveal more authentic behaviour. **For example**, employees switch from professional behaviour in the workplace to informal conduct during lunch breaks.

Impression management: Goffman's perspective highlights how individuals actively or passively control the impressions they give off. The aim is to influence others' opinions or perceptions through these self-presentations in public settings. **For example**, during a job interview candidates carefully select what aspects of their skills, experiences, and personality traits to highlight to create a favourable impression on the interviewer.

Role playing: Everyday interactions are formed of individuals adopting particular roles and adhering to socially accepted behaviour. **For example**, The teacher embodies the role of an authority figure, following a socially scripted behaviour of guiding and instructing students. This role involves maintaining discipline, imparting knowledge, and facilitating learning within the classroom.

Faux pas: In Goffman's framework, a "faux pas" refers to an action or remark that violates established social norms or expectations, causing embarrassment or discomfort for those involved. **For example**, making an inappropriate joke during a serious meeting or accidentally revealing sensitive information about someone can be considered a faux pas.

Shortcomings of the Dramaturgical perspective:

Invalid inferences: The chief limitations of the dramaturgical model are that it excites the invalid inferences that offstage "roles" are more like stage actors' roles than they really are, and that the person is nothing but these "roles."

Ignores Individual Agency: It doesn't fully account for individual agency-the ability of individuals to act independently and make choices beyond scripted roles. While roles provide a framework, individuals also have the capacity to shape their interactions and challenge societal norms.

Not a Comprehensive Theory: This perspective falls short of providing a comprehensive theory that can offer all-encompassing explanations for human behaviour or generate testable hypotheses.

Simplification of Human Behaviour: It oversimplifies human behaviour by framing interactions solely as performances. Not all human actions and relationships can be neatly categorized as scripted performances; some interactions are more spontaneous or genuine.

Conclusion:

The dramaturgical perspective, by employing theatrical metaphors, elaborates the intricacies of social interactions and reality construction in everyday life. Through Goffman's lens, one can delve into the nuanced interaction between individual performances and societal expectations, offering a vivid understanding of daily social engagements.

d) Is reference group theory a universally applicable model? Elucidate. (10 Marks)

Approach

- Define Reference group theory by R K Merton

- Discuss the application of Reference Group theory & its drawbacks

- Conclusion –

Answer:

Reference Group Theory

Reference group theory, term coined by **Herbert Hymer** in 1942, and later expanded by **Robert Merton**, in which he explains that -

A reference group is one to which an Individual always refer to in order to evaluate their achievements, aspiration & ambitions.

Individuals belong to multiple groups in society. The group to which individual belong referred as **membership group**, the group to which individuals does not belong to referred as **non-membership group**. People generally consider the non- membership groups as reference group, they feel relatively deprived and goes for anticipatory socialization.

Universality of Reference Group Theory

While the theory has been widely used in sociology, psychology, marketing, and other fields to explain individual and group behaviours, its applicability can vary depending on cultural, social, and individual factors.

Its applicability depends on several factors:

Cultural Factors

Cultures vary in the extent to which they emphasize individualism or collectivism.

In individualistic societies, people are more likely to compare themselves with others and use reference groups to assess their own status. For example, in Western societies, where individualism is highly valued, reference group theory may be more applicable as people often compare their achievements and possessions with those of others.

On the other hand, in collectivist societies, where group harmony and consensus are more important, people may be less likely to use reference groups for social comparison.

There, they may be more focused on fulfilling their roles and responsibilities within the group. Thus, the applicability of reference group theory may be limited in such cultures.

Social Factors

The social context can also influence the applicability of reference group theory. For instance, in highly stratified societies, people may be more likely to compare themselves with others in their own social class, rather than those in different classes. In such cases, reference group theory can be useful in explaining social behaviors and attitudes.

However, in soc ieties with high social mobility, where people can move up and down the social ladder, the concept of reference groups may be less relevant.

For ex**: Louis Dumont** considers India Society as **homo hierarchicus** and called Caste system as closed. Whereas the concept of Sanskritization given by **M N Srinivas** employ reference group theory to explain the chances of mobility in closed society.

Individual Factors

Individual factors, such as personality traits and personal values, can also affect the applicability of reference group theory. Some individuals may be more susceptible to the influence of reference groups than others, depending on their personality, values, and life experiences. For example, people with high levels of self-esteem or those who value independence may be less likely to compare themselves with others, making reference group theory less applicable to them.

Relative Deprivation

Merton refers to relative deprivation in the study of American Soldiers who looked at themselves and evaluated their role-performance, career achievements, etc. w.r.t their civilian married American counterparts.

While, the theory does not applies to people who does not feel relative deprivation or the societies which are isolated. For example, the isolated tribes in many areas are not even aware about the non-membership groups due to limited or no interaction.

Anticipatory Socialization

In the context of non-membership reference groups, people adopt the values, life-styles of the group to which they aspires but does not belong

Conclusion

In conclusion, while reference group theory provides a valuable framework for understanding social behaviours and attitudes, its applicability is not universal. It's relevance and impact of reference groups is context-dependent. Therefore, it is crucial to consider these factors when applying reference group theory in different contexts.

e) Do you think that the boundary line between ethnicity and race is blurred? Justify your answer. (10 Marks)

Answer

Overview:

- Define race and ethnicity in the introduction.
- Highlight the difference between race and ethnicity.
- Discuss how the boundaries are blurred.
- Conclude with emphasising on the relevance of the concepts.

Introduction:

- Race, refers to the idea that the human species is divided into distinct groups on the basis of inherited physical and behavioural differences. The most widely used human racial types are those based on visual traits (such as cranial features ,nasal index, skin colour). Sociologists consider race as a **social construct**, more often used as a tool for oppression and violence.

- Ethnicity, according to **Thomas Eriksen** is based on widely held notions of shared origin and shared culture, and must be recognized as such by outsiders as well as by the proclaimed members of an ethnic group or category.

Blurred boundaries between race and ethnicity:

Historical Context: Historical contexts such as **colonisation and cultural influences contribute** to the blurring, as certain racial categories may coincide with specific ethnic groups.

Interconnected identities: Ethnicity and race often intertwine, as racial identities may encompass shared cultural, historical, or social aspects present in ethnic groups.

Socio-cultural dynamics: Cultural and social factors often influence the classifications of race and ethnicity. Focus on **cultural diversity** has also obscured the boundaries between race and ethnicity. A Japanese-American might identify as part of the Japanese or Asian race but may not associate with her ethnic roots if not engaging in ancestral practices, seeing herself primarily as American.

Intermarriages: Increase in **inter-racial and inter-ethnic marriages** are contributing to the breaking down of race and ethnic boundaries. Fluid nature of identity of interracially married couples suggest that racial and ethnic classifications are not fixed.

Cultural perception: Cultural traits are often regarded as genetic and inherited (e.g. body odour, which is a function of diet, cosmetics, and other cultural items); physical appearance can be **culturally changed (by scarification, surgery, and cosmetics**); and the sensory perception of physical differences is affected by **cultural perception of race** (e.g. a rich Negro may be seen as lighter than an equally dark poor Negro, as suggested by the Brazilian proverb: 'Money bleaches').

The Boundary line still exists:

Race is often seen as more **fixed** as it is tied to physical attributes while **ethnicity** is more **fluid** based on cultural affiliation and self-identification.

Language and Traditions: Ethnicity commonly involves shared language, traditions, and customs unique to a particular group, while race typically doesn't have inherent cultural elements tied to it.

Social discrimination: Blurring the line between race and ethnicity might conceal the ongoing existence of racial inequalities in society.

Preserving cultural heritage: Maintaining distinct ethnic identities is crucial to uphold the unique cultural heritage.

Assertion of identity: Numerous racial and ethnic groups uphold distinct racial and ethnic boundaries to affirm their pride and sense of belonging in their identities. They are also crucial in political mobilization.

Conclusion:

The blending of ethnicity and race arises due to a combination of biological, cultural, and socio-political elements, shaping discrimination and societal frameworks. Understanding this intricate distinction is essential for addressing systemic inequities in societies worldwide.

Question 2.

a) What, according to Robert Michels, is the iron law of oligarchy? Do lions and foxes in Vilfredo Pareto's theory, essentially differ from each other? Substantiate. (20 Marks)

Answer

Overview:

- **Define Iron law of oligarchy in the introduction**

- **Explain factors that lead to oligarchy**

- **Discuss Pareto's circulation of elites**

- **Highlight the differences between lion and the foxes**

- **Conclusion**

Robert Michels, a German sociologist coined the phrase "**iron law of oligarchy**" in his classic 1911 text "*On the Sociology of the Party System in Modern Democracy*". The "iron law of oligarchy" states that all forms of organization, regardless of how democratic they may be at the start, will eventually and inevitably develop oligarchic tendencies, thus making true democracy practically and theoretically impossible, especially in large groups and complex organizations. The principle of oligarchy in modern democratic parties, therefore, arises from the **"technical indispensability of leadership".**

Factors that leads to oligarchy:

- **Functional necessity:** Large organizations require efficient leadership and decision-making, making direct democracy impractical.

- **Psychological transformation:** Leaders develop specialized skills and knowledge, creating a distance between them and the general membership. Elite rule thrived, **Michels** argued, on the masses' desire for guidance and **hero worship**.

- **Organizational needs:** Leaders prioritize the organization's survival and stability, sometimes over the desires of individual members While strong leadership ensures an organization's survival, its growing power **inevitably concentrates authority**, forming an oligarchic rule.

- **Three pillars of leaders control:** The **knowledge edge**, granting them privileged information and expertise; the **communication monopoly**, where they dominate the party press and travel expenses, ensuring a captive audience; and, **the political skill**, making them **masters of persuasion** through speeches, writing, and impeccable organization.

Pareto's elite theory of power:

- Vilfredo Pareto argued that societies are divided into two main groups of the ruling and the ruled. He claimed in his **'Mind and Society, 1935'** that personal qualities separate rulers and the ruled and they are same at all times. **Psychological traits**, according to Pareto, form the bedrock of elite power, which they wield overtly and covertly across civilizations. He identified two categories of elites:

- Those with a direct or indirect interest in governance are called **governing elites**. These people hold key positions in society and perform crucial roles. There are two types of governing elite – **lions and foxes** who replace each other in a process called as **"Circulation of elites."**

- <u>Lions and Foxes:</u> Within the framework of Pareto's theory, lions and foxes are **symbolic representations**. Lions are **conservative elites** adhering to traditional ideologies, whereas foxes are **innovative** elites embracing materialistic gains. The analogy between lions and foxes was introduced by the political philosopher and historian **Niccolò Machiavell**i in his work "The Prince." In this metaphorical comparison, **lions** symbolize commanding and authoritative leaders employing **force and aggression** to attain their objectives, whereas foxes embody shrewd and crafty individuals who depend on **cleverness and strategic thinking**.

Difference between Lions and Foxes:

- <u>Motivation:</u> **Lions** are driven by residual instincts associated with **group persistence**. They prioritise **loyalty, aggression,** and the preservation of order and stability within the elite group. Motivated by **residues of combination**, **Foxes** focus their approach on intellectual calculation, manipulation, and adaptability. They excel **in strategic manoeuvring**, forming alliances, and exploiting opportunities for personal gain.

- <u>Means of acquiring and maintaining power:</u> **Lions** Secure their position through **force, intimidation, and open displays of dominance.** Lions rely on **charisma, strong leadership, and ruthlessness** to maintain **direct control. For example**, dictators like Hitler, former US President Donald Trump, Franco in Spain. **Foxes** utilize cunning, deceit, and behind-the-scenes manoeuvring to influence power dynamics. They excel in **negotiation, resourcefulness, and manipulating** public opinion. **Recent examples** could include Tony Blair's premiership, the politicians of the EU, David Cameron's Conservative party and Obama's presidency.

- <u>Long-term stability:</u> Rule of **Lions** tends to be **less stable** due to reliance on raw power and potential internal conflicts. Their rigidity and **resistance to change** can lead to revolutions or uprisings. **Foxes** can potentially lead to **more stable regimes** due to their adaptability, willingness to **compromise,** and emphasis on **diplomacy** rather than overt force**.** However, their pursuit of individual gain can foster **corruption and internal power struggles.**

Criticism:

- **Elite justification:** The theory can be seen as justifying or legitimizing elite domination by offering a seemingly natural and inevitable explanation for it.

- **Underestimating agency:** The theory can be seen as overly mechanistic, suggesting that individuals within the elite and wider society have little agency to influence power dynamics. **Raymond Aron** argued that Pareto's "derivations" lacked explanatory power and that his framework relied too heavily on **psychological reductionism.**

- **Historical applicability:** The theory's focus on early 20th century European societies may not be directly applicable to the diverse political and social dynamics of the contemporary world.

- **Empirical limitations**: Some critiques argue that Pareto's theory lacks rigorous empirical testing and validation. His criterion for distinguishing between "lion and foxes" is **merely his own interpretation** of the style of the elite rule.

Moreover, Pareto fails to provide a way of measuring the process of elite decadence. **Mitchell** also criticized that Pareto's scheme has a meta-physical strength along with an empirical weakness.

Conclusion:

Michels' iron law of oligarchy and Pareto's theory of lions and foxes, though distinct concepts, offer complementary insights into the dynamics of power and elite control. While Michels highlights the inevitable tendency of organizations towards oligarchic rule regardless of their initial structure, Pareto suggests that within these oligarchies, different personality types ("lions" and "foxes") vie for dominance.

b) What is historical materialism? Examine its relevance in understanding contemporary societies. (20 Marks)

Answer

Overview:

- **Brief introduction of the concept of Historical Materialism**

- **Explain key features of the concept**

- **Relevance in understanding contemporary societies**

- **Conclusion**

Introduction:

The clearest exposition of the theory of historical materialism is found in Marx's 'Preface' to **"A Contribution to the Critique of Political Economy"** (1859). Marx's historical materialism views human history as the development and consequences of new forces of material production, emphasizing the role of productive forces in shaping the course of history. Marx drew inspiration **from Hegelian ideas of dialectical materialism**. While maintaining the dialectical approach from Hegel, Marx substituted **idealism with materialism**.

Historical Materialism Unpacked:

- **Materialism vs. Idealism:** Marx's materialism **contrasts with idealism**, which argues that ideas and consciousness shape the material world. He saw idealism as neglecting the fundamental importance of material conditions in shaping human history and society.

- **Emphasis on Material Conditions:** Marx emphasizes the **material environment** as the primary determinant of human history and society. This includes things like technology, resources, and the way **we produce and distribute goods.**

- **The Mode of Production:** Marx argues that the specific **way a society produces goods (the "mode of production")** shapes everything else about it. This includes its social, political, and cultural structures, legal systems, and even its ideas and values. Mode of production consists **of means (resources and tools), relations (social dynamics among groups), and forces (human labour and skills)** of production.

- **Base and Superstructure:** Society is divided into the **"base"** (economic foundation and class relations) and the **"superstructure"** (laws, politics, religion, art). Changes in the base drive changes in the superstructure, according to Marx.

- **Historical Change through Class Struggle:** Marx believed that change in society happens through **conflict between social classes.** The ruling class (those who control the means of production) wants to maintain the status quo, while the working class (those who sell their labour) seeks to change it. This conflict drives **historical progress** and the evolution of the mode of production. He describes these stages as-Primitive Communism -Slavery - Feudalism-Capitalism -Socialism- Communism.

- The dynamic growth of **productive forces** (technology, skills, etc.) creates an inherent tension with the existing social, legal, and economic structures **(relations of production)**.

- This widening gap eventually renders the old system incompatible with the new level of productivity, triggering its collapse and a shift towards a **new mode of production**, with its own distinct superstructure. For example, the rise of industrial power in the late 18th century made the rigid class structure of **feudalism** unsustainable, leading to the emergence of the **capitalist system**.

Relevance in understanding Contemporary societies:

- **Analysing Capitalism:** Historical materialism provides a framework for understanding and critically analysing contemporary economic systems. The recurring crisis of capitalism, for example, the recent 2008 global recession, increasing unemployment and environmental degradation testify to the continued relevance of Marx's ideas.

- **Understand economic inequality:** Historical materialism provides an understanding of poverty as a necessary result of the drive for maximum profits by capital, i.e., the driving down of labour costs by lowering wages and ultimately displacing labour by technology. Economic disparity has been widening due to neo-liberalist systems across the world.

- **Globalization**: Late 20th and early 21st-century global trade created an integrated world economy. This led to the global spread of Western consumer culture, brand loyalty, and media adaptation, influencing governments' trade agreements and intellectual property rights.

- **Automation and the Shift in Labour Relations**: Automation and artificial intelligence are reshaping nature of work, leading to discussions on universal basic income, reskilling, and labour regulations to tackle unemployment and income inequality.

- **Neo-imperialism:** Historical materialism highlights factors like unequal distribution of resources, power imbalances between developed and developing countries, and exploitative labour practices as potential contributors to inequalities experienced by some Third World countries. Andre Gunder Frank's world systems theory employs this perspective.

- **Social movements**: Explains the emergence of social movements for economic justice triggered by material conditions.

Criticism:

- **Economic determinism and reductionism**: Critics contend that Marx's exclusive focus on economic factors as the primary driver of historical change oversimplifies the complexity of social, political, and cultural dynamics. Economic reductionism neglects the impact of non-economic factors such as culture, ideas and agency on historical processes.

- **Class Reductionism:** Marx's emphasis on class struggle as the central motor of history has not taken into account other axes of stratification such as race, gender and ethnicity. **Max Weber's** Protestant ethic and the spirit of capitalism can be interpreted as a critique to Marx's ideas.

- **Teleological View of History**: The teleological nature of historical materialism, suggesting an inevitable progression towards communism, has been questioned. History is not necessarily moving towards a predetermined endpoint and that various outcomes are possible.

- **Revolutionary Failures:** Detractors point to historical instances where attempts to implement Marxist ideas resulted in authoritarian regimes and economic difficulties. The practical failures of some Marxist-inspired revolutions have led to criticism of the viability of Marxist solutions in practice. **Daniel Bell** in his work "The End of Ideology" has challenged Marx's prediction of the intensification of class conflict and the eventual overthrow of capitalism.

- **Failure to explain contemporary societies: Anthony Giddens** in his work **A Contemporary Critique of Historical Materialism"** has argued that the Historical Materialism falls short in capturing the complexities of **late modernity**, characterized by globalization, technological advancements, and cultural transformations beyond economic relations.

Conclusion:

Historical materialism remains a valuable and relevant framework for understanding contemporary societies, particularly in analysing social inequalities, class conflicts, and the relationship between economic structures and political ideologies. Through adaptations, it remains a pertinent tool for understanding and critiquing modern social configurations.

c) What are variables? How do they facilitate research? (10 Marks)

Approach

- Introduction: Briefly Explain What is Variable.

- Main Body: Role of Variables in Experimental Research along with example of sociologists

- Conclusion: Significance in Operationalizing the Sociological Research.

Answer:

In sociological research, a variable refers to any attribute, trait, or condition that can change or vary among different units of analysis (individuals, groups, societies).

Types of Variables: they are classified as independent, dependent, and control based on their roles in a study. For instance, income, education level, and social status can all be variables.

Variables play a crucial role in research by helping researchers understand human behavior, social interactions, and social structures. Here's a simpler breakdown:

Establishing Cause and Effect:

- By changing one factor (the independent variable) and watching what happens to another factor (the dependent variable), researchers can figure out cause-and-effect relationships. For example, Émile Durkheim looked at social factors like community involvement to explain different suicide rates in his research.

Turning Concepts into Measurable Variables:

Researchers use variables to convert broad ideas into measurable factors. This involves developing reliable and valid indicators or measures to capture the concept being studied.

For example, in a study on social capital, Lin (1999) operationalized the variable using measures of social networks, trust, and reciprocity.

Comparing Groups:

Variables help researchers see differences between groups. For example, W.E.B. Du Bois used economic data to compare disparities between Black and white Americans.

Controlling Other Factors:

Using control variables, researchers can make sure they're studying the effect of the primary factor and not other influences. Robert K. Merton used this approach to study the impact of expectations on students' academic performance.

Conclusion:

The accurate identification and measurement of variables are essential in operationalizing sociological research. They bring structure, precision, and comparability to studies, making it possible to validate hypotheses and understand social phenomena on a deeper level. Through variables, sociologists transform abstract theories into empirical realities, facilitating meaningful research that can guide policies and interventions.

Question 3.

a) What are the characteristics of scientific method? Do you think that scientific method in conducting sociological research is foolproof? Elaborate. (20 Marks)

Answer

Overview

- Briefly explain the scientific method in the introduction
- Explain the key features of the scientific method
- Limitations using scientific methods in sociological research
- Conclusion

George Lundberg defines scientific method as one consisting of systematic observation, classification, and interpretation of data. The main difference between day-to-day generalization and the scientific method lies in the degree of **formality, rigorousness, verifiability and the general validity of the latter.**

According to **R.N. Thouless**, "Scientific method is a system of techniques (different in many respects in different sciences, although retaining the same general character) for attaining the end of discovering general laws."

Characteristics of the Scientific Method

- **Empirical Evidence:** Reliance on empirical evidence obtained through direct observation or experimentation. Scientific knowledge is based on observable and measurable phenomena.

- **Objectivity:** The pursuit of objectivity in research, minimizing personal biases and subjective interpretations. Researchers strive to maintain neutrality and avoid influencing the outcomes of their studies.

- **Replicability and Predictability:** The ability to repeat experiments or studies under similar conditions to verify and validate results. The scientific method aims to establish patterns and regularities in natural phenomena, allowing researchers to make predictions about future occurrences based on established principles.

- **Hypothesis Testing:** The formulation of testable hypotheses that can be subjected to empirical scrutiny. Hypotheses provide specific predictions that guide the research process

- **Controlled Experiments:** Utilization of controlled experiments to isolate variables and establish cause-and-effect relationships. Control groups and experimental groups help researchers identify the impact of specific factors.

- **Openness and Transparency:** Transparency in reporting methods, data, and results, allowing other researchers to scrutinize and replicate the study. Openness contributes to the integrity and trustworthiness of scientific research.

Scientific method in Sociological Research:

- **Positivists** like August Comte and Emile Durkheim emphasise on the scientific methods. They advocate for applying the methods of natural science to social research.

- By using scientific methods, they aim to uncover the **underlying laws of social phenomena**, allowing for the **prediction and control of social behaviour** to a certain extent.

- **Positivists** favour the **quantification** of data, translating social phenomena into numerical values.
- **Positivists** value the concept of **replicability**, suggesting that research should be conducted in a way that allows others to replicate the study under similar conditions. They seek to establish **causal relationships** between variables. Through experimentation or statistical analyses, they aim to determine whether changes in one variable are responsible for changes in another, contributing to a deeper understanding of social dynamics.

Max Weber finds use of positive science methods alone as inadequate for the study of human behaviour in society. According to him they must be supplemented with additional methods especially relevant to social sciences like the **Verstehen** approach and **ideal type**.

Critique of the Scientific method:

- **Limitation of Experimentation:** Scientific observation often relies on experimentation to establish precise relationships between variables. However, in Sociology, experimentation is rarely feasible due **to practical and ethical constraints.** It is challenging to control human behaviour in a laboratory setting, and ethical concerns arise regarding the treatment of individuals as subjects.

- **Challenge of Quantification:** While some sociological phenomena can be quantified using statistical methods, a significant portion remains **inherently qualitative**. The diverse nature of sociological phenomena poses challenges for universal quantification. **Phenomenologists, Symbolic interactionists and other non-positivists** largely rely on qualitative data.

- **Issue of Generalization**: Sociologists encounter difficulty in deriving law-like generalizations from their studies due to the unique and unrepeatable nature of human behaviour.

- **Challenge of Objectivity :** Objectivity, crucial for unbiased data collection and analysis, proves challenging to achieve in sociological research. The nature of the subject often involves personal biases, making complete objectivity nearly impossible. Sociologists strive to minimize subjectivity while recognizing the inherent challenges in maintaining complete objectivity. **Gunnar Myrdal** believed that complete objectivity is an impossible ideal to attain.

- **Epistemological Concerns :** According to **Paul Feyerabend**, the scientific method represents a form of '**epistemological anarchism**' by suggesting that any discipline not adhering to the scientific method should not be regarded seriously. **Thomas Kuhn**, in his work '**Scientific Revolution,'** challenges the perception of scientific researchers as entirely objective. He suggests that researchers within the scientific method also operate based on certain assumptions.

- **Feminist critique of the scientific method:** Feminists like **Sandra Harding** and **Donna Haraway** among others have mounted a detailed and strident critique of the scientific method by contesting its **conceptions of knowledge, truth, rationality and objectivity**. Feminist critique attempts to identify androcentric and sexist biases in the practice of science.

Conclusion:

While the scientific method offers a structured approach in sociology, it's not entirely foolproof. The complex nature of social realities demands a mix of both scientific and alternative methods for a comprehensive understanding of sociological subjects. Weber finds use of positive science methods alone as inadequate for the study of human behaviour in society. According to him they must be supplemented with additional methods especially relevant to social sciences like the Verstehen approach and ideal type.

b) How do you assess the changing patterns in kinship relations in societies today? (20 Marks)

Answer

Overview

- **Define kinship in the introduction**

- **Explain the factors leading to changes in kinship relation**

- **Discuss the different forms of changes in kinship relations**

- **Discuss the positive and negative implications of the changes**

- **Conclusion**

Introduction:

Kinship is one of the main organizing principles of society. Kinship is the socially recognized relationships between people in a culture, who are either held to be biologically related or given the status of relatives by marriage, adoption, or other rituals. Rapid societal transformations prompt a re-evaluation of traditional kinship patterns.

Factors contributing to changes in kinship relations:

- **Economic Development**: Economic changes, such as industrialization or urbanization, often lead to alterations in kinship patterns. Economic opportunities and mobility influence family structures, fuelling transition to nuclear families.

- **Technological Advances:** Advances in technology like communication, and transportation can alter kinship patterns by facilitating connections among family members across geographical distances.

- **Legal and Policy Changes**: Changes in laws and policies, including those related to marriage, divorce, and adoption, can have significant effects on kinship patterns. Legal reforms may redefine family structures and relationships.

- **Social and Demographic Shifts:** Demographic changes, such as population growth, ageing populations, and migration, can influence kinship relations. Social factors like changing societal norms regarding family size and structure also play a role.

- **Individual Choices and Agency:** The decisions made by individuals regarding marriage, partnerships, and childbearing contribute to changes in kinship patterns.

Changing trends in Kinship relations:

- **Nuclear Family System:** Modernity and urbanisation has led to weakening of kinship bonds as there is a shift from joint to traditional families. **William J. Goode** has argued that **conjugal families** are more suited to the industrial age.

- **Gender Roles:** More women in the workforce re-evaluates traditional kinship roles, affecting care-giving and household dynamics.

Gender roles are becoming more fluid. For example, there is rising trend of **shared parental leaves, flexible work arrangements and stay-at-home dads.**

- **Online Social Networks:** Social media platforms like Facebook, Instagram etc. helps in forging new kinship-like relations, providing alternative spaces for social interaction.

- **Diverse family structures**: The definition of "family" is expanding. **Blended families, same-sex couples, single-parent households**, **Double income no kids** households are becoming increasingly common, challenging traditional notions of kinship. **Transnational families** are on rise as globalization challenges traditional kinship, necessitating maintenance of ties across borders.

- **Shift in marriage patterns:** While arranged marriages remain prevalent in some cultures, others witness a growing trend towards love marriages. In India, inter-caste marriages, live-in relationships are gradually becoming common. The stigma against divorces is gradually losing its strength. **Anthony Giddens** has suggested that marriage has become, "**just one-lifestyle among others.**" **Andrew Cherlin** has suggested that we are witnessing **"deinstitutionalization of marriage."**

- **Fictive kinship:** These kinship relationships aren't based on blood relation or filial relationship. Rather they are based on social or economic considerations. Examples in different cultures include, **Compadrazgo** (co-parenthood) in Mexico, **Gurung tradition of 'Rodi'** where teenagers where teenagers form kinship bonds to socialise, perform communal tasks and find marriage partners. **Janet Carsten** in her work, **Cultures of relatedness** has explored the changing nature of what constitutes as kinship.

- **Legal Frameworks**: Progressive legal frameworks broaden the definition of family and kinship. Legalization of **same-sex** marriages, **adoption laws**, legal frameworks governing **surrogacy and assisted reproductive technologies** have adapted to changing family dynamics.

- **Alternate institutions**: Shifting responsibility from family to state or private institutions. **Creches, Old-age homes** etc are performing many traditional roles of the family.

Implications of the changes:

- **Individual freedom and agency:** Increased family autonomy and personal choice in marriage partners can empower individuals to pursue their goals and create families that reflect their personal values and aspirations.

- **Diverse family structures:** Expanding definitions of family and acceptance of non-traditional structures can provide **support and belonging** to individuals who might not find it within traditional kinship networks.

- **Intercultural understanding:** Inter-religious and inter-caste marriages can promote cultural exchange and understanding, potentially breaking down social barriers and fostering greater harmony within communities.

- **Flexibility and adaptability:** Evolving kinship structures can provide greater flexibility and adaptability in response to changing social and economic realities.

Negative implications:

- **Weakening social bonds:** Increased geographical mobility and reliance on digital connections can potentially weaken face-to-face interactions and emotional bonds within families and communities. **R Cavens** noted that decline in kinship relationships results in decline **in influence of mechanical solidarity.**

- **Social isolation and loneliness:** Lack of traditional support networks and reliance on nuclear families can contribute to feelings of isolation and loneliness, especially for individuals facing challenges or transitions. **Robert Putnam** in "Bowling Alone" argues that declining social capital and weakened community ties contribute to feelings of isolation and loneliness, which can be exacerbated by changing family structures.

- **Vulnerability of family structures:** Non-traditional family structures may face legal or social hurdles, and single parents can struggle with childcare and financial burdens

- **Intergenerational conflicts:** Changing roles and expectations within families might lead to intergenerational conflicts over values, decision-making, and caregiving responsibilities.

Conclusion:

Amid societal changes, the reassessment of kinship reflects a narrative of adaptation and transformation. Traditional kinship is undergoing reconsideration, entwined with broader shifts, as digital connections and individual choices play an increasingly influential role in shaping social relations.

1167

c) Is Weber's idea of bureaucracy a product of the historical experiences of Europe? Comment. (10 Marks)

Answer:

Overview

- **Brief Introduction of Weber's bureaucracy**
- **Discuss the historical context of Europe that shaped bureaucratic model.**
- **Conclusion suggesting the importance of socio-historical context.**
- **Conclusion**:

Weber's bureaucratic theory argues that bureaucracies are **highly structured, emotionless, and well-organized organizations**. It claims that these bureaucracies have evolved from traditional structures, experiencing changes where leadership rules changed into clearly **defined sets of rules and laws** usable across different organizational levels. Weber's model of bureaucracy was influenced by his observations of the evolving socio-economic and political conditions in Europe in the late 19th and early 20th centuries

Bureaucracy: Product of historical experiences of Europe:

Industrialization: Europe witnessed industrial revolution in the late 19th century and it led to the growth of large-scale organizations, demanding **more structured and efficient administrative systems**. Hence, Weber proposed the bureaucratic model as he recognised traditional methods were inadequate. With **its hierarchical structure, specialized roles, rules, and merit-based hiring**, bureaucracy suited industrialization's complexities.

The rise of nation-states significantly impacted the development and evolution of bureaucracy. As centralized political entities, **nation-states required efficient administrative** structures to manage their expanding territories, populations, and resources. Problems of nepotism and cronyism in traditional administrative systems gave way to a system of **recruitment based on merit.**

Several European nations incorporated aspects of his bureaucratic model into their public administration systems, aiming to enhance efficiency, transparency, and accountability. For example, Germany civil service system emphasized hierarchy, clear rules, and specialization, mirroring Weber's principles.

Global Resonance:

Though European history shaped Weber's perspective, his bureaucratic principles have global resonance, suggesting broader relevance.

Non-European Administrative Systems: Nations outside Europe have integrated bureaucratic principles into their governance structures. For instance, post-independence African and Asian nations adopted bureaucratic systems to streamline administration.

Corporate Administration: Businesses worldwide utilize bureaucratic elements such as clear roles, rules, and hierarchies to manage complex operations and ensure efficiency.

Management Theory: Weber's ideas continue to be influential in management literature and education globally, shaping how organizations, regardless of location, structure themselves.

Conclusion:

While rooted in European historical developments, Weber's bureaucratic principles have shown adaptability and applicability across diverse cultural, social, and institutional contexts, highlighting their broader resonance and relevance on a global scale.

Question 4.

a) Do you think that common sense is the starting point of social research? What are its advantages and limitations? Explain. (20 Marks)

Answer

Overview

- **Define common sense and social research in the introduction**

- **Discuss common sense as starting point for social research**

- **Elaborate advantages and disadvantages of the same**

- **Conclusion**

Introduction:

According to **Alfred Schultz,** common sense is organized, '**typified' stocks of taken-for-granted knowledge** upon which our activities are based and which in the natural attitude we do not question. It is the collectively shared knowledge on the basis of which we evaluate others, self and situations. It is not objective, scrutinized or universally valid. It is particular and localized and highly variable across time and space.

P .V. Young defines **social research** as "the systematic method of discovering the new facts or verifying the old facts, their sequences, inter relationship, causal explanations and the natural laws which govern them."

Common sense as starting point of social research:

- Sociology draws a great deal from common sense as the former touches on the everyday experiences of lay persons.

- **For phenomenologists like Alfred Schutz**, common sense forms the bedrock of social action. It's a vast library of unspoken assumptions and taken-for-granted knowledge that guides our everyday interactions. **Ethnomethodologists**, on the other hand, see it as a **dynamic process**, with unspoken rules constantly being negotiated and reshaped in social encounters.

- **Interpretive sociologists**, including symbolic interactionists, value understanding this "insider knowledge" to explain how people make sense of their social world. Common sense is **central to their approach** as it underpins the shared symbols and gestures people use to communicate.

- However, not all see it as an equal partner: **Durkheim** believed sociology must rise above common-sense biases to achieve true scientific understanding, while **Marxists** view it as inherently ideological and limited.

- Sociologists often challenge common sense assumptions about social reality. So it does provide the raw material for social research. For example, **Peter Berger and Thomas Luckmann** explored how common sense is socially constructed.

- **Anthony Giddens and "Reflexive Modernity":** Giddens' theory examines how individuals negotiate their social worlds through "reflexive" engagement, constantly evaluating and adapting their actions based on common-sense understandings of their social contexts.

- **Arlie Hochschild's Second** Shift draws on the widespread notion of a gendered division of labour as a "common-sense" expectation, highlighting its impact on gender-based inequalities.

Advantages:

- **Accessibility and Familiarity:** Common sense draws from **everyday experiences and shared understandings** within a society. This readily available resource provides initial insights and helps researchers identify areas worthy of investigation. It's similar to a common language, allowing researchers to connect with and understand research participants more readily.

- **Generating Hypotheses:** Everyday observations rooted in common sense can spark initial hypotheses to be tested through rigorous research methods. **For example**, noticing an increase in divorce rates in certain social circles might lead to a **hypothesis** about the correlation between income disparity and marital stability

- **Understanding Context and Participant Motivation**: Researchers rely on common-sense understandings of the social world to interpret behaviours, gestures, and cultural nuances encountered during fieldwork. This helps them navigate unfamiliar settings and build rapport with research participants, leading to richer and **more nuanced data collection**.

- **Grounding Theoretical Frameworks:** Some sociological theories, like Robert K. Merton's "Middle Range Theory," are built upon observable facts and common-sense understandings. This helps the theories remain relevant and applicable to real-world social issues.

- **Cultural Sensitivity:** Common sense reflects cultural norms and values. Incorporating common sense in **ethnographical** research helps researchers understand and respect the cultural context, promoting sensitivity to the lived experiences of the individuals being studied.

Disadvantages:

- **Subjectivity and Bias:** Common sense is inherently subjective and shaped by individual experiences, cultural backgrounds, and personal biases. Pierre Bourdieu argued that the seemingly "natural" way of perceiving the world often reflects the dominant ideologies and power structures within a society, potentially obscuring or misrepresenting the experiences of marginalized groups.

- **Lack of Validity and Reliability**: Common sense is often vague, oversimplified, and may lack evidence backing, making it unreliable for conclusive sociological inferences. Sociologists seek to uncover underlying societal structures beyond common sense perceptions, as seen in structural analyses of poverty contrary to individual-failure based common sense explanations

- **Inconsistency and Contradictions:** Common sense may contain inconsistencies and contradictions, as it is not always based on empirical evidence

- **Resistance to Change:** Common sense can resist new ideas or insights that challenge established beliefs, hindering intellectual progress

- **Localised knowledge:** Andre Beteille says common sense is localised and particular whereas sociological research aims for generalizability.

- **Cultural Variability:** Common sense varies across cultures, leading to diverse perspectives that may not align with empirical reality. Immanuel Wallerstein emphasized the importance of considering historical and global contexts to avoid ethnocentrism.

Conclusion:

Though common sense may provide initial understanding and occasionally align with sociological theories, its limitations necessitate a more structured, evidence-based approach like sociological research for accurate understanding of social phenomena. Sociological imagination encourages a critical, contextual, and research-informed understanding of the social world.

b) How is poverty a form of social exclusion? Illustrate in this connection the different dimensions of poverty and social exclusion. (20 Marks)

Overview:

- **Define poverty and social exclusion.**

- **Elaborate the different dimensions of poverty and exclusion.**

- **Discuss the Way ahead.**

- **Conclusion**

The 18th century writings of Sir John **Sinclair** and Sir Frederick **Eden** observe that **poverty** is a social problem. Poverty is a relative condition of absence of some desirable component in society. Mostly, the term is used in an economic sense. A condition of lacking vital resources- is often qualified as **relative and absolute**.

Ruth Levitas has defined social exclusion as the denial of resources, rights, goods and services, and the inability to participate in the normal relationships and activities, available to the majority of people in a society, whether in economic, social, cultural or political arenas.

Poverty as a form of social exclusion:

- Poverty acts as a potent mechanism of social exclusion, effectively locking individuals and communities out of various aspects of social life. This exclusion manifests in numerous dimensions, creating a web of disadvantage that **reinforces inequality and perpetuates poverty cycles.**

- **Economic Exclusion:** Poverty translates to a **lack of financial resources**, limiting an individual's ability to afford necessities like food, housing, and healthcare. This translates to exclusion from markets, services, and opportunities that require financial participation.

- **Employment barriers:** Poverty often restricts access to **quality education and skills training, hindering employability and career advancement**. This marginalizes individuals from the formal economy, confining them to low-wages and precarious jobs, or excluding them entirely from the workforce. **Marx's concept of pauperization and Max Weber's idea on cultural values** affecting economic success helps us understand how systemic economic disparities foster social exclusion.

- **Social Exclusion:** Negative social perceptions attached to poverty can lead to **stigmatization, prejudice, and social isolation.** This exclusionary attitude marginalizes individuals and communities, limiting their access to social networks, support systems, and informal opportunities. **Pierre Bourdieu's concept of "social capital"**: Explains how access to social networks and resources is crucial for mobility and well-being.

- **Limited social mobility:** Poverty can restrict access to quality education and social capital, further perpetuating **intergenerational poverty** and hindering social mobility. This creates closed circles of exclusion, where children of disadvantaged families face similar limitations and challenges due to their socioeconomic background.

- **Political Exclusion:** Poverty can weaken an individual's or **community's voice and agency within social and political spheres.** This exclusion from decision-making processes limits their ability to advocate for their needs and influence policies that impact their lives.

- **As per Walker & Walker,** social exclusion can manifest as a denial of civil, political, and social rights, thereby interlinking with poverty as it restricts access to basic resources and services.

- **Disenfranchisement and limited civic participation**: Poverty can restrict access to **resources needed for participation** in community initiatives**. This disenfranchisement** excludes individuals from exercising their political rights and shaping policies that affect their lives.

- **Cultural Exclusion:** Lack of access to educational and cultural resources diminishes **cultural capital, an essential asset for social mobility and participation in certain social circles.** This further reinforces social exclusion and perpetuates inequality**. Oscar Lewis**'s concept of the "**Culture of Poverty**" suggests that poverty is not just a lack of resources but also involves the adoption of a value system that perpetuates poverty. **Diane Pearce's Feminisation of poverty** delve into the value systems and gender biases that perpetuate poverty and exclusion.

- **Psychological Exclusion:** The stigma associated with poverty can lead to feelings of **shame, inferiority, and hopelessness.** This can erode self-esteem and motivation, further hindering an individual's ability to engage in social life and break out of poverty cycles. The **chronic stress and anxiety** associated with poverty can increase vulnerability to **mental health problems. Ann Oakley's "housewives, meals, and money**" analyses the mental and emotional burden of managing household budgets and resources in conditions of poverty, highlighting the psychological toll of exclusion and hardship.

Mitigation and way forward:

- **Reframing Poverty:** As **Amartya Sen's capability approach'** advocates, there is need to focus on ensuring every individual has the capabilities to lead a flourishing life. **Robert Castel** suggests fostering **secure employment with adequate wages and benefits**, reducing precarity and building pathways out of poverty.

- **Investing in social capital:** Expanding access to quality education, healthcare, and community resources, as **Pierre Bourdieu** emphasizes, can equip individuals with the tools and networks needed to navigate exclusion and participate fully in society.

- **Empowering Political Participation: Nancy Fraser** suggests expanding access to resources and education that enable marginalized groups to engage effectively in public discourse and advocate for their needs.

- **Encouraging Cultural Participation:** Ensuring affordability and accessibility of cultural spaces can break down cultural barriers and promote inclusion. **Addressing biases and discriminatory practices** within cultural institutions, can create welcoming spaces for diverse communities and dismantle social hierarchies based on cultural capital.

- **Addressing the Psychological Impact:** Combating stigma and promoting mental health support: Acknowledging the psychological burden of poverty and stigma, as Ann Oakley highlights, requires readily available mental health services and social support systems to empower individuals and communities.

Conclusion:

Poverty is not just an economic hardship; it acts as a **multi-dimensional web of exclusion** that permeates the social, political, and cultural spheres. Understanding these various dimensions is crucial for devising effective policies and interventions that address the root causes of poverty, promote social inclusion, and break the cycle of disadvantage.

c) Highlight the differences and similarities between totemism and animism. (10 Marks)

Answer

Overview

- **Briefly introduce the idea of totemism and animism.**

- **Discuss the similarities and differences between the two.**

- **Conclude with emphasis on diversity of religious systems.**

<u>Introduction:</u>

Totemism and animism have been considered as **primal** forms pf religion, often linked with **evolutionary approaches** to religion.

Totemism: It is a system of belief in which humans are said to have **kinship or a mystical relationship with a spirit-being,** such as an animal or plant. The entity, or totem, is thought to interact with a given kin group or a **clan's ancestor** and to serve as their **emblem or symbol. Frazer** suggested totemism as a cooperative division of labour in certain groups protecting specific edible animals or plants. **Durkheim**, focusing on **Australian Aboriginal societies**, viewed totemism as the simplest form of religion, symbolizing **collective social representation**.

Animism: It is a spiritual belief affirming the presence of **spirits or souls in all living beings**, **natural elements, and objects**. This holistic philosophy highlights the **interconnectedness** among humans, animals, plants, and seemingly lifeless entities. According to **E. B. Tylor,** animists believe in the "**animation of all nature**", and are characterized as having "a sense of spiritual being inhabiting trees and rocks and waterfalls".

Similarities between Totemism and Animism:

- **Sacred nature**: Both totemism and animism involve a recognition of the sacred or spiritual qualities within elements of the natural world, such as animals, plants, and natural phenomena.

- **Symbolic Representation:** Totemism often utilizes specific animals or plants as symbols representing the identity and values of a group. Animism, too, involves attributing symbolic meaning to various natural elements as carriers of spiritual significance.

- **Ancestor Worship:** Both totemism and animism may involve reverence or acknowledgment of ancestral spirits. Ancestors, whether represented through totems or seen as spirits in animistic beliefs, play a role in the spiritual landscape.

- **Ritual Practices:** Rituals are common in both totemism and animism. These rituals often involve ceremonies, dances, or symbolic acts aimed at maintaining harmony with the spiritual forces and seeking their favor or protection.

Differences between Totemism and Animism:

- **Focus:** According to anthropologist **Tim Ingold**, animism focusses on **individual spirit beings** which help to perpetuate life, whereas totemism more typically holds that there is a primary source, such as the land itself or the ancestors, who provide the basis to life.

- **Scope:** Totemism is **specific to certain cultural** groups or indigenous societies, while animism is a more **universal belief** found globally, adapting to diverse cultural context.

1174

- **Group Identity:** Totemism contributes to the **formation of group identity, with different clans** or groups adopting specific totems whereas Animism does not necessarily involve the same emphasis on group identity through the use of symbolic totems.

- **Cultural practices:** Totemism includes group rituals on symbolic totems, enhancing social unity. Animism, with more **diverse rituals**, emphasizes a **broader spiritual connection** with nature, not necessarily tied to specific symbols.

- **Hierarchy of spirits:** In totemism, hierarchy of spirits might exist as some totems hold more significance. Animism views spirits more equally. For example, among the **Kwakiutl people of the Pacific Northwest, totem poles** reflect a spirit hierarchy, where each symbolizes a specific ancestor, and placement signifies relative importance.

Conclusion:

The nuanced differences between totemism and animism highlight the diversity of human beliefs, exhibiting localized rituals in totemism and a globally adaptable spiritual connection in animism. This underpins the rich cultural mosaic shaping our understanding of the intrinsic bond between humanity and the natural world.

Section B

Question 5. Answer the following questions in about 150 words each:

a) Examine the relevance of corporate social responsibility in a world marked by increasing environmental crises. (10 Marks)

Structure:

- **Briefly introduce with importance of Corporate Social Responsibility.**
- **Explain the relevance of corporate social responsibility in a world marked by increasing environmental crises.**
- **Conclusion.**

Solution:

Corporate Social Responsibility (CSR) has emerged as a critical concept in contemporary society, reflecting the growing recognition of the responsibilities that corporations hold beyond profit-making objectives.

CSR encompasses a range of voluntary initiatives undertaken by corporations to address environmental, social, and economic concerns, such as philanthropy, sustainability initiatives, and ethical labour practices.

Relevance of corporate social responsibility in a world marked by increasing environmental crises:

- **Environmental Stewardship and Sustainability**: CSR gains relevance in the face of escalating environmental crises, **Ulrich Beck's** theory of "risk society." Corporations play a pivotal role in mitigating environmental degradation and promoting sustainability through initiatives such as reducing carbon emissions, minimizing waste generation, and investing in renewable energy sources.

- **Stakeholder Accountability and Transparency: Robert Putnam's** concept of "social capital" underscores the importance of trust and cooperation among stakeholders in addressing environmental challenges. **For instance**, companies like Starbucks and Nike have implemented stakeholder engagement strategies to solicit feedback and input on their environmental policies and practices, enhancing their credibility and legitimacy as responsible corporate citizens.

- **Corporate Governance and Ethical Leadership: Max Weber's** theory of bureaucratic authority emphasizes the role of ethical leadership and institutional accountability in ensuring corporate responsibility. CSR promotes ethical governance by advocating for corporate transparency, integrity, and accountability in environmental decision-making processes. **For example**, companies like Tesla and Google have adopted corporate governance structures that prioritize environmental sustainability and ethical business practices, setting benchmarks for responsible leadership in addressing environmental crises.

- **Community Engagement and Social Impact: Manuel Castells'** theory of the "network society" highlights the interconnectedness of social actors and institutions in addressing complex societal issues. CSR encourages corporations to engage with local communities and civil society organizations in collaborative efforts to address environmental challenges and promote sustainable development.

For instance, companies like Coca-Cola and Microsoft have invested in community-based environmental projects, such as reforestation initiatives and clean water programs, to address environmental crises while enhancing their social impact and reputation.

- **Regulatory Compliance and Risk Management: Anthony Giddens'** theory of "reflexive modernization" underscores the importance of adaptive governance mechanisms in responding to environmental risks and uncertainties. CSR motivates corporations to comply with environmental regulations and adopt proactive risk management strategies to mitigate environmental liabilities and reputational risks.

In conclusion,

CSR holds immense relevance in addressing the escalating environmental crises faced by our world today. By integrating environmental sustainability into their business strategies and operations, corporations can mitigate their ecological footprint which can contribute to environmental conservation and will foster long-term sustainability.

As environmental concerns continue to intensify, the adoption of CSR becomes not only a moral imperative but also a strategic necessity for corporations to navigate environmental risks, uphold their social license to operate, and contribute positively to the well-being of present and future generations.

b) How is civil society used in deepening the roots of democracy? (10 Marks)

Structure:

- **Define civil society.**

- **Explain role of civil society used in deepening the roots of democracy.**

- **Conclude.**

Solution:

Civil society encompasses a broad array of organizations, groups, and networks that operate independently from the government and the market, engaging in collective action to address societal issues, advocate for social change, and promote the interests of citizens. It serves as a vital space for citizens to express their voices, exercise their rights, and participate in democratic processes, contributing to the pluralism, diversity, and vitality of democratic societies.

Role of civil society used in deepening the roots of democracy:

- **Facilitating Citizen Participation and Engagement: Robert Putnam's** theory of social capital emphasizes the role of civil society in fostering trust, cooperation, and civic engagement among citizens, which are essential for the functioning of democracy. **For example**, organizations like the National Association for the Advancement of Colored People (NAACP) in the United States and the Anti-Apartheid Movement in South Africa played pivotal roles in mobilizing citizens and advocating for political reforms, contributing to the deepening of democracy in their respective countries.

- **Promoting Pluralism and Diversity of Voices: Alexis de Tocqueville's** theory of democracy emphasizes the importance of a vibrant civil society in promoting pluralism and diversity of voices, which are essential for preventing the concentration of power and fostering inclusive governance. **For example**, organizations like Amnesty International and Greenpeace advocate for human rights and environmental protection, amplifying the voices of marginalized communities and challenging oppressive power structures, thereby enriching democratic discourse and decision-making.

- **Safeguarding Human Rights and Liberties: Hannah Arendt's** theory of political action underscores the role of civil society in safeguarding human rights and liberties against the encroachment of authoritarian regimes and oppressive governments. Civil society organizations serve as watchdogs, monitoring government actions, exposing human rights abuses, and advocating for legal and institutional reforms to protect fundamental freedoms.

- **Fostering Social Cohesion and Solidarity: Ernest Gellner's** theory of nationalism highlights the role of civil society in fostering social cohesion and solidarity among diverse groups, which are essential for the stability and resilience of democratic societies. Civil society organizations provide spaces for social interaction, mutual support, and collective action, bridging social divides and building trust among citizens. **For example**, community-based organizations and voluntary associations promote social integration and solidarity through activities such as community service, cultural events, and mutual aid, strengthening the social fabric and promoting democratic values of equality and inclusivity.

- **Enhancing Democratic Governance and Accountability: Jürgen Habermas' theory** of communicative action underscores the importance of deliberative democracy and public discourse in democratic governance.

Civil society organizations facilitate public debates, information sharing, and consensus-building, which are essential for informed decision-making and responsive governance. **For example**, media watchdogs and investigative journalism organizations play a crucial role in exposing corruption, promoting transparency, and holding governments accountable to the public, thereby strengthening democratic institutions and deepening democratic practices.

In conclusion, civil society plays a pivotal role in deepening the roots of democracy by fostering citizen participation, promoting pluralism, safeguarding human rights, fostering social cohesion, and enhancing democratic governance. By serving as a catalyst for social change and a watchdog against abuses of power, civil society acts as a bulwark against authoritarianism and promotes democratic values of equality, inclusivity, and justice.

c) What functions does religion perform in a pluralistic society? (10 Marks)

Structure:

- Define Religion.

- Explain functions performed by religion in a pluralistic society.

- Challenges faced by religion in pluralistic society.

- Conclude.

Solution:

Ronald Robertson - It refers to the existence of Supernatural beings which have a governing effect on life.

But, according to **Malcolm Hamilton** certain belief systems such as Buddhism don't contain a belief in supernatural beings. Thus, defining religion is a tough and complex task.

Functions performed by religion in a pluralistic society:

- **Promotion of Social Cohesion and Harmony: Émile Durkheim** argued that religious rituals create a sense of collective effervescence, or shared emotional energy, that binds individuals together in a unified moral community. Example: The Kumbh Mela in India, where millions of Hindus gather to bathe in sacred rivers, exemplifies how religious rituals foster social cohesion and unity among diverse participants.

- **Facilitation of Moral and Ethical Guidance: Max Weber** suggested that certain religious traditions, such as Judaism, Christianity, and Islam, promote ethical monotheism, which emphasizes the importance of moral conduct and ethical behavior. **Example**: The Ten Commandments in Judaism and Christianity provide moral guidelines for adherents, shaping their ethical decision-making and behavior in various aspects of life.

- **Expression of Cultural Identity and Heritage: Clifford Geertz** proposed that religion serves as a system of symbols that express and reinforce cultural meanings and values, including aspects of identity and heritage. **Example**: The Diwali festival in Hinduism, celebrated with rituals, lights, and festive foods, not only expresses religious beliefs but also symbolizes cultural identity and heritage for Hindus around the world.

- **Provision of Emotional Support and Coping Mechanisms: William James** explored the psychological dimensions of religious experience, suggesting that religious beliefs and practices provide individuals with emotional comfort, consolation, and meaning. **Example**: The role of prayer and meditation in Buddhism and Christianity offers practitioners a means to cope with stress, anxiety, and grief by fostering a sense of connection with a higher power or spiritual reality.

- **Promotion of Social Justice and Advocacy: Dorothy Day** advocated for the application of Catholic social teachings, which emphasize principles of social justice, solidarity, and the preferential option for the poor, in addressing societal issues. **Example**: The Catholic Church's involvement in the Civil Rights Movement in the United States, through figures like Martin Luther King Jr. and organizations like the Catholic Worker Movement, demonstrates religion's role in advocating for social justice and equality.

Challenges:

- **Conflict and Competition Among Religious Groups: Georg Simmel** emphasized that conflict is a natural and inevitable aspect of social life, including competition between social groups such as religious communities. Example: The partition of India in 1947 resulted in widespread communal violence between Hindus and Muslims, illustrating how religious diversity can lead to intergroup conflicts and tensions.

- **Secularization and Decline in Religious Authority: Max Weber** argued that modernization and rationalization lead to the decline of traditional authority structures, including religious authority, as individuals increasingly rely on scientific and rational explanations for phenomena. **Example**: The rise of secularism in Western Europe during the Enlightenment era led to a decline in the influence of the Catholic Church and religious institutions, demonstrating the impact of secularization on religious authority.

- **Challenges to Religious Identity and Belief Systems: Erving Goffman** proposed that individuals construct their identities through interactions with others, which may include exposure to diverse religious beliefs and worldviews in pluralistic societies. **Example**: In multicultural societies like Canada, immigrants may experience identity challenges as they navigate between their religious heritage and the secular norms of their adopted country, leading to conflicts between traditional beliefs and modern values.

- **Erosion of Traditional Cultural Practices: Michel Foucault** examined how power structures influence knowledge production and shape social practices, including the marginalization of minority cultures and religious traditions in pluralistic societies. **Example**: The impact of globalization on indigenous cultures in countries like Australia, where traditional Aboriginal religious practices and languages have been suppressed or lost due to colonialism and cultural assimilation, illustrates the erosion of cultural heritage in pluralistic contexts.

In a pluralistic society, religion serves multifaceted functions which are crucial for social cohesion, ethical guidance, cultural expression, emotional support, and advocacy for social justice. It acts as a unifying force which fosters harmony among diverse communities through shared rituals and values, while also providing moral frameworks that guide individual behaviour. Ultimately, religion plays a pivotal role in shaping societal norms, values, and collective identities, contributing significantly to the fabric of social life and cohesion.

d) Analyse critically David Morgan's views on family practices. (10 Marks)

Structure:

- **Introduce briefly with David Morgan's contribution and his views on family practices.**

- **Explain Morgan's views on family.**

- **Criticism of his theory.**

- **Conclude.**

Solution:

Introduction:

David Morgan revolutionized the study of family dynamics with his pioneering concept of 'family practices'. His approach reorients the discussion from a static notion of 'the family' as a noun, to a dynamic understanding of 'doing family' as a verb. This shift emphasizes the significance of daily actions and interactions, moving away from traditional structural definitions of the family.

Morgan's Views on Family:

1. He challenges the conventional, rigid definitions of family, advocating for a more fluid understanding based on daily interactions and practices. He also argues that the essence of family life is captured more accurately through these practices rather than fixed structures.

2. Family is an active process involving continuous effort and interaction, rather than a static entity, highlighting the significance of actions in nurturing and sustaining family relationships.

3. Morgan recognizes the diverse ways in which people engage in family practices, acknowledging the variations across different cultures and societies. This approach is more inclusive, accommodating the various forms families can take in the modern world.

4. Intimacy and Care: The role of care, intimacy, and obligation within family are crucial in maintaining the familial bond and providing a sense of belonging.

5. Social and Cultural Context: Morgan situates family practices within broader societal norms and values, highlighting how these practices are influenced by and reflective of the larger social and cultural milieu.

Criticism:

- **Structuralist sociologists** argue that Morgan's theory underplays social structural factors (like class, gender, and race) in the formation and dynamics of families.

- **Feminist** sociologists argues that female bears the burden of unequal distribution of domestic labour and care responsibilities, which are shaped by broader patriarchal structures.

- **Postmodern** scholars: Criticize Morgan's theory of being too broad and inclusive, risking the loss of specificity in understanding family dynamics in different cultural and social contexts.

- **Traditional Family sociologist:** Morgan's approach dilutes the concept of family by extending the definition to include a wide range of practices and forms, the specific sociological significance of the family is weakened.

1182

Conclusion:

David Morgan's concept of 'family practices' offers a profound and inclusive view of contemporary family dynamics. It shifts the paradigm from a static to a dynamic understanding of family, accommodating the complexities and diversities of modern familial structures. Despite its criticisms, Morgan's framework remains an essential tool for understanding contemporary family dynamics.

e) Does women's education help to eradicate patriarchal discriminations? Reflect with illustrations. (10 Marks)

Structure:

- **Introduce briefly about patriarchal discriminations.**

- **Explain how women's education help to eradicate patriarchal discriminations with illustrations.**

- **Conclude.**

Solution:

Patriarchal discrimination refers to the systemic oppression and marginalization of individuals based on their gender, with men typically holding power and authority over women within social, political, and economic structures.

It is rooted in traditional gender norms and roles, patriarchal discrimination manifests in various forms, including unequal access to resources and opportunities, restricted autonomy and decision-making power for women, and the normalization of gender-based violence and exploitation.

Women's education will help to eradicate patriarchal discriminations:

- **Empowerment through Knowledge: Pierre Bourdieu's** theory of cultural capital suggests that education serves as a form of symbolic power that can challenge and disrupt existing social hierarchies. Women's education equips individuals with critical thinking skills, awareness of their rights, and access to information, enabling them to challenge patriarchal norms and advocate for gender equality.

- **Economic Independence and Autonomy: Amartya Sen's** capability approach emphasizes the importance of education in expanding individuals' capabilities and opportunities. Women's education enhances their economic prospects by increasing their employability, income potential, and financial independence, reducing their dependence on male relatives and spouses and challenging traditional gender roles that prioritize men as breadwinners. For instance, studies have shown that higher levels of education among women are associated with lower rates of child marriage, as educated women are more likely to delay marriage and childbearing, pursue higher education, and engage in economic activities outside the home, breaking the cycle of poverty and patriarchal control.

- **Transforming Social Norms and Attitudes: Raewyn Connell's** theory of hegemonic masculinity highlights the role of education in challenging dominant gender norms and fostering more egalitarian attitudes and behaviors. Women's education disrupts traditional gender roles by challenging stereotypes, promoting gender-sensitive curricula, and fostering critical thinking about gender inequalities and discrimination.

- **Political Participation and Leadership: Nancy Fraser's** theory of participatory parity emphasizes the importance of equal participation and representation in democratic processes. **For example**, countries like Finland and Norway, which have high levels of gender equality and women's education, have greater representation of women in political leadership positions, resulting in more gender-responsive policies and greater attention to women's issues.

- **Intersecting Forms of Discrimination: Kimberlé Crenshaw's** theory of intersectionality highlights how multiple forms of discrimination intersect and compound to create unique experiences of oppression.

Women's education addresses not only gender-based discrimination but also intersects with other forms of discrimination, such as race, class, ethnicity, and caste, amplifying its impact in challenging systemic inequalities. **For example,** initiatives promoting girls' education in marginalized communities in India and South Africa address intersecting forms of discrimination based on caste and race, empowering women to challenge multiple forms of oppression and advocate for their rights.

In conclusion, women's education serves as a powerful tool in the ongoing struggle to eradicate patriarchal discriminations, although it alone may not be sufficient to fully dismantle deeply entrenched patriarchal structures.

Thus, while women's education represents a crucial step towards gender justice, it must be complemented by broader social and institutional changes to achieve lasting progress in the fight against patriarchal discriminations.

Question 6.

a) What are the different dimensions of qualitative method? Do you think that qualitative methods help to gain a deeper sociological insight? Give reasons for your answer. (20 Marks)

- **Define qualitative methods**

- **Key dimensions of Qualitative methods**

- **Criticism of qualitative methods**

- **Conclusion**

Qualitative research in sociology involves studying social phenomena through non-numeric data, emphasizing the exploration and understanding of complex social processes. They delve beyond numbers and statistics, capturing the richness of lived experiences, subjective meaning, and the intricate tapestry of social processes.

Qualitative methods, including interviews, observation, content analysis, and ethnography, offer diverse approaches to explore social phenomena, providing nuanced insights through immersion, analysis, and interaction with participants in various settings.

Some key dimensions include:

1. **Depth and Richness:** Qualitative methods aim to provide in-depth insights into social phenomena, capturing the richness and complexity of human experiences. **E.g.: The works of sociologist Erving Goffman, such as "The Presentation of Self in Everyday Life**," employ qualitative methods to explore the intricate dynamics of face-to-face interactions and the dramaturgical aspects of social life.

2. **Contextual Understanding:** focuses on the context in which social phenomena occur, recognizing the importance of understanding the social, cultural, and historical factors that shape behaviors. **E.g.: Pierre Bourdieu's qualitative research on cultural capital** and habitus explores how social context influences individuals' tastes, preferences, and opportunities.

3. **Flexibility and Emergence:** Qualitative methods allow for flexibility and the emergence of new insights during the research process, enabling researchers to adapt their approach based on ongoing observations.

4. **Subjectivity and Reflexivity:** Qualitative researchers often acknowledge their subjectivity and engage in reflexivity, recognizing the influence of their own perspectives on the research process**. E.g. Dorothy E. Smith's feminist qualitative research,** such as "The Everyday World as Problematic," emphasizes the importance of reflexivity in understanding how social structures are shaped and experienced by individuals from different social locations.

5. **Holistic Approach -** Qualitative methods adopt a holistic approach, considering the interconnectedness of various social factors and exploring the interplay between them. E.g. **The ethnographic work of Clifford Geertz, such as "The Interpretation of Cultures,"** demonstrates the holistic nature of qualitative research by delving into the symbolic meanings embedded in cultural practices.

Criticism of Qualitative methods

- **Lack of Generalizability**: Qualitative focus on specific groups/events, criticized by positivists for limiting generalizability to broader populations or phenomena.

- **Subjectivity**: Potential researcher bias, a concern raised by Popper, challenges the objectivity of findings, impacting the reliability of qualitative research outcomes.

- **Time-Consuming**: Particularly applicable to ethnographies, qualitative methods demand extensive time commitments, potentially limiting the feasibility of large-scale research endeavors.

- **Less Replicability:** Subjectivity and the unique nature of qualitative studies present challenges for replicability, affecting the ability to verify findings across different settings.

Qualitative methods significantly contribute to gaining a deeper sociological insight by offering rich descriptions, understanding subjectivities, and providing a flexible and contextual approach. These methods, exemplified by scholars like Bourdieu, allow researchers to delve into the complexities of human experiences, adapting to emerging themes.

The holistic nature of qualitative research enhances understanding by considering interconnected social factors. While quantitative methods reveal patterns, qualitative approaches complement by uncovering nuanced aspects of lived experiences, contributing to a more comprehensive understanding of the multifaceted social world. The combination of both approaches often results in a richer and more insightful sociological analysis.

b) Explain Max Weber's theory of social stratification. How does Weber's idea of class differ from that of Marx? (20 Marks)

- Brief introduction of social stratification and ideas of Marx and Weber

- Weber's theory of stratification

- Difference between Weberian and Marxian theory

- Conclusion

Social stratification is the hierarchical arrangement of individuals or groups in a society. Marx's view, rooted in economic class conflict, emphasizes ownership of means of production. Weber's multidimensional theory considers class, status, and party, recognizing the interplay of economic, social, and political factors in shaping social hierarchy.

Weber's theory of stratification

In his seminal work "Economy and Society," Weber identified three primary components of social stratification: class, status, and party.

- **Class**: Weber acknowledged the economic aspect of class but expanded it beyond ownership of the means of production. Class, for Weber, is determined by an individual's position in the market economy, considering income from both property and labor.

- **Status**: Unlike Marx's singular focus on economic class, Weber introduced status as a crucial dimension. Status is based on social prestige and influenced by factors such as education, ethnicity, and lifestyle. It recognizes that societal standing extends beyond economic considerations.

- **Party**: Weber emphasized the role of political power in social stratification. Party refers to organizations influencing policy and operating in the political domain, highlighting the impact of political affiliations on an individual's societal position.

Difference between Weberian and Marxian theory

- **Economic Determinism:** Marx, rooted in economic determinism, argued that an individual's class is fundamentally determined by their relationship to the means of production. The bourgeoisie, who own the means of production, and the proletariat, who sell their labor, constituted the two primary classes in Marx's framework. In contrast, Weber acknowledged economic factors but expanded the analysis to include status and party as equally important contributors to an individual's social position.

- **Another distinction lies in the objective versus subjective nature of class positions.** Marx maintained that class positions were objectively determined by one's relationship to production. In contrast, Weber was interested in the subjective understanding of social stratification. He recognized that an individual's perception of their social status is influenced not only by economic factors but also by considerations of status and political power.

- **Class conflict** - Marx asserted that class conflict, particularly between the bourgeoisie and the proletariat, was inevitable and would lead to revolutionary change. Weber, on the other hand, was more skeptical of the inevitability of class conflict. He argued that status and party influences could act as mitigating factors, tempering the likelihood of an all-encompassing class struggle.

- **Number of classes** - Marx posited a dichotomy between the bourgeoisie and the proletariat while acknowledging the existence of intermediate classes. Weber, in contrast, proposed a more intricate classification, recognizing multiple classes based on diverse economic circumstances, social standing, and political affiliations.

In conclusion, while both Weber and Marx addressed the concept of social stratification and class, their perspectives differed significantly. Marx's focus on economic relationships and the inevitability of class conflict contrasted with Weber's multidimensional approach. Weber's incorporation of status and party dimensions enriched the understanding of societal dynamics, recognizing the complexity inherent in social stratification. The divergences between these two classical sociologists contribute to a comprehensive analysis of the multifaceted nature of social hierarchy.

c) What are the ethical issues that a researcher faces in making use of participant observation as a method of collecting data? Explain. (10 Marks)

Answer

Overview-

- Briefly explain participant observation as a research method

- Discuss the ethical issues associated with participant observation.

- Conclusion which suggests the significance of this method if ethical

- considerations are taken into account.

Introduction:

Participant observation is a **qualitative research methodology** in which the researcher studies a group not only through observation, but also by immersing in its daily activities. By doing so, they aim to gain a deeper understanding of social practices, beliefs, and dynamics from an insider's perspective.

Classic ethnographic studies, such as **Argonauts of the Western Pacific** by Malinowski among the Trobriand Islanders, have made extensive use of participant observation. In India, M.N. Srinivas employed this approach to examine the 'sanskritisation' process in Mysore.

Ethical Issues in Participant Observation:

Informed consent (Ethics of Deception): Everett C. Hughes stressed genuine consent in field research. Gaining informed consent can be challenging when researchers immerse in a community. Participants might not grasp the study's impact, especially if the presence disrupts. **Concealing identity or purpose** raises ethical issues, conflicting with research honesty.

Privacy and Intrusiveness: Erving Goffman, in his seminal ethnographies, grappled with the balance between close observation and respecting individual privacy. Researchers need to ensure confidentiality, especially when dealing with sensitive information or behaviours shared in confidence.

Power Dynamics: The researcher's status and authority might intimidate or influence individuals in a vulnerable situation, impacting their decision-making process regarding participation. For example, **Beteille** during his field research in Tanjore had to change his mode of interaction with the villagers due to the caste dynamics of the place.

Misrepresentation and Bias: Clifford Geertz highlighted ethnography's interpretative nature and risks of misrepresentation. Researchers blurring observer-participant lines can introduce biases and conflicts. Understanding cultural norms prevents misinterpretation. For instance, **Margaret Mead's** study in Samoa faced criticism for potential cultural bias.

Potential Harm: The presence of a researcher can inadvertently cause harm or discomfort to participants or disrupt existing social dynamics within the observed group or community. Researchers must prioritize participants' well-being and prevent adverse effects arising from the study.

Exploitation risk: Participant observation carries the risk of exploitation. While the researcher might gain from the study, participants may not receive direct benefits, which could be perceived as a form of exploitation. **For example**, a researcher studying low-income groups gain insights and career advancement, but participants receive no tangible benefits.

Conclusion:

Engaging in participant observation yields valuable insights, yet it presents ethical complexities. Navigating these challenges requires careful consideration, ensuring respect for the rights and dignity of those under observation.

Question 7.

a) Explain how economic globalization has brought changes in the patterns of employment in the 21st century. (20 Marks)

- Define economic globalization.

- Employment Shifts Driven by Economic Globalization:

- Issues associated with economic globalization.

- Conclusion

Economic globalization, characterized by integrated markets, international trade, and fluid capital movements, has deeply transformed employment patterns worldwide. While this phenomenon offers new job opportunities and market expansion, it also presents multifaceted challenges.

Employment Shifts Driven by Economic Globalization:

1. **Manufacturing to Services Transition:** Western economies have seen a decline in traditional manufacturing jobs, replaced by the service sector. *Example*: Detroit's shrinking auto industry versus Silicon Valley's tech boom.

2. **Rise of Precarious Employment**: The surge in temporary, gig-based, or informal jobs. *Example*: The dominance of gig platforms like Uber and ola. Guy Standing's concept of the "precariat" class denotes those facing fluctuating employment conditions.

3. **Outsourcing and Offshoring**: Relocation of business operations to countries with cost-effective labour *Example*: Tech support and call centers mushrooming in India. Arjun Appadurai's framework of global "scapes" underlines such shifts.

4. **Informal Employment Surge:** The unregulated job sector's growth, especially in developing nations. *Example*: Day laborers in Mumbai or makeshift markets in Bangkok. Keith Hart underscores the expanding "informal sector" role in global economies.

5. **Skill Polarization:** A widening chasm between high-skilled, well-paid jobs and low-skilled, poorly-paid jobs . *Example*: The vast pay gap between AI specialists and factory workers in the same city.

Issues associated with economic globalization.

1. **Income Disparity**: Growing wage discrepancies exacerbate societal inequalities. *Example*: The burgeoning wealth of tech moguls in the US compared to stagnating median incomes.

2. **Job Insecurity:** Gig economy growth undermines job stability and benefits. *Example*: Freelancers without health benefits or job assurance during economic downturns.

3. **Cultural Homogenization**: Dominance of global brands and corporations might dilute local traditions. *Example*: The ubiquity of global fast-food chains replacing local eateries in cities worldwide.

4. **Labor Exploitation**: To remain competitive, regions may tolerate harmful labor practices. *Example*: Sweatshops in Bangladesh with perilous working conditions catering to global fashion brands.

5. **Environmental Degradation**: Intensifying production can compromise environmental standards. *Example*: Deforestation in Brazil for cattle farming driven by global meat demand.

6. **Dependency and Vulnerability:** Nations overly dependent on global markets may face vulnerability during economic downturns or crises, impacting employment rates and overall economic stability.

Conclusion:

In conclusion, economic globalization's impact on employment is multifaceted. While it offers increased job opportunities, skill enhancement, and a diverse workforce, challenges such as job displacement, income inequality, and environmental concerns persist. Striking a balance requires thoughtful policies that address the drawbacks while harnessing the positive aspects to ensure a fair, sustainable, and inclusive global labor market.

b) Do you think that social media has brought significant changes in the forms of protest? Argue your case. (20 Marks)

- **Introduce social media.**

- **How social media had changed form of protest.**

- **Issues associated with social media protests.**

- **Conclusion**

Social media, a collection of digital platforms facilitating content creation, sharing, and interaction, transforms communication and community dynamics. Its pervasive influence has significantly reshaped the landscape of social and political activism.

In the 21st century, marked by a surge in social media usage, its role in protests is particularly captivating. Social media wields transformative power in shaping activism, yet it also presents potential pitfalls, emphasizing the intricate and influential relationship between digital platforms and the evolution of protest movements.

How social media had changed form of protest.

- **Amplified Reach**: *Example*: The farmer protests in India garnered global attention and solidarity, significantly aided by platforms like Twitter. **Manuel Castells, with his "networked society"** concept, discusses the amplified reach of social issues through digital networks.

- **Quick Mobilization**: Zeynep Tufekci examines how social media accelerates mobilization rates in protests. *Example*: The swift organization of the anti-CAA (Citizenship Amendment Act) protests across Indian cities.

- **Democratizing potential of digital platforms** - Voices from the fringes, like Dalit activism or LGBTQ+ rights, gaining prominence online.

- **Global Solidarity**: E.g. Iranian women movement Enables transnational support for local causes. Sidney Tarrow's work on "transnational social movements" explains such phenomena.

- **Innovative Activism**: Digital tools lead to innovative protest forms. *Example*: Online art and meme culture during the JNU (Jawaharlal Nehru University) protests.

- **Documenting Atrocities**: Acts as evidence and counters state or media narratives. *Example*: Videos during the Delhi riots shared on social media countered mainstream narratives.

- **Mobilization of Youth**: Climate change protests led by youth activists, such as Greta Thunberg, gained global momentum through social media campaigns, engaging a younger demographic.

Issues associated with social media protests.

1. **Surface-level Engagement**: 'Clicktivism' doesn't guarantee substantial offline action. *Example*: Many trending hashtags in India don't necessarily culminate in on-ground mobilization.

2. **State Surveillance**: Facilitates monitoring and suppression by the state. *Example*: Activists arrested in India based on online activities, like Disha Ravi's case.

3. **Echo Chambers**: Risk of polarized views and selective exposure. *Example*: Polarized Indian political discourse on platforms like Facebook and Twitter.

4. **Misinformation and Fake News**: Rapid spread of unverified information.

5. **Targeted Harassment**: *Example*: Gurmehar Kaur, an Indian student activist, faced massive online trolling and threats.

6. **Digital Divide**: *Example*: Rural voices in India sometimes remain unheard in the largely urban-centric social media discourse.

Conclusion:

Social media has undeniably brought significant changes to the forms of protest. It facilitates mobilization, amplifies messages, and offers new tools for engagement and organization. However, it also introduces challenges like state surveillance, misinformation, and the digital divide. Recognizing both its potential and pitfalls is crucial for understanding the evolving landscape of activism in the digital age. By harnessing its strengths while mitigating its risks, social media can remain a powerful tool for social change and democratic participation.

c) Assess critically A. G. Frank's theory of development of underdevelopment. (10 Marks)

Structure:

- **Explain A.G. Frank's 'development of under development"**
- **Explain drawbacks of AG Frank's Theory**
- **Conclusion.**

Solution:

A.G. Frank's 'Development of underdevelopment'

- In an article entitled 'The Development of Underdevelopment' which set out his main thinking, Frank declared:

- 'Underdevelopment is not due to the survival of archaic institutions and the existence of capital shortage in regions that have remained isolated from the stream of world history. On the contrary, underdevelopment was and still is generated by the very same historical process which also generated economic development: the development of capitalism itself.'

- According to A.G. Frank, underdevelopment is not a transitional stage, rather the relationship between the centre and periphery, which has been continuously generating a process of 'development of underdevelopment.'

  o According to this view, the capitalist system has enforced a rigid international division of labour which is responsible for the underdevelopment of many areas of the world.

  o The dependent states supply cheap minerals, agricultural commodities, and cheap labour, and also serve as the repositories of surplus capital, obsolescent technologies, and manufactured goods.

  o These functions orient the economies of the dependent states toward the outside: Money, goods, and services do flow into dependent states, but the allocation of these resources is determined by the economic interests of the dominant states, and not by the economic interests of the dependent state.

- The most explicit manifestation of this characteristic is in the **doctrine of comparative advantage.**

Drawbacks of AG Frank's Theory:

- Frank's works have been subject to a wide-ranging set of criticisms. In many instances these criticisms attend superficially to the complex claims of his argument and utilize as the basis of criticism the very models of developmentalism, stages of economic growth, etc.

- However, some criticisms have been consistently focused on inconsistencies, ambiguities, and alleged inaccuracies in Frank's theorization.

  o Neoliberalists would argue that it is mainly internal factors that lead to underdevelopment, not exploitation – They argue that it is corruption within governments (poor governance) that is mainly to blame for the lack of development in many African countries. According to Neoliberals, what underdeveloped countries need is less isolation and more Capitalism.

- o Paul Collier's theory of the bottom billion- He argues that the causes of underdevelopment cannot be reduced to a history of exploitation. He argues that factors such as civil wars, ethnic tensions and being land- locked with poor neighbours are correlated with underdevelopment.

- o Modernists theorists would argue against the view that isolation and communist revolution is an effective path to development, given the well-known failings of communism in Russia and Eastern Europe. They would also point out that many developing countries have benefitted from Aid-for Development programs run by western governments, and that those countries which have adopted capitalist models of development since World War II have developed at a faster rate than those that pursued communism.

- o Some countries appear to have benefited from Colonialism – Goldethorpe (1975) pointed out that those countries that had been colonised at least have the benefits of good transport and communication networks, such as India, whereas many countries that were never colonised, such as Ethiopia, are much less developed.

- o Frank and Wallerstein add a zero-sum description to this circulationist perspective.

- Not only do they maintain that advanced capitalism under-developed the periphery, but they also insist that the centre has developed only because of the exploitation of the periphery.

- It has been pointed out that class as a unit of analysis is given minimal consideration by Frank.

- Frank has been criticised for totally dispensing with relations of production in his analysis of capitalism, and overemphasising the effects of external forces on underdevelopment with little attention directed towards the influencing internal forces.

- **Laclau** argues against Frank's insistence that world-historical structure is fundamentally ordered by the capitalist mode of production, claiming that Frank mistakenly regards various countries as capitalist when in fact they are characterised by non-capitalist modes of production but are forced into "participation in a world capitalist economic system".

Conclusion

Underdevelopment is viewed as an externally-induced process which is perpetuated by small but powerful domestic elite who form an alliance with the international capitalist system. The "development of underdevelopment" is therefore systemic and path- dependent.

In sum, the 'development of underdevelopment' thesis is a manifold argument, containing several different levels of critique and proposal. Not only does it propose a particular understanding of contemporary inequalities of human condition, inequalities both among and within societies or nation-states; this understanding depends upon an underlying critique of certain prevalent conceptualizations of history, of society, and of social-scientific knowledge.

Question 8.

a) What is Taylorism? Analyze its merits and demerits. (20 Marks)

Overview

- Briefly define Taylorism in the introduction
- Discuss the merits and demerits of Taylorism
- Conclusion

Introduction:

Taylorism is a theory associated with <u>Frederick Winslow Taylor</u> (1856 –1915), who was considered to be the father of scientific management. Taylorism is a set of ideas, developed by Frederick Winslow Taylor, aimed to increase productivity by breaking down each task into smaller tasks, observing them, timing them, and redesigning the work that is better coordinated by creating the best way to accomplish the given task.

Principles of Taylorism:

- Management will develop **the science of each element** of work (to identify and introduce the best way of accomplishing a task)
- **Scientifically select** and then train, teach, and develop the workers.
- **Cooperation** between workers and management to ensure work is done per the method developed.
- **Division of labour** and responsibility where management is responsible for planning and workers are responsible for the implementation of the work plan.

Merits of Taylorism:

- **Enhanced Efficiency:** Taylorism prioritizes efficiency and productivity by decomposing tasks into smaller segments and assigning them to specialized workers.
- **Process Standardization:** Taylorism stresses the importance of standardizing work processes, ensuring consistent output quality, minimizing errors, and facilitating simpler training for new employees.
- **Specialization and Skill Alignment:** Scientific management promotes task specialization, fostering heightened expertise and efficiency in specific job roles.
- **Incentive Mechanisms:** Taylor proposed a piece-rate payment system, linking workers' pay to their output, serving as a motivational tool to enhance productivity.
- **Clear Organizational Hierarchy:** Taylorism advocates for a well-defined hierarchical structure within organizations, reducing workplace confusion and conflicts.
- **Enhanced Training and Development:** Taylorism advocates for structured training programs, aligning with standardized and specialized tasks to enhance employee skills.

Demerits of Taylorism:

Reductionist Approach: Breaking tasks into smaller units can strip work of its holistic essence. **Karl Marx** would argue this leads to worker alienation, where the labor is detached from the final product.

Rigid System: Taylorism doesn't account for variability or creativity. It may not be suitable for industries requiring constant innovation or adaptation.

Worker Dissatisfaction: The repetitive nature of tasks can lead to boredom, decreased job satisfaction, and burnout. **Elton Mayo's Hawthorne** studies highlighted the importance of considering human needs and the social aspect of work, which Taylorism often neglects.

Overemphasis on Quantitative Metrics: While Taylorism focuses on measurable outcomes, it may **neglect qualitative aspects** such as workplace culture or worker well-being.

Overshadowing structural principles: Critics pointed out that Taylor's principles tended to overshadow important structural concepts like coordination, delegation, and decentralization.

Conclusion:

Taylorism significantly influenced industrial production through its focus on efficiency and standardization. Despite enhancing productivity, criticism arose due to its mechanistic view of labour. In modern times, though rare, elements of Taylorism persist, often combined with more adaptable management approaches.

b) What are new religious movements? Elaborate emphasizing their forms and orientations. (20 Marks)

Overview

- **Define New Religious Movements in the introduction.**
- **Discuss different forms of the NRMs and their orientations.**
- **Criticism of New Religious movements.**
- **Conclusion**

Introduction:

The term "New Religious Movements" (NRMs) was initially used by social scientists to describe a **diverse array of spiritual movements** that emerged in the West post-1960s.

By definition, these faiths are considered "new," presenting fresh religious perspectives tailored to modern circumstances, despite often claiming ties to ancient traditions. NRMs typically position themselves **as countercultural**, offering alternatives to established Western religions like Christianity. These movements tend to be diverse, embracing **eclecticism, pluralism, and syncretism** by amalgamating beliefs and practices from various sources into their doctrines.

Different forms of New Religious Movements:

Sects: Bryan Wilson defines sects as religious groups that often emerge as breakaways from established religious traditions. These groups typically **emphasize strict adherence to particular doctrines or practices** and often separate themselves from mainstream religions. For example, Sunni and Shia sects in Islam, Amish, Quakers in Christianity and Swaminarayan Sect, Radhasoami Satsang in Hinduism.

Cults: According to **Roy Wallis** cults differ from sects in that they are individualized, loosely-organized, tolerant and make very few demands on their adherents. **Wallis** distinguishes NRMs into world-affirming(cults), world-accommodating and world-rejecting categories. A cult is characterized by belief systems that typically don't center around a deity or deities and often demonstrate openness and acceptance toward **alternative belief systems**. For example, Osho movement

Audience Cult: Stark and Bainbridge look at religions and spiritual movements as if they were business organizations, referring to participants/adherents/congregants as customers or clients. An audience cult involves passive participation, where individuals attend lectures, read books, or purchase DVDs to absorb specific messages or ideas.

Client Cult: It is one where the cult has a relationship with its adherents similar to a doctor/patient relationship. The cult is a service provider and the clients enter into a prolonged relationship as they might do with a therapist.

Alternative Spiritualities: This category includes diverse spiritual practices and beliefs outside conventional religions, such as New Age movements, neo-paganism, or holistic spirituality, often emphasizing personal growth, mysticism, and alternative healing practices. New Age movements are built on **self-spirituality and detraditionalization**. Examples of New Age Movements are crystal healing, meditation, yoga, astrology, Tarot reading etc.

Cargo Cults: Primarily in the South Pacific, they await the return of ancestral spirits bringing "cargo" or prosperity. Example: The John Frum movement in Vanuatu.

Orientations of NRMs:

- **Charismatic Leadership:** Many NRMs revolve around charismatic leaders who attract followers through their personal charisma, visionary messages, or perceived divine connections.

- **Alternative Beliefs:** NRMs often promote beliefs or doctrines that diverge from traditional religious norms, offering alternative interpretations of spirituality, cosmology, or the divine.

- **Social Transformation:** Some NRMs focus on societal change, advocating for social justice, equality, or challenging existing norms and structures. **World accommodating** movements like the Osho movement emphasize on inner spirituality and personal growth without aiming to change the world.

- **Communal Living:** Certain NRMs emphasize communal living, where members share resources, live in close-knit communities, and practice collective decision-making.

- **Syncretism:** Combining beliefs or practices from various religious traditions. For example, The Bahá'í Faith. **Rosabeth Moss Kanter** talks about syncretism in NRMs as a means to address diverse spiritual needs.

Criticism of New Religious Movements:

- **Exploitation:** There are instances where leaders or groups within NRMs have been accused of exploiting followers financially, emotionally, or psychologically, often through deceptive practices or coercion.

- **Breakdown of Relationships**: In extreme cases, involvement in NRMs might lead to estrangement from family and friends, as the movement demands exclusive commitment and discourages interactions with outsiders.

- **Psychological Impact:** In certain situations, intense involvement in NRMs can lead to psychological distress, identity crises, dependency, and in some cases, mental health issues among followers.

- **Controversial Practices:** Some NRMs engage in controversial practices that can raise ethical and legal concerns, such as secretive rituals, unconventional healing methods, or extreme behaviors.

- **Loss of Autonomy:** Followers might experience a loss of personal autonomy and critical thinking as they adhere strictly to the doctrines and rules of the movement, sometimes at the expense of their individuality.

Conclusion:

New Religious Movements, arising from evolving social and spiritual contexts, present a diverse landscape that brings both enrichment and possible challenges. They highlight the dynamic shifts in contemporary religious beliefs and practices.

c) Examine the role of science and technology in addressing age-old taboos and superstitions. (10 Marks)

Approach:

- **Intro:** Historical conflict between science and age-old taboos.
- **Main Body:** Explain how science, technology, and rationality dismantle age-old superstitions.
- **Conclusion:** How technology is powerful agents of change.

Introduction:

Throughout history, science and technology have been viewed as the driver of rationality and objective outlook, emphasizing evidence-based approaches to problem-solving. In contrast to age-old taboos and superstitions rooted in fear, ignorance, and cultural tradition.

The historical conflict between these forces can be traced back to various societies where superstitions influenced social practices and beliefs. The scientific revolution and the Enlightenment period marked a turning point, igniting the spirit of rational inquiry and laying the groundwork for modern societies to tackle entrenched beliefs.

Main Body:

Empirical Inquiry and Rationalization:

- **Empirical Inquiry**: According to Auguste Comte's law of three stages, the progression from theological and metaphysical stages to the scientific (positive) stage illustrates the role of empirical science in replacing superstitions with rational explanations.
- **Rationalization**: Max Weber's concept of rationalization highlights how modern societies progressively abandon traditional and mystical beliefs in favor of systematic thinking and logical reasoning.

Understanding Unknown Phenomena:

Science provides evidence-based explanations for natural phenomena traditionally attributed to supernatural causes, such as eclipses and diseases, debunking myths associated with them.

Medical and Agricultural Advancements:

Advancements in medicine, such as vaccinations and hygiene practices, have dispelled the belief in witchcraft and curses as causes of diseases.

In agriculture, technology has helped replace ritualistic practices with scientifically proven farming techniques, reducing the dependence on superstitious rituals for crop fertility.

Countering False Consciousness:

Karl Marx's concept of false consciousness is challenged as science exposes the exploitative nature of superstitions upheld by certain social groups to maintain their dominance.

Role of Communication Technology:

Digital platforms, social media, and broadcast networks facilitate the rapid dissemination of scientific knowledge and rational ideas, providing immediate counter-narratives to misinformation and superstition.

Impact of Education and Media:

Education systems integrate scientific literacy into curricula, promoting critical thinking from an early age.

Media campaigns, documentaries, and public service announcements use engaging narratives to challenge ingrained taboos, offering alternative perspectives that align with scientific understanding.

Conclusion:

Science and technology serve as powerful agents of change, offering rational and objective perspectives that help societies move beyond age-old taboos and superstitions.

By promoting empirical inquiry, encouraging rational thought, and making knowledge accessible, they foster a modern, evidence-based worldview that dispels myths and advances societal progress. Ultimately, the continued advancement of technology and scientific education can empower individuals to embrace a more enlightened, inclusive, and progressive society.

Mains 2023 - Paper 2

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Section - A

Question 1. Write short answers, with a sociological perspective, of the following questions in about 150 words each:

a) Highlight the significant features of A.R Desai's 'Dialectical Perspective' to study Indian Society. (10 Marks)

- **Briefly introduce A.R. Desai approach.**

- **Elaborate the dialectical perspective**

- **Write criticism**

- **Conclusion**

A.R Desai (1915-1994) is considered as one of the pioneers in introducing the modern Marxist approach to analyse Indian social structures and processes. He applied dialectical-historical method in his works. The **dialectical perspective** seeks to explain everything in terms of change which is caused due to constant contradiction of mutually opposite forces found in matter.

Dialectical perspective to study Indian society:

- Desai challenges the notion of tradition as solely religious or cultural. He views it as **rooted in economic realities**, inextricably linked to power dynamics. While acknowledging the importance of caste, religion, and language, he insists on analysing them within the evolving context of class relations and economic structure.

- He views nationalism as a **historical category**, a modern phenomenon which comes into existence at a certain point in history. In India, it evolved as result of a combination of objective factors and subjective factors when the Indian people were political subjects of the British Empire.

- Desai divided Indian history into three stages:

  - **Pre-colonial** - characterized by self-sufficient village communities and diverse modes of production.

  - **Colonial** - marked by disruptions caused by British rule, including land reforms and capitalist penetration.

  - **Post-colonial** - struggling with inequalities, development challenges, and the continuing influence of colonialism.

- Desai saw conflict between classes (landlords vs. peasants, bourgeoisie vs. proletariat) as a driving force of **social change**. He believed marginalized groups like the peasantry played a crucial role in revolutions. He challenged the assumption of a "**passive peasantry".**

- Desai scrutinized the development planning and welfare policies of independent India. Initiatives like the Green Revolution played a role in fostering the emergence of the **rural petty bourgeoisie.** Expressing scepticism, A.R. Desai characterized new policies as embodiments of **false consciousness.** He perceived these policies as intentional strategies employed by dominant groups to exacerbate divisions among segments of society that are marginalized culturally, politically, and economically.

- Desai critically examines the **role of the state** in perpetuating capitalist structures. Desai argues that Indian bourgeoisie built up a fundamentally secular **bourgeois democratic** state, which has been imparting modern scientific, technological and liberal democratic education.

- He was critical of the prevalent academic ways of understanding Indian society. He argued that the social scientific analyses are essentially **ahistoric, static and synchronic** in their approach, pursuing a structural-functional, equilibrium model.

Criticism:

- **Andre Beteille** argues that Desai tends to exaggerate economic history to fit it into Marxist theory, neglecting other bases of stratification such as caste and political mobility.

- **Yogendra Singh** criticizes Marxist theory for its failure to explore alternatives to social change and its overall scepticism towards various elements, including government policies, mass media, and popular movements. **Singh** highlights peasant and farmer movements across the country as signs of democracy, a phenomenon unprecedented in history.

- **Gail Omvedt** points out that Marxist theory oversimplifies social classes into two polarized categories, while in India, the degree of inequality varies among different classes. Dalits, in particular, face immense suppression and are the worst victims of inequality.

- **Jyoti Basu** criticizes Marxist studies in India for overlooking castes and religion, asserting that equating caste as class is invalid in the Indian context.

Desai's dialectical perspective prompts a critical examination of the historical and current forces influencing Indian society. It emphasizes the interplay of economic structures, class relations, and power dynamics, providing insights into the challenges and opportunities for diverse social groups in India. Despite critiques, Desai's framework remains valuable for understanding the complexities of Indian society and its ongoing pursuit of social justice.

b) "The decade of 1950 was the golden period of village studies in Indian Sociology." Explain the statement. (10 Marks)

- Give the context of village studies in the 1950s

- Explain the significance of village studies

- Elaborate the limitations of village studies

- Conclusion

In the 1950s and 1960s, sociology, inspired by a growing interest in the study of peasantry in the Western academia, extensively studied Indian villages. This trend emerged as newly independent "third world" countries sought to transform their agrarian economies. The concept of '**peasantry'** gained prominence, linking with Robert Redfield's notion of the **'little community**.' Anthropologists, influenced by Redfield, conducted field studies, with works like "**Village India**" and "**Rural Profiles**" contributing to the exploration of Indian village life. The **'village community'** was identified as the social foundation of the peasant economy in Asia. Over 80% of India's population resided in villages when India gained independence, making them central to understanding the national character.

Significance of village studies:

- **Rejuvenation of Sociology:** Discovery of peasantry revitalized social anthropology during the post-war period. Anthropologists saw themselves as significant contributors to understanding the transformation of the "traditional social order" on a global scale. Anthropologists viewed their perspective as superior to economists and planners, emphasizing a holistic understanding of village life.

- **Methodological Significance:** Studying the village was considered methodologically significant, representing "India in microcosm." Villages were viewed as observation centres offering detailed insights into social processes and problems in India. The method of participant observation that distinguished the social anthropological village studies from the rural surveys that were conducted by economists and demographers. They also offered an alternative to the dominant "book-view" of India constructed by Indologists and orientalists from the Hindu scriptures.

- **Village Studies and Development Agencies:** Village monographs often emerged from projects conducted by sociologists and social anthropologists for development agencies. Studies by Dube, Srinivas Majumdar, and Lewis were notable examples. Understanding village power structures, social networks, and cultural values was essential for designing effective community development programs.

- **Historical Continuity and Stability:** The perceived historical continuity and stability of villages strengthened the case for village studies. Villages were considered important administrative and social units influencing inhabitants' behaviour patterns. Beteille suggested that villages reflected the basic values of Indian civilization. Srinivas argued that village provided identity to the residents.

- **Comprehensive understanding of social and cultural dynamics:** Village studies presented comprehensive narratives of economic, social, and cultural aspects. Gender and caste played significant roles in delineating labour roles within village settings. Many of the village monographs provide detailed accounts of the patterns of social relations between men and women in the rural society of India.

Adrian Mayer argued that 'women had less chance to meet people from other parts of the village compared to men in Central Indian villages. Srinivas elucidated the empirical functioning of caste in the village, distinct from the varna system through his concepts of sanskritisation and dominant caste

- **Urgency in Recording Traditional Social Order:** The fast-changing Indian society in the 1950s and 1960s prompted anthropologists to record details of the traditional social order before it underwent significant transformation. Urgency was emphasized to capture facts about a changing society within a limited timeframe.

Limitations of Village Studies:

- **Constraints with the method of participant observation:** Since this method required a certain level of acceptability of the researcher within the village community, most sociologists entered the field through the **dominant groups.** Thus a conservative account of the village was presented. **Srinivas** has been critiqued for an upper caste view of the village life.

- **Selective Inquiry and Influence on Data:** Fieldworkers avoided questions offensive to dominant interests. There was limited access to subordinate groups.Example, **Beteille** in his study of Sripuram village was supposed to live in **Agrahara**, follow Brahminical lifestyle and not allowed to go to **Cherri**(place of Adi-dravidians)

- **Static view:** Early village studies, conducted in the 1950s and 60s, often prioritized analysing static social structures over exploring dynamic change. They have exaggerated unity and self-sufficiency of village.

- **Neglect of Urban Dynamics:** The exclusive focus on villages limited the understanding of broader social dynamics, especially those occurring in urban areas. The rapid urbanization and changes in urban societies were not adequately addressed in these studies.

It's important to recognize that while these critiques highlight limitations, village studies conducted by social anthropologists in the 1950s and 1960s represent a critical chapter in Indian social sciences. While primarily focused on social and ritual aspects, these studies contain valuable insights into the political and economic realities of rural India during its first two decades of independence.

c) Analyse the difference between the attributional and interactional approach in studying the caste system. (10 Marks)

- **Define caste system**
- **Explain the attributional and interactional approach through works of sociologists**
- **Briefly mention the criticism**
- **Conclusion**

Caste is a system of social stratification. It lies at the root of Indian social structure. It involves ranking according to birth and determines one's occupation, marriage and social relationships. There is a prescribed set of norms, values and sanctions which govern social behaviour within caste.

Sociologists have used the insights of **Max Weber** and **Bougle** to develop **attributional(attributes of a caste)** approach to explain the caste system. Whereas **interactional** approach takes into account how castes are actually ranked with respect to one another in a local empirical context.

Attributional Approach to Caste:

- Attributional approach discusses primarily the significant features of the caste system and what distinguishes it from other forms of the social stratification. Attributes are inherent inalienable qualities associated with the caste system. As such every caste in must necessarily partake of these attributes. Sociologists like **G.S Ghurye, M. N Srinivas, J.H Hutton** have utilised this approach.

- **Ghurye** has posited that castes have definite attributes such as- **hierarchy, segmental division, caste restrictions, caste pollution, occupation and endogamy.** It is through these attributes that each caste group maintained its caste identity.

- **Hutton**, in "Caste in India," identifies endogamy as central to the caste system. Restrictions on interactions, particularly in commensality, reflect caste identity formation. Hierarchy, purity, and avoidance of pollution shape caste interactions, aligning with Ghurye's perspectives.

- **Srinivas**, employing an attributional approach, examines caste relations based on attributes. He introduces the dynamic aspect through 'Sanskritization,' where lower castes emulate higher castes to elevate their status. The concept of a dominant caste is characterized by numerical strength, land ownership, and political influence, not necessarily the highest-ranking caste.

Interactional approach to Caste:

- **F.G. Bailey** feels that caste dynamics and identity are united by the two principles of segregation and hierarchy. He feels that "**Castes Stand in ritual and secular hierarchy** expressed in the rules of interaction". The ritual system overlaps the political and economic system.

- **Mayer**, in the study of Ramkheri village, analyzes caste hierarchy through commensality, considering factors like food type, context of eating, seating arrangements, and vessel used. The hierarchy is based on beliefs about pollution, impacting caste identity and ranking.

- **Marriott** has analysed the arrangement of caste ranking in ritual interaction. Usually economic and political ranks tend to coincide. Important indicators of rank in village are giving and receiving food and honorific gestures and practices.

Thus Brahmins are ranked high since they officiate at the most exclusive and important rituals. Again Brahmins accept only "pakka" food from another group of high castes.

- **Dumont** introduced an interactional perspective to caste studies, emphasizing inter-caste relations over attributes. While acknowledging the influence of the local context on caste ranking and identity, Dumont asserts that the broader **ideology of hierarchy** permeates the entire caste system. Dumont identifies caste as a **unique form of inequality**, with hierarchy serving as its foundational value, integral to the integration of Hindu society.

Criticism:

- **Attributional** approach had **anomalies** as there was discrepancy found between attribute of a caste and its rank. Castes didn't seem to derive their position in social hierarchy from their attributes. There was also a concern regarding **relative importance of attributes**.

- **Interactional** approach was proposed as an alternative to the attributional approach. But it was subject to few issues as well. Interaction alone cannot account for rank without reference to attributes. Dumont's approach make caste system appear as stagnant and a universally accepted ordered system of values. Thus the **dynamic changes in caste system and numerous resistances and protests have been ignored**.

The attributional approach focuses on inherent caste attributes and the preservation of caste identity, while the interactional approach explores caste interactions in specific contexts, emphasizing the role of rituals, religious values, and consensus in shaping caste hierarchy. Both approaches seek to unravel the complexity of the caste system in Indian society, acknowledging its diversity, and jointly contribute to expanding our comprehension of this enduring social phenomenon.

d) Are Tradition and Modernity antithetical to each other? Comment. (10 Marks)

- Define tradition and modernity while mentioning that they are not antithetical

- Explain how tradition and modernity co-exists in India through works of sociologists

- Mention the contradiction between tradition and modernity through examples

- Conclusion

The traditional is depicted as rural, agrarian, prescientific, resistant to change and innovation and bound by perception to its past. By contrast, the modern is characterized as scientific, innovative, future oriented, culturally dynamic, and industrial and urbanized. It is the alleged contrast that grounds the polarity between the traditional and the modern. However, this contrast is based on **false assumptions**, especially in the context of India.

Co-existence of Tradition and modernity in India:

According to **Yogendra Singh,** tradition refers to those 'value-themes' which encompass the entire social system of Indian society prior to the beginning of modernization. He has posited that the value themes of Hierarchy, holism, continuity and transcendence. His idea of modernisation is a combination of **cultural as well as structural change.**

Evolutionary Perspective: This approach identifies sources of social change, such as Sanskritization, Islamic influence, and Western impact, leading to cultural transformation. At the structural level, the evolution involves the creation of institutions like bureaucracy, army, and middle class through the modernization of tradition.

Micro Changes: Comparable to "Little tradition," these involve subtle alterations in structures like caste and family.

Macro Changes: Resembling the "Great tradition," these encompass significant transformations in political, industrial, bureaucratic, and urban structures.

Selective Modernization: The colonial rulers deliberately left certain micro structures untouched during the modernization of tradition.

Singh's "Multiple Modernities" emphasizes that different regions and communities experience modernity differently, challenging a singular narrative of conflict.

D.P Mukherji argued that there is dialectical relation between India's tradition and modernity, British colonialism and nationalism and individualism and collectivity. His concept of dialectics was anchored in liberal humanism.

D.N Majumdar has argued that the past must be understood in the context of the present, and the present will stabilize the future if it can find its fulfilment in the moorings of the past.

Sanskritisation and Westernisation: Indian society and culture defy the simplistic notion of 'tradition' as unchanging. The unique 'traditionalism' of Indian civilization lies in its adaptive capacity, incorporating innovations into a dynamic cultural and social structure. M.N. Srinivas's theory of Sanskritization explains social and cultural change, emphasizing the emulation of high castes' customs by lower castes. According to Srinivas, modernization in India is synonymous with westernization, especially in social change.

Though the ideological perspectives of D.P. Mukerji and D.N. Majumdar are different – the former being a Marxist and the latter a functionalist, both agree to a **synthesis of tradition and modernity.** D.P. talks about adaptive changes to modernity whereas Majumdar argues that those who are misfits to modernity will be obliged to fit themselves with the modernizing system.

Milton Singer in his work **Beyond Tradition and modernity in Madras** has suggested that in India there is **coexistence of tradition and modernity**. He challenges the assumption of incompatibility between tradition and modernity.

Dipankar Gupta in his work **Mistaken modernity** has argued that equating modernity with technology and consumerism is a mistaken understanding. True modernity, according to him, lies in attitudes and social relations, characterized by, Individual dignity and equality, Universalistic norms and rule of law and Meritocracy over traditional hierarchies. He is critical of Indian middle class for lacking these attitudes.

Contradiction of Tradition and modernity in India:

Caste system: Despite constitutional prohibitions, the caste system's enduring influence contradicts the ideals of equality and social justice enshrined in the modern Indian state. Dumont's work highlight this contradiction.

Language: The dominance of English in higher education and professional spheres clashes with the desire to preserve and promote regional languages, sparking debates about linguistic identity and access to opportunity.

Gender roles: While modern education and employment opportunities empower women, traditional gender norms and patriarchal structures often persist, creating conflicts in expectations and opportunities. Maitrayee Chaudhari has explored this aspect.

Family values: Joint-family structures, rooted in tradition, are challenged by nuclear families emerging from urban lifestyles, raising questions about social support systems and individual autonomy.

Religious practices: Modern scientific advancements clash with certain religious beliefs, leading to conflicts between faith and reason.

The relationship between tradition and modernity in India is far from a simple binary. While tensions and contradictions exist, the dominant picture is one of coexistence, adaptation, and negotiation. Partha Chatterjee has criticised the imposition of a Western model of modernity on non-Western societies, arguing for alternative paths to development that respect local contexts and traditions. Modernization theory is not universalistic, and in order to pursue an effective understanding of social change one needs to go beyond the dichotomy of tradition and modernity scheme or continuum.

e) Discuss the main features of Land Reforms in post-independence India. (10 Marks)

- **Define land reforms**

- **Discuss the main features of land reforms emphasizing on positive aspects**

- **Mention the shortcomings of land reforms**

- **Conclusion**

The term "Land Reform" refers to the establishment of a fair and relatively equitable land tenurial system, involving the ownership, control, and conditions of land use and occupancy. In the post-independence era, key objectives of land reforms in India include ensuring **security, social justice, and the redistribution of land to benefit poor and marginal farmers.**

Main features of land reform:

- **Abolition of intermediaries—**This was important to remove a layer of intermediaries such as zamindars and jagirdars between the cultivators and state

- This particular reform was the most effective, as it succeeded in taking away the superior rights of the zamindars over the land and weakened their economic and political power. According to **Daniel Thorner**, this was a revolutionary step in changing agrarian structure of India.

- **Tenancy reforms**- These were introduced to regulate rent, provide security of tenure and confer ownership to tenants. The reforms reduced the areas under tenancy, however, they led to only a small percentage of tenants acquiring ownership rights. **Thorner** argued that despite all evasions, leakages, loopholes and so on many millions of cultivators who had previously been weak tenants or tenants-at-will **were enabled to become superior tenants or virtual owners.**

- **Ceiling on Landholdings**- Land Ceiling Acts were passed, to legally stipulate the maximum size beyond which no individual farmer or farm household could hold any land. The imposition of the ceiling was to reduce the concentration of land in hands of a few. Implementing this reform, the state was supposed to identify and take possession of surplus land (above the ceiling limit) held by each household, and **redistribute it to landless families and households in other specified categories, such as SCs and STs.**

- **Consolidation of Land Holdings**- The increasing pressure on land, combined with division based on inheritance laws leads to distribution of single plot into fragments. Under the scheme, all land in the village was first pooled into one compact block and divided into smaller blocks to eventually be allotted to individual farmers. This move resulted **in increased productivity to farmers**, as they could focus on their resources at one place. It brought down cost of cultivation, reduced litigation, saved time and labour in cultivating land earlier, in fragmented land holdings.

Drawback of the Land reforms:

- The Zamindars retained large tracts of land as under '**personal cultivation'** and the landlords tried to avoid the full impact of the effort at abolition of the zamindari system. This resulted in large-scale eviction of tenants as well**. Ashok Rudra** has highlighted that limited impact of land reforms in reducing the area under **absentee landlordism.**

- Tenancy reforms led to only a **small percentage of tenants acquiring ownership rights.** The repeated emphasis in the plan documents, did not ensure all states passing a legislation to confer rights of ownership to tenants. **Beteille** has argued that due to lack of political will and resistance from dominant landowning class this reform was less successful.

- Land ceiling act was also not very effective. The land owners kept control of their land, by breaking up large estates into small portions, dividing them among their relatives and transferring them to **benami** holders.

- Due to lack of adequate political and administrative support the progress made in terms of consolidation of holding was not very satisfactory **except in Punjab, Haryana and western Uttar Pradesh**. **Sunil Sen** has discussed the regional imbalance in implementation of land reforms.

- **KL Sharma** studying six villages in Rajasthan. He found that neo rich peasantry has replaced the old land lords and are emerging as the new rural bourgeoisie. The rise of the middle class peasantry into new landlords can be described as embourgeoisement. Some ex-landlords have slide down in status almost to the extent of proletarianization.

- **Satish Deshpande** has argued that land reforms had no significant effect on the landless position of **the lower castes, and their marginalization remains.**

- **Bina Agarwal** has argued that the land reforms didn't establish effective women's land rights.

M.S. Swaminathan, chairman of National Commission on agriculture, termed land reforms as an '**unfinished agenda**'. Land reforms in India did not create much upheaval, nor did they bring any radical change. Measures regarding issues such as **land titles, plugging loopholes in existing land reform framework, special protection for marginal women farmers needs to be taken.**

Question 2.

Do you agree with the view of Andre Beteille that India's villages are representative of Indian society's basic civilizational values? Present a sociological overview. (20 Marks)

Overview:

- **Briefly introduce the idea of village in sociological studies.**
- **Elaborate Beteille's view on villages**
- **Critically analyze the above view**
- **Conclusion**

Introduction:

Andre Beteille writes, '**The village was not merely a place where people lived; it had a design in which were reflected the basic values of Indian civilization'**.

Beyond its role as a significant **demographic and structural** aspect defining present-day India, the village holds crucial **ideological** significance. It serves as a category through which India has frequently been envisioned and depicted in modern contexts. The village is often regarded as the quintessential symbol of "authentic native life," representing a space where one can witness or study the genuine essence of India. The village and its hamlets represented **"India in microcosm."**

Villages as a reflection of Indian civilizational values:

- Social Structure**:** Village life often reflects the broader social hierarchy of India, with **caste systems and kinship networks** influencing social interactions and roles. This can be seen as a microcosm of Indian society's structure. **Beteille's** work in **Tanjore village**, demonstrate how caste system is deeply entrenched in the village life. . **W.H. Wiser's** framework suggests that despite the hierarchical nature of village social organization, the essence lies in the **'interdependence'** among castes.

- **Historical continuity:** Indian villages have preserved values like **collectivism, respect for elders, and strong family ties,** considered pillars of Indian civilization. Village, for sociologists and anthropologists represented *Gemeinschaft.*

- **Agrarian Lifestyle:** Agriculture has been a central aspect of Indian villages for generations. The **agrarian lifestyle, with its dependence on the land**, is seen as a manifestation of the symbiotic relationship between nature and human life, reflecting certain **cultural and spiritual values.** The village community was identified as the social foundation of the peasant economy in India.

- **Religious and Cultural Practices:** Many of India's rich religious and cultural practices find their roots and sustenance in villages. Festivals, rituals, art forms, and music flourish in these communities, shaping and expressing core Indian values. **M.N Srinivas** highlighted the role of ritual hierarchy and social practices in shaping relationships within communities

- **Economic aspects: W.H Wiser** in his work The **Hindu Jajmani system** conceptualised social relationships among caste groups. The framework of reciprocity in **Jajmani system** implied that though village social organisation was hierarchical, it was the **'interdependence'** among different caste groups that characterised the underlying spirit of the Indian village.

D.N Majumdar has argued that despite economic competition and continued exploitation of the lower by the higher castes, there **existed common problems and common interests. Srinivas** too stressed on **inter-caste complementarity**.

- **Unity of the village:** Despite the diversities that marks the village life, it was the unity of village that was emphasised by most anthropologists. **S.C Dube and M.N Srinivas** have stressed how the village identity was significant when compared to other sources of **identification.** A.C Mayer has talked about *village patriotism*.

Critical perspective:

- **Heterogeneity of Village:** Villages are not homogenous entities. They exhibit significant variations in culture, customs, and social structures across regions. Treating all Indian villages as representative of a singular set of civilizational values oversimplifies the rich tapestry of India's rural life. **Dube** recognized that Indian villages vary greatly in their internal structure and organization, in their **ethos and world view**.

- **Critique of the communitarian unity of the village: Oscar Lewis** in his study of Rampura village suggested that a cohesive and united village hardly existed. Caste and kinship splits the village into several communities. The village common land was more a **source of dissension than village unity. Dumont and Pocock** contested the relevance of treating the village as representative unit of Indian society as they saw **inequality** being the chief characteristic feature of the village life.

- **Villages undergoing change: Dipankar Gupta** has argued that village as a sociological reality is losing its significance. He has emphasised that economy and culture of the village has been changing as a result of **industrialisation and urbanisation**. Agriculture is no more the mainstay of rural economy and caste is no longer the sole determinant of social status.

- **Village as a site of oppression: B.R. Ambedkar** considered the idea of a village republic as one based on undemocratic values. He said, "What is a village - a sink of localism, a den of ignorance, narrow mindedness and communalism." Emphasis on conservative values in some villages may contribute to the marginalization **of women and LGBTQ+ individuals**, challenging notions of inclusivity in civilizational values.

Conclusion:

Beteille's claim holds weight in highlighting the historical and cultural significance of Indian villages. However, it's crucial to acknowledge the changing realities of India, the prevalence of social inequalities, and the heterogeneity of village life.

b) Elaborate the salient features and the role of the middle class in India's democracy and development. (20 Marks)

Overview

- **Brief context of the middle class in India**
- **Discuss the salient features of the middle class**
- **Elaborate its role in democracy and development**
- **Conclusion**

Introduction:

The middle class, situated between the working and upper classes, gained prominence in 19th-century India under British colonial rule, driven more by changes in **law and administration** than economic development.

DL Seth examines the middle class evolution in India across three periods: 19th-century upper-caste progressivism, late 19th-century diversification driven by colonial policies, and post-independence expansion. In the contemporary period, the **new middle class** negotiates India's globalized economy both culturally and economically.

According to **B.B. Misra ,** the middle class has an occupational interest but it is bound together by a typical style of living and behavioural patterns, and stands for democratic values, which they express in their social and political lives.

Salient features of the middle class:

- **Heterogeneity:** According to **Leela Fernandes,** middle class derives power from authority, skills and not just property. **Andre Beteille** has suggested that it's more appropriate to speak of **middle classes** than of the middle class in India.

- **Consumerism:** Indian **"new"** middle class contribute significantly to the country's consumer market growth since the economic liberalization of the 1991. Acts of consumption are considered as indicators of **modern status** by them.

- **Education:** Educational and **cultural capital** is central to the middle class as it's considered as means for **upward mobility**. **Gurucharan Das** notes importance of English language for the middle class. The new middle class is also called as the **knowledge class** as they are most likely to have advanced **education and technological expertise.**

- **Global perspective:** The Indian middle class, with its emphasis on education and upward mobility, often aspires to international standards of living, healthcare, and quality of life. This aspiration spurs a **global outlook** and desire for engagement with the world.

- **Cultural values: Indian urban middle class grapples with tradition-modernity clash in personal lives. Patriarchy, social control, and normative expectations persist, even as modernity expands options and fuels ambivalence. As Dipankar Gupta argues "though the past is in our present, it is not as if the past in its entirety is our present"**

Role of the middle class in India's democracy and development:

- **Political Influence:** The middle class has been considered a significant force in shaping political outcomes. **DL Seth highlights** the historical leadership role of the middle class during the nationalist movement, contributing to the initiation of the nationalist movement in the late 19th century and playing a decisive ideological role in representing the national

interest.

- **Ideological role:** The middle class, a small yet influential group, serves as a "**moral majority**" shaping 21st-century India with shared aspirations for education, mobility, and Westernized consumption.

- **Hegemonic Project: Satish Deshpande** argues that the middle class articulates the hegemony of the ruling bloc. In the Nehruvian era, the middle class pursued its narrow self-**interest through rent-seeking while simultaneously claiming to represent the national interest as agents of developmentalism**.

- **Shift in Power Dynamics:** The middle class has transitioned from relying on the state to playing a leading role in the market. **Yogendra Yadav notes this shift aligns with the emergence of a new social bloc in Indian politics, blending traditional caste-community differences with class distinctions**, notably seen in reactions to initiatives like Mandal, where upper-caste groups resisted extending reservations to OBCs.

- **Role in social change**: In the post-independence era, the Indian middle class led movements for linguistic states, **anti-corruption (Anna Hazare movement),** and educational reforms. They actively participated in environmental causes, youth-led campaigns, urban protests, and contributed to NGOs, impacting **policy decisions** in various domains.

Conclusion:

The formation of the Indian middle class is ongoing as suggested by Beteille, making it challenging to precisely define its characteristics. While occasionally criticized for self-centeredness and parochial perspectives, the middle class significantly contributes to upholding democratic traditions and spearheading developmental pathways.

c) Analyse the role of market and modern forces in understanding the changing trends in marriage systems in India. (10 Marks)

- **Define marriage in the context of India**
- **Discuss the changing trends in marriage system**
- **Explain the challenges**
- **Conclusion**

Malinowski says that marriage is a "contract for the production and maintenance of children. The religious texts of many communities in India have outlined the purpose, rights and duties involved in marriage. Among the Hindus, for instance, marriage is regarded as a **socio-religious duty.** Ancient Hindu texts point out three main aims of marriage. These are **dharma (duty), praja (progeny) and rati (sensual pleasure).** Even among other communities in India, marriage is regarded as an essential obligation. Islam looks upon marriage as **"sunnah"** (an obligation) which must be fulfilled by every Muslim. Christianity holds marriage as crucial to life and lays emphasis on the establishment of a mutual relationship between husband and wife and on their duty to each other.

The spread and intensification of modernity and **market economy** has affected the institution of marriage in India.

Changing trends in marriage system:

- **Role of market forces in marriages**: A consumerist, post-liberalisation economy now drives the marriage market. It has led **to commodification of marriage** with trends like destination wedding.

- In India over recent decades, not only the amount of money involved in dowry has increased but also the nature of dowry. For example, dowry today often consists of consumer goods such as electrical home appliances, cars and motor bikes and also land and property as suggested by **Madhu Kishwar.**

- **Online matrimonial sites**: With rise in technology, arranged marriages have now changed the traditional form. Online websites and apps like Jeevansathi, Shadi.com etc have implications for **family disintermediation, cultural convergence, continuous information flows, ease of disengagement, virtual dating and reduced stigma in arranged marriages in India.**

- **Increasing choice in partner selection**: **Ravinder Kaur** observes that there is an increasing use of the internet for matchmaking as it expands the horizon over which brides and grooms can be surfed for. She also states that though the internet, is an aspect of **'modernity'** (as it expands choice and possibilities and overcomes barriers of geography and physical location), this **modernity** does not encompass seeking marriage partners across traditional criteria of caste, class, religion and region.

- Among urban areas, with the increasing number of women getting higher education and being economically independent, there is an **increasing trend to have late marriages**. Presently there is a debate on increasing the marriageable age of girls to 21 years. The proportion of unmarried persons within the age bracket of 15-29 years has increased to **23 per cent in 2019 from 17.2 per cent in 2011**, according to a government survey.

- There is an increasing trend of divorce. In the past few years, India is witnessing a rise of 50% to 60% in divorce rates, especially in the urban areas. This can also be cited as one of the reasons for increasing number of people opting for **Live in relationships** rather than entering into marriage. Marriage is losing its important as sacrament and its being considered as personal choice.

- The **inter-caste marriages** in India have been gradually gaining acceptance due to increasing education, employment, middle-class economic background, and urbanisation. As of the 2011 census, 5.8% of the marriages in India were inter-caste marriages.

- There is increasing awareness and acceptance around homosexual marriages even though it's not legally recognised. Non-heteronormative ideas of love and family are challenging entrenched patriarchal norms.

- India is also witnessing increasing in the phenomenon of **Double Income No kids**. Rising costs of raising children and changing expectations from marriage are influencing decisions of married couples.

- Disintegration of joint family to nuclear family forces the couple to rely on other **specialized agencies** in day to day work or on friends and extended family. Presently there are specialized agencies like creches, day care centres for children and old, activity classes, counsellors, which aids couples for smooth functioning of day to day affairs

Challenges:

- Conservative elements of patriarchy still holds significance. Incidents of honour killing tell how choosing one's spouse is not a free choice yet and community norms have to be followed. Prem Chowdhry has explored this in her work.

- Inter-caste and inter-religious marriages still form a very small fraction. Arranged marriages within the boundaries of caste, class and other socio-economic factors **remain the norm.**

- **Double burden on women:** Women's increasing participation in labour force has increased their responsibility as men still don't contribute equally in household chores. **Arlie Hochschild** calls this **Double Shift.**

- **Erosion of social control and support systems**: Weakening of traditional family structures can leave individuals, particularly women, vulnerable to exploitation and abuse in the absence of adequate social support systems.

- Increased **social isolation and anxiety**: Individualistic choices can lead to feelings of loneliness and isolation, particularly for those struggling to find partners or facing failed marriages.

In the dynamic landscape of Indian society, the interplay of market forces and modernity has unmistakably redefined the dimensions of marriage. The institution has undergone metamorphoses in its architecture, functions, and significances. Yet, amid these evolutions, marriage endures as a vital and enduring societal foundation, embodying a fusion of tradition and responsiveness to contemporary influences.

Question 3.

Contextualize Louis Dumont's concept of 'binary opposition' with reference to caste system in India. (20 Marks)

Overview

- Briefly introduce Dumont's theoretical perspective
- Elaborate the idea of binary opposition e
- Criticism of Dumont's perspective
- Conclusion

Introduction:

Louis Dumont presented his caste analysis under a "**structuralist**" paradigm in his work *Homo Hierarchicus*. Binary opposition refers to a pair of related terms or concepts that are opposite in meaning. Dumont used this concept to analyse the caste system in India. He saw the caste system as a **balance of opposition and complementarity** of **pure and impure (pollution).** The caste system has always been interconnected. According to Dumont, caste is more than simply a structural system; it is an ideology that exists on a pan-Indian scale. That is to say, all groups in India are influenced by the purity-pollution ideology.

Dumont's concept of binary opposition in caste system:

Concept of pure and impure

- Dumont's analysis is premised on a single principle: **the dichotomy of pure and impure**. This contrast underpins the concept of '**hierarchy**,' which refers to the superiority of the pure and the inferiority of the impure. This notion also underpins the concept of 'separation,' which states that the pure and impure must be kept separate.

- According to him, in Hinduism, every area of life is categorised on purity and pollution. Persons of higher caste keep their **distance from lower caste**; thus, customary rules of purity impurity form boundaries between castes.

- The brahman is at the apex of the caste hierarchy, with the king second in rank. Other castes **absorb impurity**, so that the brahman priest can be in a pure state when he transacts with the gods. In the village, the **dominant caste plays the role of the king, subordinate to the brahman priest**. So the religious encompasses the politico-economic in Hindu India, and, according to certain ancient Sanskrit texts, has long done so.

- Dumont highlighted **the practice of endogamy** within castes, emphasizing the importance of maintaining purity within the group.

- In terms of diet, vegetarians are the purest, and non-vegetarians (who consume dead meat) are the least pure.

- According to him, **menstruating women** are not allowed to visit kitchens or temples because blood is pure inside the body but becomes impure when it flows out. As a result, it is considered that women become impure during menstruation and are hence forbidden.

- **Bathing is a purificatory rite for a Hindu and death is the most impure thing**. As a result, persons who bury dead remains are deemed impure.

- A Brahmin is regarded clean because he is affiliated with things that do not pollute him. A barber, on the other hand, must cut hair and separate nails. So, a barber belongs to low caste. **So, social superiority of hierarchy is based on relative purity or impurity levels**.

- Following from this, the caste system is viewed as a '**whole' which is founded on the necessary and hierarchical co-existence of the opposites (the pure and impure**). This represents a view point of caste according to which both the pure and the impure have their rightful place in the system and each has its privileges and **co-exists with the other.**

Criticism of Dumont's perspective:

- This is a cultural perspective based on ancient texts. M.N. Srinivas referred to these points as textual and rejected them.

- G.S. Ghurye chastised Louis Dumont for interpreting Indian texts to further a disguised colonial purpose. According to him, Dumont attempted to argue that Indians have always been a non-equal and unequal community, but westerns are equal and egalitarian.

- T.N. Madan believed that pollution and purity were not the basis of the Caste System's hierarchy because, with the exception of a few Brahmins (Nambudari, Saryupari, Kanyikubj), all Brahmins are non-vegetarians, whereas many Vaishya Castes are vegetarians, yet Brahmins are ranked first and Vaishyas are ranked last.

- Dumont neglected the political perspective that essentially dictates the caste system's hierarchy. For example, those castes that are politically powerful (dominant castes) are ranked higher in one region, but they are ranked lower in another.

- Essentialization: The concept of pollution can be seen as essentializing different castes, attributing fixed and inherent characteristics to entire groups of people.

Conclusion:

Louis Dumont's portrayal of the Caste System is termed a 'culture particularistic' viewpoint. He aimed to pinpoint the distinctiveness of the Caste System, emphasizing its uniqueness with a focus on purity and pollution. While overlooking other facets of its origin and existence, Dumont's identification and articulation are widely seen as a legitimate perspective on the Caste System.

b) Define the concepts of 'Descent' and 'Alliance'. Differentiate between North Indian and South Indian Kinship systems with examples. (20 Marks)

Overview

- Define descent and alliance in the introduction

- Elaborate key features of North Indian and South Indian kinship highlighting their differences

- Conclusion

Introduction:

Descent is the principle whereby a person is socially affiliated with the group of his or her parents, grandparents and so on. The individual belongs simultaneously to several descent groups – those of two parents, the four grand-parents, the eight great grandparents and so on. Descent can be unilineal(patrilineal or matrilineal), bilateral or cognatic.

In the context of kinship, **Alliance** refers to social relationships established through marriage. They are also known as **affinal** relations. It involves the union of people from different descent groups, creating networks of **connections and interdependence**. It operates on the principle of **reciprocal and mutual exchange**.

The alliance theory, introduced Claude Levi-Strauss, posits that the fundamental purpose of kinship systems in numerous societies is to establish alliances through marital bonds. **G.S Ghurye** has elaborated on the role of descent in defining marriage, family and kinship in India. **Andre Beteille** has suggested that kinship is India is so strong that voting is driven by kinship rather than merit.

Kinship system in North India:

Irawati Karve has distinguished between four different kinship systems- North, South, central and east.

North Indian Kinship System:

- Areas of more Aryan culture influence and Odisha, Bihar and West Bengal.

- **Patrikins and Matrikins** are different.

- Within patrilineal system father's brother is distinguished from father's sister. Fathers, brothers are also distinguished in terms of age, so differential respect is attributed to them. Brothers are also distinguished in terms of age, so differential respect is attributed to them. **Rule of marriage is highly exhaustive-** One is not supposed to receive a woman from a group to which a woman is offered within 5 to 7 generations.

- One can't receive a woman from his mother's group, mother's mother group, father's mother group, and his own village.

- Besides lineages and clans, the kinship system operates Kinship within the families of the caste groups, living in one village or a nearby cluster of villages. **As castes are endogamous**, i.e., one marries within one's caste, people belonging to one caste group are kinspersons in the sense that they are already related or can be potentially related to each other.

- **Residential system is Virilocal,** same as patrilocal involves a series of presentational obligations. (In social anthropology, patrilocal residence or patrilocality, also known as virilocal residence or virilocality, are terms referring to the social system in which a married couple resides with or near the husband's parents.)

- **Veena Das-** In north Indian kinship **father son relationship** precedes over **husband wife relationship-**on analysis of Punjabi kinship system she said- the natural **sexual relationship** between husband and wife is subdued to socially established father son relationship glorifying patriarchy.

South Indian Kinship System:

- Across South India, certain area of Maharashtra (MH), and Odisha, there is **no distinct separation** between patrilineal and matrilineal systems.

- Father's brother holds a similar status to mother's sister's husband

- Specific patrilineal kins are equated with specific matrilineal kins.

- The **relationship equivalence** extends to father's sister group and mother's brother group, making mother's brother comparable to father's sister's husband. Specific patrilineal and matrilineal kinship groups are identified and equated.

- The kinship system exhibits a blending of love for younger members and respect for elders, transcending generational boundaries. For instance, father is regarded similarly to an elder brother, while mother is likened to an elder sister, and younger brother is treated akin to a son, and younger sister to a daughter.

- **No special norms of behaviour are evolved for married girls in the south** whereas in the north, many restrictions are imposed on them.

- Unlike in North India, **cross-cousin marriages are permissible**, and the system of **exogamy is not as exhaustive**.

- Concerning **preferential marriages**, certain castes in South India prioritize marriage between a **man and his elder sister's daughter**. The next preferred category is marriage between a man and his father's sister's daughter. The third type of preferential marriage involves a man and his mother's brother's daughter

- Husband-wife relationships **do not subordinate** to father-son relationships, in contrast to North India

- Additionally, the South Indian kinship system generally experiences a **lower level of hostility between in-laws**, driven by suspicions, compared to North India.

Conclusion:

These differences highlight the diverse ways in which descent and alliance are conceptualized and practiced in North and South Indian kinship systems. These systems mirror societal norms and values, playing a pivotal role in social organization, marriage practices, inheritance rights, and various aspects of social life.

c) Critically examine the concept of Sanskritization with suitable illustrations. (10 Marks)

- Define Sanskritization

- Elaborate the concept with illustrations

- Discuss criticism

- Conclusion

The concept 'Sanskritization' was first introduced by Prof. M.N. Srinivas. He explained the concept of Sanskritization in his book **"Religion and society among the coorgs of South India"** to describe the cultural mobility in the traditional caste structure of Indian society. In his study of the Coorgs of Mysore, he came to know that the lower castes were trying to raise their status in their caste hierarchy by adopting some cultural ideals of the Brahmins.

Sanskritisation:

- It means caste placed lower in the caste hierarchy emulate ritual, traditions, beliefs of upper castes , for upper mobility in caste hierarchy.

- **Example,** various non-elite pastoral communities such as **Ahir, Gopa, Ahar, Goala,** etc., adopted the Yadav identity as part of their Sanskritization efforts to achieve upward mobility in society from the late 19th century to the early 20th century. Similar endeavours were made by historically non-elite cultivating communities **like Kurmi and various others such as Koeri, Murao, etc**

- His second connotation of Sanskritisation is much broader because first Srinivas talked of imitation of mere food habits, rituals and religious practices but later on he talked of imitation of ideologies too (which include ideas of Karma, Dharma, Paap, Punya, Moksha etc.).

- According to him, the lower castes also imitated the cultural ways of other higher castes such as Kshatriyas and Vaishyas, and the Sudras in various regions of the country. Example, The Nadars of Tamil Nadu, originally a lower caste community engaged in toddy tapping, adopted the vegetarian diet, teetotalism, and other Brahminical practices to raise their social status. They also built temples and employed Brahmins to perform rituals.

- In his study of the Coorgs, he found that the lower castes adopted some customs of the Brahmins and gave up some of their own, which were considered to be impure by the higher castes in order to raise their position in the caste hierarchy. For example, they gave up meat-eating, consumption of liquor and animal sacrifice to their deities. Lower caste imitated the Brahmins in matter of food, dress and rituals.

- It acts as a endogenous social change and it is also a socio-psychological concept of anticipatory socialisation that is Merton's reference group theory

- Describing social change in India in terms of Sanskritisation is to describe it primarily in cultural and not in structural terms. Srinivas himself has conceded that Sanskritisation involves positional change in the caste system without any structural change. It includes both religious (food, language, rituals) and secular (education, wealth, employment , land) changes.

Criticism:

- **Harold Gould** - Sanskritization is not an imitation of a higher caste culture but a form of rebellion. Caste mobility is unimportant, rather it is important for them to protest and pose a direct challenge to the upper caste.

- **Dirks** criticized Sanskritization for using a **single Brahmanical scale** for upward mobility, calls it a new colonial sociology.

- Sanskritization is **not** an all India phenomenon. Punjab saw Islamization, Uttarakhand saw Tribalization. He ignored Periyar and Phule's movements against Brahmins - self emancipation by challenging upper class authority.

- **McKim Marriott** finds no clear process of Sanskritization at the expense of **the non-Sanskritic traditions** in his village studies. He sees Sanskritic rites being added on to non-Sanskritic rites without replacing them.

- **Anand Chakraborty** argued that Srinivas neglected gender and other contemporary issues like Dalit movements, peasant movements. He was too biased towards caste study and village study and his sociological discourse remained traditional.

- Even when Sanskritisation allows for social mobility through elevation to a relatively higher position in the caste hierarchy, it only modifies the rank/position of communities in the caste hierarchy and **reinforces graded inequalities** and practices in the name of caste, while not offering a strong critique and denunciation of the caste system as a whole.

- **Yogendra Singh** criticizes him for his traditional approach in advocating little change in Indian tradition, says he ignored the structural factors of social change - studied social reality only from caste and village standpoint, and hence myopic.

- **TK Oommen** criticizes Srinivas for objective idealism - his studies are purely fact based and connected with idealistic traditional view of India.

While Sanskritization has witnessed a decline in relevance within contemporary Indian society, it remains a crucial concept that sheds light on historical processes and societal transformations. The advent of factors like reservation policies, heightened Dalit consciousness, the influence of Westernization, and the establishment of a democratic polity has shifted the dynamics of social change.

Question 4.

Analyse the perspectives of Isolation, Assimilation and Integration in understanding the trajectories of India Tribal Development.

Answer

Overview

- Briefly establish the context of tribes of India

- Elaborate the three perspectives along with criticism

- Write about contemporary debates regarding tribal development

- Conclusion

Introduction:

Tribe is defined as a social group bound together by kin and duly associated with a particular territory; members of the tribe share the social cohesion and associated with the family together with the sense of political autonomy of the nation.

Article 366 (25) of the Indian constitution defined scheduled tribes as "such tribes or tribal communities or parts of or groups within such tribes or tribal communities as are deemed under Article 342 to be Scheduled Tribes for the purposes of this constitution". The criteria for Schedule tribes include primitive traits, geographical isolation among others.

Tribal development policies in India have primarily followed three approaches: Isolationist, **Assimilationist, and Integrationist.**

Perspective of Isolation:

- The isolationist approach came to mean letting tribes live in their own way, not infringing on their economic space and allowing them to develop in their own self-created development design. It has been viewed as colonial construction.

- Verrier Elwin's 'National Park Policy' of keeping the tribals as "museums, specimens became the model for administration.

- Tribes were viewed through a lens of romanticized simplicity, portraying them as 'Noble Savages.' This policy, rooted in the notion that tribes were too innocent to comprehend socio-economic processes, led to the neglect of tribal development. The isolationist model, implemented through legislation like the Inner Line Regulation of 1873 and the Scheduled District Act of 1874, aimed to minimize tribal-non-tribal contact, hindering their integration into the economy and polity.

- **Thakkar Bapa** criticized isolating tribes, likening it to placing them in a museum for academic curiosity.

- **S.C.Dubey:** In India Tribe has never been isolated .There has been contact with non-tribal.

Perspective of Assimilation:

- **G.S. Ghurye** challenges the colonial **tribe-non-tribe distinction**, blaming British policies for tribal exploitation. He considered tribes as "**backward Hindus".** He argued for the complete assimilation of tribes into mainstream Indian society, considering them as imperfectly integrated Hindus.

Ghurye's division of tribes into properly, loosely, and minimally integrated categories was based on perceived similarities between Hindu and tribal religions.

- **Critics** contended that complete **assimilation was impractical**, as tribes had distinct beliefs, practices, and egalitarian social structures.

- The policy of assimilation was seen as having aggressive and **potentially violent implications** due to the fundamental differences in socioeconomic structures, culture, and values between tribes and non-tribal sections of society.

Perspective of Integration:

- After Independence, debates over tribal development strategies emerged, contrasting British policies. Nehru's Panchsheel principles were developed as a middle ground between isolation and assimilation.

- The **Panchsheel** principles were based on **self-expression, land and forest rights, tribal administration, minimal intervention, and human development focus.**

- The focus of this policy was on faster socio-economic development while protecting tribal rights. Government's agenda was to address shortcomings of earlier approaches.

- The Nehruvian policy transitioned to progressive integration for faster socio-economic advancement, emphasizing **modernization in tribal areas**.

Contemporary Debates:

- Constitutional provisions like Schedule V and Schedule VI and Government initiatives like the Tribal Sub-plan, Panchayats (Extension to the Scheduled Areas) Act (PESA), the Forest Rights Act, TRIFED aim to extend include tribals within the development agenda while respecting their autonomy and rights.

- However, scholars argue that despite protective laws, exploitation and discrimination persist. Economic development brings challenges like **land alienation and migration**. Privatization threatens tribal livelihoods. **Integration policy is criticized** for absorption, fostering separatist movements. The state protects civil rights, but tribal culture faces challenges.

Conclusion:

India's diverse tribes, despite achievements in policies, rights, and programs, grapple with poverty and inequality. Preserving their culture while enabling integration, education, healthcare, and economic opportunities through a new social contract is key for their development.

b) Explain the implication and the impact of globalization in situating the changing agrarian class structure in India.

Answer

Overview

- Briefly define globalisation and agrarian class structure in India.

- Discuss the positive impact of globalisation and subsequently the negative impacts

- Conclusion

Introduction:

According to **George Ritzer**, "Globalization refers to the rapidly increasing worldwide integration and interdependence of societies and cultures".

Agrarian class structure in India traditionally feudal in character and governed around caste lines have been shaped by long historical and politico- administrative process. Globalisation too has had significant implications on the changing agrarian class structure.

Traditional Agrarian Class Structure:

- **Daniel Thorner** classified the agrarian class structure as Maliks(Landlords), Kisan(Tenants) and Mazdoor(wage labour). **D.N Dhanagare** proposed five classes of Landlords, Rich Peasants, Rich tenants, Middle peasants and Poor peasants.

Positive implication and impact of Globalisation on agrarian class structure:

- **Access to new markets and opportunities**: Globalization offers new markets for Indian agricultural products, benefiting farmers with increased income, technology adoption, and production diversification. Exposure to global practices promotes efficiency and enhances marketability. **K.C. Khanna** emphasizes the benefits of **increased productivity and efficiency** driven by global market integration.

- **Increased investment and technology transfer:** Global agribusinesses bring capital and expertise, benefiting Indian farmers with access to advanced technologies, improved infrastructure, and reduced post-harvest losses. Use of High Yielding Varieties (HYVs) like IR8 a semi-dwarf rice variety have significantly outperformed traditional varieties in the presence of adequate irrigation, pesticides, and fertilizers.

- **Improved access to inputs and services**: Globalization enables farmers to access a broader range of agricultural inputs, fostering efficient supply chains. This benefits all farmers by potentially reducing costs and enhancing productivity. Increased market competition may drive innovation and lower input prices, positively impacting the agricultural sector

- **Emergence of new opportunities and sectors:** Globalization supports the emergence of niche markets for high-value agricultural products, offering income opportunities for entrepreneurial farmers. **Ashish Kothari** has emphasised on the potential of organic farming for rural development.

- **Empowerment of vulnerable groups:** Globalization can lead to increased awareness and bargaining power for marginalized groups within the agrarian class structure. **Bina Agarwal** has argued that increased market access can empower women and improve their livelihood. **Access to information and communication technologie**s can provide marginal farmers with

platforms to voice their concerns and negotiate better prices for their produce.

Negative implications:

- **Vicious debt trap and farmer suicides**: Data from the National Sample Survey Organization and the National Crime Records Bureau emphasize the widespread **indebtedness among farm households**, much of it attributed to production-related expenses. The alarming frequency of farmer suicides, notably in progressive states such as Maharashtra, Andhra Pradesh, Karnataka, and Madhya Pradesh, highlights the detrimental consequences of globalization on the agricultural landscape.

- **Large and capital-intensive farms**: With increased market integration, agribusinesses and large-scale farms benefit from economies of scale and access to technology, **further marginalizing small and marginal farmers** who struggle to compete. This widens the existing inequality gap within the agrarian class structure.

- **Land dispossession**: Globalization can fuel a surge in land acquisitions for infrastructural projects, potentially leading to displacement of small farmers. **A.R. Desai**, in his work on class contradictions in Indian agriculture, highlighted this risk of land alienation and its detrimental impact on rural communities.

- **Market volatility and price fluctuations:** Dependence on global markets exposes farmers to volatile prices, potentially **devastating the incomes** of those reliant on cash crops. **Ranjit Singh,** in his research on agrarian class inequalities, emphasized how such volatility exacerbates uncertainty and insecurity for vulnerable farmers. Recent **farmer protests** were fuelled by such apprehensions.

- **Intensification and resource depletion:** The pressure to meet global market demands can lead to overuse of fertilizers, pesticides, and water resources. **K.C. Khanna**, despite highlighting the potential of technology for increased productivity, also warns against such unsustainable practices.

- **Caste and gender dimensions:** Dalits and Adivasis often face additional challenges due to historical marginalization and lack of access to resources. Additionally, women farmers frequently struggle with limited land ownership and decision-making power, further exacerbating their vulnerability within the changing agrarian structure. Though there has been **feminisation of agriculture** in India due to increase in male migration from rural to urban areas, but there is no parallel improvement in their lives.

- **Commercialization and shift in crops:** Focus on cash crops for global markets can lead to **abandonment of traditional, sustainable** farming practices and loss of valuable local knowledge. This not only impacts biodiversity but also weakens the cultural fabric of rural communities.

Conclusion:

While the challenges of globalization for India's agrarian class structure are significant, it's important to acknowledge the potential positive implications as well. More equitable policies are needed to help the most marginalized in the agrarian structure.

c) Critique the victory narratives of Green Revolution in the context of Indian society. (10 Marks)

- Define Green Revolution
- Discuss the positive impacts
- Critique the victory narrative
- Conclusion

The Green Revolution was a period that began in the 1960s during which agriculture in India was converted into a modern industrial system by the adoption of technology, such as the use of high yielding variety (HYV) seeds, mechanised farm tools, irrigation facilities, pesticides, and fertilizers.

Positive Impacts of Green Revolution:

- **Increase in Crop Produce:** It resulted in a grain output of 131 million tonnes in the year 1978-79 and established India as one of the world's biggest agricultural producers.

- **Reduced Import of Food-Grains:** India became self-sufficient in food-grains and had sufficient stock in the central pool, even, at times, India was in a position to export food-grains. The per capita net availability of food-grains has also increased.

- **Benefits to the Farmers:** The introduction of the Green Revolution helped the farmers in raising their level of income. Farmers ploughed back their surplus income for improving agricultural productivity. **Andre Beteille** has remarked, "The Green Revolution has indeed created a new faith in the dynamism of the Indian farmer who has shown himself to be capable not only of quickly absorbing technological innovations but also of handling social arrangements with considerable dexterity."

- **Industrial Growth:** The Revolution brought about large scale farm mechanization which created demand for different types of machines like tractors, harvesters, threshers, combines, diesel engines, electric motors, pumping sets, etc.

- **Rural Employment:** There was an appreciable increase in the demand for labour force due to multiple cropping and use of fertilizers. The Green Revolution created plenty of jobs not only for agricultural workers but also industrial workers by creating related facilities such as factories and hydroelectric power station

- **Emergence of bullock capitalists**: **Rudolph and Rudolph** have said that the Green Revolution has led to emergence of an economically well off farmers better known as bullock capitalists, which has been instrumental in prosperity of economy.

Critiques of the Green Revolution's Victory Narratives:

- **Widening socio-economic disparities:** The Green Revolution relied heavily on expensive inputs like fertilizers, pesticides, and irrigation infrastructure. This benefited resource-rich farmers, while marginalizing small and landless farmers unable to afford these inputs. **Thorner** has explored this dimension. The advantages primarily accrued to the **dominant castes and large-scale farmers**, exacerbating the marginalization of vulnerable sections in society.

- **PC Joshi** : GR has contributed for the **rise of capitalist agriculture** and offered an economic foundation for the rise of big bourgeoise in the country side.

- **Regional disparities**: **GS Bhalla and Chaddha** found that study in 200 villages in Punjab to find out that **after Green Revolution the per capita income of a rich farmer's family is 200 times higher** in comparison to income of poor farmer. **Bagchi and Athreya** argued that GR gave rise to regional disparity in development - especially dry and non-irrigated areas.

- **Gender dynamics**: Families in green revolution zone definitely **improved on economic terms** but there was also **some dysfunctional consequences to female** counterparts of family. Green revolution involved heavy machinery to be used on fields and women were not considered capable to handle heavy machines (a patriarchal mindset), and moreover because of increased economic importance of land, **son preference** increased manifold in regions like Haryana, Punjab etc. **Utsa Patnaik** has explained the disproportionate negative impact of Green Revolution on women and children. **Lakshmi Menon** believes that women were worst victim of Green revolution.

- **Amit Bhaduri** has argued that green revolution led to distress migration of agricultural labourers to Punjab and Haryana, and this led to emergence of new forms of bondage.

- **Environmental degradation:** Overreliance on chemical inputs led to soil degradation, water depletion, and pollution, threatening long-term sustainability. The Green Revolution promoted monoculture, reducing crop diversity and resilience to pests and diseases. Additionally, traditional varieties and local knowledge systems were ignored.

- **KS Gill** argued that mechanization led to de-peasantization and proletarianization of peasants. **Gail Omvedt** argued that structural problems of agrarian economy were not addressed.

The Green Revolution's story in India is complex, with both positive and negative consequences. While the Green Revolution is often celebrated for its positive impact on agricultural productivity and food security in India, a critical examination reveals a more nuanced reality. Recognizing these complexities is crucial for developing more sustainable and equitable models of agriculture for the future.

Section B

Question 5. Write short answers, with a sociological perspective, on the following questions in about 150 words each:

a) Citing some case studies, expand the concept of 'Development-induced Displacement. (10 Marks)

- Define the concept of Development induced Displacement

- Mention few case studies

- Explain the consequences of displacement

- Discuss the issues with Resettlement policies

- Conclusion

Development-induced displacement is the outcome of the forcible eviction of people from their homes or lands for the purpose of installing development projects such as dams, mining projects, roads, Special Economic Zones, manufacturing plants and so on. These development initiatives or projects meant for economic progress, bring many opportunities for people; however, it comes at an enormous cost, which is usually borne by a society's poorest and most vulnerable.

Case studies:

- **Narmada Valley project:** In 1979, the Indian government initiated construction of the Sardar Sarovar dam to improve hydropower supply in Gujarat and provide water to the drought-prone regions of Kutch and Saurashtra. According to the World Bank, the NVP has displaced an estimated 250,000 people, many of whom have lost their homes, livelihoods, and traditional way of life. The compensation offered to the displaced people is inadequate. The resettlement sites are often poor quality and lack basic amenities. The project has had a negative impact on the environment, leading to deforestation, soil erosion, and loss of biodiversity.

- **Tehri Dam Project :** Displaced approximately 100,000 people, mostly from tribal communities, disrupting their livelihoods and cultural heritage. The resettlement process continues to face criticism for inadequate compensation and infrastructure. Women and children formed majority of the displaced population as suggested by Vandana Asthana.

- **Posco Steel Plant in Odisha:** The proposed Posco steel plant in Odisha faced resistance from local communities. The project, if implemented, would displace several villages and impact the livelihoods of fishing communities. The debate surrounding the plant has brought attention to issues of land acquisition and the rights of indigenous communities.

Consequences of displacement:

- **Social Disruption and Loss of Identity: Ashish Kothari** emphasizes the disruption of social networks, cultural practices, and traditional ways of life experienced by displaced communities, impacting their sense of identity and belonging.

- **Livelihood Insecurity and Poverty:** Studies document the challenges displaced communities face in rebuilding livelihoods, often leading to increased poverty and vulnerability.

- **Gendered Impacts: Sawhney and Malhotra** raise awareness of the disproportionate burden borne by women and children due to displacement, including increased risks of exploitation and marginalization. **Mridula Singh's** work on Narmada valley and tehri Dam project highlight the gendered impact of displacement.

- **Loss of land and resources**: Displaced communities lose access to fertile land, forests, and water bodies, essential for their subsistence and cultural practices. Biswaranjan Mohanty has argued how displaced tribals are treated as development refugees by the state.

- **Social conflict and unrest:** Displacement can cause tension and conflict within communities and with project developers, particularly due to inadequate compensation and resettlement measures. **A.K Nayak** has pointed that involuntary displacements created conflict in the context of Hirakud dam displacement.

- **Loss of cultural heritage and identity:** Displacement disrupts traditional knowledge systems, social structures, and cultural practices, impacting community identity and sense of belonging.

Development projects, while crucial for economic growth and improved living standards, can leave communities shattered if they displace people without proper compensation and support. To truly achieve equitable progress, we need development that prioritizes inclusivity and participation. This means ensuring the rights and voices of all stakeholders, especially marginalized and vulnerable groups, are heard and considered throughout the planning process.

b) Examine the concept of 'Cultural Pluralism' in the context of India's Unity in Diversity. (10 Marks)

- Define Cultural Pluralism

- Explain features of Cultural Pluralism in India

- Discuss factors contributing to the unity

- Elaborate the challenges

- Conclusion

When many cultures co-exist in a given geographical area, without one dominating the other, it is known as **"cultural pluralism".** India presents a seemingly multicultural situation within the framework of a single integrated cultural whole, often termed as "**Unity in Diversity".**

Features of Cultural Pluralism:

Religion: India is one of the most religiously diverse nations in the world. The religion of 80% of the people is Hinduism. Islam is practiced by around 13% of all Indians. It is the birthplace of Hinduism, Sikhism, Buddhism, Jainism and they are accepted within its rich cultural tapestry.

Language: There are 22 official languages and each has its distinctive script (Guha). The Indian one rupee currency shows seventeen languages and seventeen scripts. Besides, there are 63 non-Indian languages spoken in the country and a total of more than 1652 languages and dialects.

Festivals: India is a country that is divided among various provinces, cultures, and languages but united by its festivals. Each state of India celebrates at least one festival from where the reason to celebrate might have originated from historically.

Cuisine: India is known for its love for food and for its diverse multi cuisine. The cooking style varies from region to region. Major Indian foods include South Indian, Punjabi, Mughali, Bengali, Kashmiri, Rajasthani and Gujarati.

Art forms: Some of the world-famous dance forms that originated and evolved in India include Bharatnatyam, Kathak, Kathakali, Kuchipudi, Manipuri. Indian dance too has diverse folk dance forms such as Bhangra of Punjab, Yakshagana of Karnataka, Bihu of Assam and Chhau of Jharkhand. Music also plays a very important role in the lives of Indians. Indian architecture has evolved through various ages in different regions of the country.

This inherent diversity, however, doesn't negate a sense of unity. Several factors contribute to this:

- **Shared History and Struggles:** A shared history, particularly the struggle for independence, fostered a sense of collective identity among Indians. This feeling of **"being Indian"** transcends cultural differences.

- **Constitutional Safeguards:** The Indian Constitution enshrines the right to equality and prohibits discrimination based on religion, language, or caste. This legal framework provides a foundation for peaceful coexistence.

- **National Symbols and Festivals:** National symbols like the tricolour flag and pan-Indian festivals like Diwali serve as unifying elements, fostering a sense of shared belonging.

- **Popular Culture and Media**: Bollywood movies, cricket matches, and common epics like the Ramayana create a shared cultural experience, bridging regional and cultural divides.

Challenges of Cultural Pluralism:

- **Communalism and religious violence:** Ashis Nandy emphasizes the role of historical wounds, political manipulation, and competition for resources in fuelling communal tensions. TN Madan has argued about the crisis of secularism in a culturally plural society.

- **Caste discrimination and untouchability:** Despite constitutional safeguards, Dipankar Gupta argues that the caste system's deep-rooted structures continue to perpetuate social and economic inequalities

- **Linguistic chauvinism and regionalism:** Gyanendra Pandey explores how language and regional identities can be politicized, creating divisions and hindering national integration. Ethnic and secessionist movements threaten national unity.

- **Divisive politics**: Sometimes, ascriptive identities such as caste, religion etc. are evoked by politicians in order to garner votes. This type of divisive politics can result in violence, feeling of mistrust and suspicion among minorities.

- **Erosion of traditional values and cultural identity:** Arjun Appadurai warns of the homogenizing forces of globalization that can threaten diverse cultural expressions and traditional values.

- **Unequal access to resources and opportunities:** Satish Deshpande argues that cultural and social barriers limit access to education, healthcare, and economic opportunities for marginalized communities, hindering inclusive development

- **Challenges in implementing national policies:** T.K. Oommen highlights the complexities of formulating and implementing uniform national policies when considering diverse cultural needs and practices. For example, implementing Uniform civil code is fraught with challenges.

In-spite of the challenges posed by diversity, there can be no doubt on the role played by sociocultural diversity in sustaining and developing Indian society. Problem is not of diversity per se, but the handling of diversity in India society. The problems of regionalism, communalism, ethnic conflicts etc. have arisen because the fruits of development haven't been distributed equally or the cultures of some groups haven't been accorded due recognition.

c) Highlight the salient features of the New Education Policy (NEP) 2020. (10 Marks)

- Introduce NEP

- Discuss the salient features of NEP

- Explain the challenges

- Conclusion

The new National Education Policy (NEP) 2020 is the first education policy of the 21st century in India, which replaces the previous National Policy on Education (NPE) 1986. It aims to transform India into a vibrant knowledge society and global knowledge superpower by making both school and college education more holistic, flexible, and multidisciplinary and aimed at bringing out the unique capabilities of each student.

Salient features of NEP:

- **Focus on holistic development:** By emphasizing on critical thinking, discussion, and analytical learning to enrich India's talent and human resource pool. D**r. K. Kasturirangan,** who led the drafting committee, emphasizes the policy's student-centric and holistic approach, focusing on overall development beyond academics.

- **Integration of vocational education:** The policy recognizes the importance of vocational education and aims to integrate it with mainstream education.

- **Dr. Poonam Batra** appreciates the recognition of early childhood education, gender sensitivity, and efforts to reduce the curriculum load.

- **Emphasis on technology-enabled learning:** The new education policy recognizes the importance of technology in education and encourages the use of digital tools and platforms to enhance the learning experience.

- **Promotion of multilingualism along with the right to choose:** The new policy emphasizes the importance of multilingualism and encourages the teaching of regional languages alongside English and Hindi with the much-needed flexibility.

- **Flexible and multidisciplinary curriculum:** NEP 2020 offers subject selection, software training in schools, transfer of credits, multiple entries, and exit system to allow for more internal autonomy to institutions.

- **Lifelong Learning and Social Change**: The NEP promotes lifelong learning and skill development, recognizing that education is not limited to a specific age or stage of life. This sociological perspective aligns with the idea that learning is a continuous process that contributes to personal growth and societal change.

Challenges

- **Dr. Krishna Kumar,** raises concerns about the centralization of power, potential commercialization, and the risk of marginalizing regional languages. He says that NEP-2020 offers more of the same remedy.

- According to **Meenakshi Thapan** , a **one-size-fits-all approach** would not work; policies must take into account the many types of conditions that exist on the ground in a country as diverse, multifarious, and complicated as India.

- **Capacity limitation:** The internal capacities within the education ministries (centre and states) and other regulatory bodies are inadequate to steer the magnitude of transformations envisaged in the NEP. There is lack of roadmap for implementation on the ground.

- **Language Policy:** The policy proposes a three-language formula, which has raised concerns regarding the imposition of certain languages and potential disregard for linguistic diversity. The approach needs careful implementation to respect regional languages and preserve cultural diversity.

- **Digital divide:** The NEP 2020's emphasis on digitization and e-learning may not take into account the digital divide in India, as only around 30% of the population can afford smartphones, and even fewer have access to computers. Use of **technology can increase gap** between various sections of the society. **Pierre Bourdieu** introduces the notion of **cultural capital,** which specifies class systems in addition to economic, social, and symbolic capital.

- **Inclusivity and Equity:** While NEP 2020 aims to address inclusivity and equity in education, ensuring effective implementation and reaching marginalized communities, including those from rural areas, economically disadvantaged backgrounds, and marginalized groups, may present challenges. Adequate support mechanisms and targeted interventions will be needed to address these disparities.

- **Satish Deshpande** is critical of the multi-exit options in higher education. He says that " It will certainly help in renaming drop-outs as certificate or diploma-holders. But they cannot ensure that these credentials will bring significant benefits for holders."

- **Foreign educational institutions** are free to set their fee structure. This will affect accessibility of economically weaker sections. Lack of reservation in foreign educational institutions will hinder India's social justice agenda.

NEP 2020 holds promise for transforming India's education system, but its success hinges on addressing existing social inequalities and ensuring equitable implementation.

d) Analyse the sociological interconnections between Social Media and Mass Mobilization in India. (10 Marks)

- Define Social Media

- Elaborate on the sociological connection between social media and mass mobilization through examples

- Discuss the concerns and challenges

- Conclusion

Andreas Kaplan and **Michael Haenlein** define social media as "Internet-based applications that are developed on the principles of Web 2.0, enabling the creation and sharing of user-generated content. Social media facilitates lateral **communication free from hierarchical influence, informing mainstream media about social movements**, thereby amplifying their impact and contributing significantly to the sustained momentum of campaigns during and after the movements. Modern communication technologies have revolutionized the potential of social movements globally, and India, with one of the largest populations of social media users, has emerged as a pivotal platform for mass mobilization.

Social media and Mass mobilization in India:

- **Communication and Connectivity:** **Manuel Castells** introduces the concept of the "Network Society," emphasizing the role of digital networks in shaping contemporary social structures. Social media platforms serve as the conduits for information flow, enabling rapid and widespread communication among individuals and groups. Example, The **#SaveAareyForest** campaign used social media to mobilize citizens and successfully halt the deforestation of Mumbai's green lung.

- **Collective Identity and Solidarity:** Social media platforms create a digital public sphere where individuals can share opinions, experiences, and grievances. This helps in the formation of collective identities and a sense of solidarity among like-minded individuals, crucial for mass mobilization. Example, **Me too** movement allowed women from different walks of life to share their experiences

- **Mobilization and Activism: Resource Mobilization Theory** highlights how social movements mobilize resources, including human, organizational, and media resources. Social media facilitates resource mobilization by providing a platform for coordination, recruitment, and dissemination of information. Example, **Justice for Nirbhaya** movement of 2012.

- **New Forms of Protest:** Social media has given rise to **virtual activism** or "clicktivism," where individuals engage in activism through online platforms. This can translate into offline actions and on-the-ground mobilization. Recent **farm protests** utilised social media applications extensively.

- **Counter publics and Alternative Narratives: Nancy Fraser's** concept of counter publics refers to marginalized groups creating alternative spaces for discourse. Social media allows for the emergence of counter publics challenging mainstream narratives and providing a voice to marginalized communities. Example, **#DalitLivesMatter** provide a platform for sharing experiences and highlighting issues faced by Dalit communities.

- **Rapid Dissemination of Information:** Social media accelerates the spread of information through information cascades. **Influencers with large following** play key role in reaching large number of people quickly. Example, Social media platforms facilitated the dissemination of health guidelines, emergency resources, and calls for help, connecting people across regions.

Challenges and Concerns:

- Misinformation and Propaganda: False information and manipulated narratives can spread quickly, influencing public opinion and potentially inciting violence.

- Example: **Fake news and hate speech** circulated on social media contributed to communal tensions and violence in several instances like Muzzafarnagar riots.

- **Echo Chambers and Polarization:** Algorithms and user preferences can create online echo chambers, reinforcing existing biases and hindering constructive dialogue. Example, political parties use social media to target specific groups with biased information, polarizing the public sphere.

- **Digital Divide and Inequality:** Unequal access to technology and digital literacy limits participation and perpetuates existing social inequalities. **Example,** Rural communities and marginalized groups might be excluded from online mobilization, hindering their voices and access to justice.

- **The Marxist** cultural effects model views social media as a potent ideological influencer primarily focused on shaping ideologies and contributing to power inequalities.

- **Privacy concerns:** Government surveillance and data collection through social media raise concerns about privacy violations and chilling effects on free speech.

- **Mental health impact:** Cyberbullying, online hate speech, and the pressure to maintain curated online identities can negatively impact mental health, particularly among young people.

- The rapid dissemination of information on social media can **challenge the authority of traditional institutions** like media outlets and governments, potentially undermining trust and social order.

The sociological connections between social media and mass mobilization in India highlight both the pros and cons. While it enhances connectivity and amplifies voices, the challenges of misinformation, digital exclusion, and surveillance must be addressed for a more inclusive and effective activism.

e) Discuss the nature of regional variations in sex ratio in India. Stating reasons thereof. (10 Marks)

- Define sex ratio

- Chart out the regional variation in sex ratio

- Explain the reasons behind the variation

- Conclusion

Sex Ratio measures the number of females per 1000 males. India has been suffering from a declining sex ratio in India for more than a century, from 972 females per 1000 males at the turn of the twentieth century, the sex ratio in India has declined to 933 at the turn of the twenty-first century.

However, as per the **National Family Health Survey 5** (NFHS 5) report, the sex ratio in India stands at 1020 which is a major improvement from the past.

Regional Variation in sex ratio in India:

- **Green Revolution's Legacy**: Prosperous states like Punjab and Haryana have historically imbalanced sex ratios, attributed to son preference and the mechanization of agriculture reducing women's roles. Mechanization led to smaller landholdings, favouring fewer sons to avoid division. **Utsa Patnaik**'s work explore this issue. Sex-selective abortions fuelled by the desire for a male heir.

- **Urban Paradox:** A decline in sex ratio observed in states like Delhi, Himachal Pradesh, and Gujarat. Despite prosperity and literacy, patriarchal norms and preference for male child persist.

- **Tribal Communities:** States like Meghalaya and Nagaland exhibit relatively balanced sex ratios. Tribal cultures traditionally value both sons and daughters more equally. Exposure to education and Western influences might also play a role.

- **Southern States:** Kerala, Tamil Nadu and Andhra Pradesh demonstrate better sex ratios, likely due to progressive social indicators. Kerala's high female literacy rate and emphasis on gender equality contribute to a more balanced society.

- **Western and Central India:** Maharashtra and Gujarat display a mixed picture, with some districts faring better than others. Variations highlight the influence of local socio-cultural contexts and entrenched practices.

Reasons for Regional Variations:

- **Son preference:** Deeply rooted cultural norms favouring sons for inheritance, lineage, and social status. A study by **Arokiasamy and Goli** (2012) found a positive association between landholding size and Child Sex Ratio in rural India, with land ownership associated with having more boys than girls.

- **Dowry system**: Financial burden associated with daughters in some regions. The idea that girls are "**Paraya Dhan**" makes them less desirable than male child.

- **Agrarian economy**: Higher demand for female labour force in rice-producing areas is linked to better sex ratio as seen in southern and north-eastern states.

- **Limited economic opportunities for women:** Lower economic value ascribed to females, incentivizing son preference.

- **Patriarchal social structures:** Unequal power dynamics marginalizing women and their choices.

- **Lack of education and awareness:** Limited knowledge about the consequences of skewed sex ratios and gender equality.

- **Health infrastructure:** Access to quality healthcare services also play a crucial role in sex ratio.

- **Implementation of policies:** Effective implementation of government policies regarding sex-selective abortion is an important determinant.

- Schemes like **Beti Bachao, Beti Padhao** scheme have helped to improve the social perception around girl child.

Regional variations in India's sex ratio reflect a complex web of social, economic, and cultural factors. Tackling this issue necessitates a multi-pronged approach that empowers women, dismantles harmful practices, and fosters a culture of gender equality.

Question 6.

How do you account for the increasing significance of religion in public and personal spheres in the context of secularization thesis in India? Explain.

- Briefly introduce secularisation and Indian model

- Increasing significance of religion

- Promotion of Secularization in Contemporary India:

- Conclusion

Secularization, indicating the diminishing impact of religion in contemporary societies, takes a unique form in India. Departing from the separation model, India's situation involves both modernization and a robust religious presence in public and private domains, distinguishing it from Western norms. Despite a secular constitution, religion holds centrality in Indian life due to diverse historical, cultural, and socio-political factors.

Increasing significance of religion

- **Historical and Cultural Legacy:** India's deep-rooted historical and cultural legacy contributes significantly to the enduring influence of religion. The works of **scholars like Ashis Nandy emphasize that Indian secularism differs from the Western concept, as it does not entail the rejection of religion but rather a coexistence of diverse religious traditions**.

- **Politicization of Religion: Scholars like Kothari and Jaffrelot have highlighted the politicization of religion in India**. Political parties often use religious identity as a tool for mobilization, and a notable example is the rise of the Bharatiya Janata Party (BJP) with its promotion of Hindutva (Hindu nationalism) and involvement in the Ayodhya dispute.

- **Religion, Caste, and Identity: The intertwining of religion and caste, as pointed out by M.N. Srinivas, is a distinctive feature of Indian society.** Policies like caste-based reservations in education and employment reflect this complex relationship, emphasizing the role of both religion and caste in shaping individual and community identities.

- **Religious Revivalism & Globalization:** Scholars like **Peter van der Veer argue that globalization may contribute to religious revivalism.** India's spiritual leaders and gurus, exemplified by figures like Sri Sri Ravi Shankar, showcase the country's global religious influence.

- **Counter to Western Modernity:** Partha Chatterjee notes that as India modernizes, some segments of the population assert religious values against perceived Westernization. The popularity of the 'Ramayan' TV show is cited as an example, illustrating how traditional religious narratives can gain prominence in the face of modernity.

- **Inter-religious Dynamics: T.N. Madan emphasizes the intricate nature of inter-religious interactions in India due to its diverse religious landscape**. Incidents like the Gujarat 2002 riots and the 1984 anti-Sikh riots underscore the prominence of religious identity in shaping social dynamics.

Promotion of Secularization in Contemporary India:

- **Judicial Actions:** The Supreme Court plays a vital role in interpreting secularism. **For instance, in the Shah Bano case**, the court advocated for a uniform civil code, promoting a more secular legal framework.

- **Educational Curriculum: Scholars like Krishna Kumar argue that education acts as a secularizing force.** The National Curriculum Framework emphasizes inter-religious understanding, contributing to a more inclusive and tolerant society.

- **Media & Civil Society: Amartya Sen stresses the importance of open public discourse in shaping a secular society.** The media and civil society play crucial roles in promoting understanding and tolerance among diverse religious communities.

- **Legislative Steps:** Laws such as the Right to Education Act aim to promote secular values from the grassroots level, ensuring equal access to education irrespective of religious background.

In conclusion, India's unique blend of modernization and the enduring significance of religion stems from its rich historical and cultural tapestry. The intricate interplay of religion, politics, and identity necessitates a nuanced approach to secularism, where the coexistence and equal treatment of diverse religious traditions are emphasized rather than the rejection of religion outright.

b) In the face of rising global climatic concerns. how do you contextualize the relevance of Chipko Movement and its Gandhian tone? Answer analytically.

- Introduce Chipko movement

- Chipko movement and Gandhian thoughts

- Relevance of Chipko movement in the Age of Climate Change

- Challenges Associated with Such Movements

- Conclusion

The Chipko Movement, originating in the 1970s in India's Himalayan region, epitomized grassroots environmental activism. Derived from the Hindi word 'embrace', it saw villagers, especially women, hug trees, protesting against rampant deforestation and asserting the profound interdependence between humans and their natural environment.

Chipko movement and Gandhian thoughts

- **Non-violent resistance**: Gandhi and Chipko leaders endorsed non-violent resistance (Satyagraha) for social and environmental change. Chipko's tree-hugging protests exemplified this principle, physically embracing trees to prevent their felling.

- **Respect for all life:** Gandhi's "ahimsa" (non-harming) and Chipko's reverence for nature emphasized the interconnectedness of all living beings.

- **Local empowerment**: Both advocated for empowering local communities and sustainable utilization of resources, aligning with Gandhi's vision of Swaraj (self-rule). **Madhu Ramnath notes Gandhian values of swaraj and sadbhavana in Chipko**

- **Simple living and ecological consciousness**: Gandhi and Chipko promoted simple living, self-sufficiency, and ecological respect against unsustainable development.

- **Women's role in activism**: Gandhi's Satyagraha paved the way for women's activism, echoed in Chipko where women like Gaura Devi and Sudha Bahuguna led the movement. **Bina Agarwal has highlighted the central role of women in environmental preservation.** Chipko's women-led activism prefigures the globally recognized pivotal role of women in climate action.

Relevance of Chipko movement in the Age of Climate Change:

- A Microcosm of a Global Problem: The Chipko movement's focus on protecting forests aligns perfectly with the fight against climate change. Forests act as vital carbon sinks, absorbing greenhouse gases and mitigating the effects of global warming.

- **Local and community participation** : The movement's emphasis on community participation, sustainable development, and respect for nature offers valuable lessons for tackling the global climate crisis. It demonstrates the power of ordinary people coming together to make a difference. **Mehta, a conservationist, collaborated with the Bishnoi community in Rajasthan to protect trees from felling. Their deep reverence for nature and their non-violent resistance against environmental destruction offer valuable lessons for sustainable development approaches.**

- **A Model for Inspiration:** The Chipko movement's success story has inspired similar environmental movements around the world, from Kenya's Green Belt Movement to Bolivia's indigenous forest defenders. It serves as a beacon of hope, proving that grassroots activism can truly make a difference

- **Climate Adaptation**: The Chipko Movement highlighted the connection between forests and water conservation. As climate change leads to shifts in precipitation patterns, the role of forests in regulating water resources becomes increasingly important for climate adaptation strategies.

- **Promotion of local knowledge -** Inspired by Chipko, the Appiko movement in the Philippines, particularly in Mindanao, uses non-violent protest and community engagement to protect ancestral forests and promote sustainable forestry practices. This offers a model for addressing deforestation and climate change in partnership with local communities.

Challenges Associated with Such Movements:

- **Government Opposition:** Authorities may resist grassroots movements. Example: India's Narmada Bachao Andolan faced government opposition to dam construction**.**

- **Limited Resources:** Grassroots initiatives often lack funds. Example: The struggles of local environmental groups like Save Western Ghats against resource-intensive projects.

- **Infiltration and Repression:** Movements face infiltration and repression. Example: India's Greenpeace experienced government scrutiny and funding restrictions.

- **Media Misrepresentation:** Media bias can misrepresent movements. Example: Stereotyping affected India's anti-nuclear protests like those against Kudankulam.

Conclusion

The Chipko Movement, rooted in Gandhian principles, offers a blueprint for understanding and addressing contemporary climate concerns. While such movements highlight the potential of grassroots activism, they also face substantial challenges in navigating complex sociopolitical landscapes. To address the global climate crisis, the synthesis of local wisdom, as seen in Chipko, with global collaborative efforts is imperative.

c) What actionable measures would you suggest to curb the recurrent child labour menace in India? (10 Marks)

- Define child labour and provide the current scenario of child labour in India.

- Discuss the causes behind prevalence of child labour

- Suggest actionable measures

- Conclusion

According to the Census of India definition, **a child worker is one who works for the major part of the day and is below the age of 14 years**. There is no agreement about the definition of the 'child'. The 1989 UN Convention on the 'Rights of the Child' sets the upper age at 18. The International Labour Organisation refers to children as those who are under 15 years. In India children above the age of 14 years are old enough to be employed.

Total child population (5-14 years) in India is 259.6 million as per the 2011 Census.

Causes behind Child Labour:

- **Poverty**: Poverty is the primary driving force behind child labour in India. Families living in poverty often rely on the income generated by their children to meet basic needs, forcing children to work instead of attending school. **Jean Dreze** see a strong correlation between poverty and child labour.

- **Lack of Access to Quality Education**: Inadequate access to quality education, particularly in rural areas, leads many children to drop out of school and enter the workforce.

- **Social and Cultural Factors:** Traditional beliefs, social norms, and cultural practices often perpetuate child labour in India. **Kavita Chowdhury** has highlighted that Dalit children account for largest section of child labourers in Bihar.

- **Ineffective Legal Framework and Implementation**: Implementation and enforcement of laws that prohibit child labour are often weak. Corruption, lack of resources, and inadequate monitoring systems contribute to the limited effectiveness of existing laws and policies.

Actionable measures:

- **Strengthening Education Infrastructure:** Investment in improving school infrastructure, ensuring adequate classrooms, sanitation facilities, and learning resources is required. Measures should be implemented to encourage school attendance and reduce drop-out rates. **Kanbargi and Kulkarni** have found inverse relation between child labour and child schooling. **Neera Burra** in her extensive work on child labour in factories has proposed that education should be compulsory for children below fourteen years.

- **Economic Empowerment and Livelihoods:** Implementing schemes like the **National Child Labour Programme (NCLP**) to provide income-generating opportunities to families, alleviating their dependence on child labour.

- Enforcing fair minimum wages for adults will reduce the economic pressure to send children to work.

- **Changing attitudes :** It is important that the attitudes and mindsets of people are changed to instead employ adults and allow all children to go to school and have the chance to learn, play and socialize as they should. **A sector-wide culture of child labour-free businesses** has to be nurtured. Coordinated policy efforts should be taken to provide employment and income support to all informal sector workers to stimulate the economy and labour demand.

- **Strict implementation of laws**: Strengthening policy and legislative enforcement, and building the capacities of government, workers' and employers' organisations as well as other partners at national, State and community levels should be prioritized.

- **Community engagement:** Mobilizing communities to report violations, raise awareness, and break intergenerational cycles of child labour. Encouraging governmental and non-governmental agencies to monitor and report instances of child labour. **Many NGOs like** Bachpan Bachao Andolan, ChildFund, CARE India, Talaash Association, Child Rights and You, Global march against child labour etc. have been working to eradicate child labour in India.

- **Addressing the gender difference: Neera Burra** has highlighted the gendered dimension of child labour in India. Concerted efforts are required to send female children to school.

- **Caste dimension**: Tackling caste-based discrimination that restricts access to education and decent work for marginalized communities, pushing children towards labour. Active monitoring at grassroot is level is necessary to identify children belonging to marginalised castes and checking whether they face discrimination in schools.

Creating a society that prioritizes the well-being and education of its children is not only a moral obligation but also a vital step towards building a future free from the shackles of child labour. Only through collective determination can we strive towards a nation where every child is afforded the right to a childhood filled with education, growth, and dreams.

Question 7.

a) Do you think that the decades of Dalit political mobilizations and movements have helped in strengthening India's democracy? Substantiate your arguments with facts. (10 Marks)

- **Briefly introduce history of Dalit political mobilizations**

- **How Dalit mobilization strengthened the democracy**

- **Issues related to Dalit mobilization**

- **Conclusion**

Dalit mobilization in India, spearheaded by social reform movements in the early 20th century led by Dr. B.R. Ambedkar, progressed through distinct phases. The post-colonial era saw efforts to secure constitutional rights and implement affirmative action policies. The 1970s-1990s witnessed radicalization with militant factions advocating for land redistribution and an end to caste atrocities, exemplified by the Dalit Panthers.

Contemporary struggles address diverse issues such as Dalit women's rights, environmental injustices, and reservations-related discrimination. The Bahujan Samaj Party, founded by Kanshi Ram and led by Mayawati, plays a pivotal role. Recent events, like the Una Movement, highlight ongoing Dalit resistance against discrimination in India's democratic journey.

Arguments Supporting the Contribution of Dalit Mobilization to Democracy:

- **Constitutional Safeguards**: Dr. B.R. Ambedkar, a prominent Dalit leader, ensured that the Constitution contained provisions safeguarding the rights of marginalized communities. Dr. Ambedkar envisioned democracy as encompassing both political rights and social equality.

- **Electoral Significance**: Dalit-based political parties like the Bahujan Samaj Party (BSP) have achieved considerable electoral success. The BSP's victory in states like Uttar Pradesh highlights the political empowerment of Dalits.

- **Local Governance**: The 73rd and 74th amendments reserve seats for Dalits in local governance. Through Panchayati Raj Institutions, many Dalits have attained leadership positions, promoting grassroots democracy.

- **Social and Cultural Assertion**: The rise of Dalit literature, art, and academia has democratized India's cultural and intellectual spheres. **Gopal Guru underscores the significance of cultural and ideological expressions in the democratization process.**

Arguments Highlighting the Limitations or Adverse Impacts:

- Electoral Fragmentation - While Dalit parties highlight marginalized issues, they can also lead to political fragmentation. Sudha Pai argues that identity politics, while empowering, can sometimes limit broader coalition-building in democratic systems.

- Tokenism Over Substantial Change: Reserved political positions for Dalits might lead to token representation without necessarily ensuring substantial change in grassroots realities. Despite political representation, atrocities against Dalits remain high, as seen in incidents like the Khairlanji massacre.

- Co-option by Major Parties: Larger parties sometimes co-opt Dalit leaders without addressing core Dalit issues, diluting their political essence. Rajni Kothari emphasizes the possible co-option of caste-based groups in the broader framework, weakening their distinct political stance.

- Divisive Politics: Caste-based mobilization can sometimes exacerbate social divisions. Inter-caste conflicts have sometimes been fueled by political competitions, as seen in some regions of Uttar Pradesh and Bihar.

Conclusion:

Dalit political mobilization has played a dual role in India's democracy. While it has significantly contributed to democratizing India's socio-political fabric and making politics more inclusive, challenges remain. The very nature of identity politics can sometimes fragment political discourse and limit broader social coalitions. Balancing these dynamics is crucial for India's democratic evolution.

b) What is 'reverse migration'? Discuss its features, causes and consequences in India. (10 Marks)

- Briefly introduce reverse migration

- Features of reverse migration

- Causes of reverse migration

- Consequences of reverse migration

- Conclusion

'Reverse migration' in India denotes a significant trend, involving the return from urban to rural or developed to less developed areas. Migration, whether temporary or permanent, is prompted by diverse factors. Conversely, reverse migration sees individuals returning to native homes, a phenomenon intensified during India's COVID-19 pandemic. This shift underscores evolving socio-cultural and economic landscapes, accentuating the substantial impact on migrant workers as they return to villages.

Features of reverse migration

- **Return to Origins:** Typically involves migrants returning to their hometowns or villages, representing a shift from urban to rural settings.

- **Temporary or Permanent:** Can be a short-term return due to specific reasons (e.g., economic downturns) or a long-term resettlement.

- **Driven by Various Factors:** Includes economic downturns, socio-political issues, or personal reasons, making it a multi-faceted phenomenon.

Causes of reverse migration

- **Economic Reasons:** Downturns or recessions in urban areas or foreign countries can prompt migrants to return. *Example:* After the 2008 global economic crisis, many Indian professionals returned from the USA and Europe.

- **Environmental Factors:** Natural disasters or adverse conditions can compel people to return.

- **Sociopolitical Issues:** Discrimination, xenophobia, or political instability can trigger reverse migration. *Example:* S. Irudaya Rajan's studies highlight how changing geopolitical conditions affect Gulf migration patterns.

- **Health Concerns:** Epidemics or health crises in urban centers can lead to the return of migrants. *Example:* The COVID-19 pandemic in 2020 witnessed massive reverse migration in India from cities to villages.

- **Emotional and cultural reason - As sociologist Ashish Nandy posits,** the "mystical tradition" embedded in Indian society often offers emotional sustenance and a sense of belonging that urban anonymity struggles to match.

Consequences of reverse migration

- **Ripple Effects on Rural Economies:** The sudden influx of returnees can strain the limited resources of rural areas. Healthcare systems, educational facilities, and basic infrastructure often struggle to accommodate the increased population, posing a challenge to sustainable development.

- **Impact on big cities** - Continuous large-scale reverse movement of labour would result in a significant shortage of semiskilled and unskilled employees in all of the country's metropolitan centres. States with large manufacturing presence, such as Maharashtra and Gujarat, were particularly affected, as was Delhi with trader bodies estimating that 60-70% of the labour force employed in Delhi left the city during the 2020 lockdown.

- **Reshaping Social Dynamics:** Reverse migration can lead to shifts in social hierarchies and power structures. Skills and experiences acquired in urban settings can create new dynamics within communities, potentially leading to conflicts or adjustments in traditional social fabric.

- **The Potential of 'Brain Gain'**: However, this influx of talent also presents an opportunity. **As sociologist Binod Khadria argues**, skilled professionals returning to their villages can inject new knowledge and expertise, fueling local innovation and entrepreneurship. This "brain gain" can drive rural development and create fresh avenues for economic growth.

- **Health Implications:** If driven by pandemics, reverse migration, without adequate checks, can lead to the spread of diseases in less equipped rural areas.

- **Impact on policy making**: The plight of migrant workers amid the COVID-19 pandemic exposed a significant gap in social security measures. There's a critical need to universalize provisions such as medical insurance and unemployment benefits to ensure comprehensive protection for workers.

Conclusion:

Reverse migration, while a reactive phenomenon, has profound implications on socio-economic and cultural structures, especially in countries like India with significant internal and external migration. Addressing the causes and managing the consequences effectively requires integrated policy measures, economic interventions, and societal awareness.

c) Discuss the phenomenon of rural-urban continuum with suitable examples. (10 Marks)

- Define the concept of rural-urban continuum

- Mention key sociological perspectives

- Explain the key features of rural-urban continuum in India

- Conclusion

The Rural-Urban Continuum is an alternative perspective that acknowledges the **existence of intermediate areas that blur the distinction between rural and urban.** Such formations evolve due to interactions of a complex set of geographical, cultural, economic, and historical processes. The transition from rural to urban follows a graded curve of development, and opportunities for social and economic development depend on one's location along this curve.

Sociological views:

- **Robert Redfield** has given the concept of rural-urban continuum on the basis of his study of Mexican peasants.. Redfield formulated the concept of folk–urban continuum. While folk society refers to the communities of the past, the urban society represents contemporary living. The rapid process of urbanization through the establishment of industries, urban traits and facilities has decreased the differences between villages and cities.

- **M. S. A. Rao** points out in the Indian context that although both village and town formed part of the same civilization characterized by the institution of kinship and caste system in pre-British India, there were certain specific institutional forms and organizational ways distinguishing social and cultural life in towns form that in the village.

- **MacIver** remarks that though the communities are normally divided into rural and urban the line of demarcation is not always clear between these two types of communities. There is no sharp demarcation to tell where the city ends and the country begins. Every village possesses some elements of the city and every city carries some features of the village.

- **Ramkrishna Mukherjee** prefers the continuum model by talking of the degree of urbanization as a useful conceptual tool for understanding rural-urban relations.

- **Ramachandran** in his study on urbanisation in India, examines the concept of rural-urban continuum beginning from the morphology of settlements, if and how large settlements differ from the small ones. Irrespective of their size, settlements are places where human beings engage with one another. Moreover, small and large settlements hardly differ with regard to social structure.

Key features of rural-urban continuum in India:

- **Agricultural Transition:** Many areas in India showcase a gradual shift from agrarian economies in rural settings to more diverse economic activities in urban areas. However, the continuum is evident in peri-urban zones, where agriculture and non-agricultural activities coexist. Example, regions like **Punjab** showcase a gradual shift from traditional agrarian practices in rural areas to peri-urban spaces where agriculture coexists with emerging industries.

- **Urbanization Patterns:** The rural-urban continuum is exemplified in the varying degrees of urbanization. While some areas experience rapid urban development, others witness slow-paced or sporadic urban growth, maintaining a continuum of rural features within urban spaces. **For example**, **Kerala has unique Rural-urban continuum settlement pattern.**

- **Informal Settlements:** In large cities, informal settlements or slums often bridge the rural-urban gap. These areas may lack urban amenities but are integral parts of urban landscapes, reflecting a continuum where traditional rural living meets urban challenges. For **example**, Dharavi slum in Mumbai.

- **Peri-urban areas:** The outward expansion of larger metros, gradual changes in land use and occupations have transformed the rural hinterland into per-urban areas. **Example**, **Gurugram** has surrounding rural villages **like Sohna and Manesar** which exhibit agricultural activities combined with industrial zones and service-oriented businesses catering to the urban population.

- **Cultural Practices:** The continuum is not solely economic; it extends to cultural practices. Traditional customs and rituals may persist in urban areas, while urbanization influences lifestyle changes in rural settings, blurring the lines between rural and urban cultures. **Example**, tribal belts like **Ladakh** exhibit both traditional practices like yak herding and tourism services like adventure sports.

- **Migration Dynamics**: Migration between rural and urban areas further reinforces the continuum. Seasonal migration, for example, leads to a continuous exchange of labour, skills, and cultures between rural and urban spaces.

Economic Activities: The continuum is observable in economic activities such as cottage industries existing on the outskirts of urban centres, showcasing a blend of rural and urban economic elements. **Digital connectivity** has increasingly connected rural and urban markets. Model villages are being developed with schemes like **Adarsh Gram Yojana**.

Transportation Networks: Well-established transportation networks connect rural and urban areas, facilitating the movement of people, goods, and ideas. This interconnectedness contributes to the **rural-urban continuum.**

The rural-urban continuum in India presents a nuanced picture of settlements, transcending the simplistic rural-urban divide. The rural-urban continuum is getting more pronounced with urbanisation and social change. Recognizing this interconnectedness is crucial for effective development policies and inclusive progress for all communities in India's diverse landscape.

Question 8.

a) Explain the thematic linkages between 'Patriarchy' and 'Honour killing' in India. citing some recent cases. (10 Marks)

- **Briefly explain Honour killing and link with patriarchal system**

- **Linkages between Honour killing and Patriarchy**

- **Social Implications of Honour Killing**

- **Conclusion**

Honour Killing is an act of murdering a family member (typically a woman) due to perceived dishonour or shame she has brought upon the family, commonly due to relationships or marital choices deemed unacceptable.

The patriarchal system can contribute to honor killings by perpetuating rigid gender norms, controlling women's lives, and enforcing family honor. In such societies, patriarchal values may fuel the belief that preserving family honor justifies violence against women who defy traditional roles or engage in perceived immoral behavior.

Linkages between Honour killing and Patriarchy

- **Women's Autonomy & Honour**: In patriarchal setups, women's actions, particularly regarding their sexuality and marriage, are often tied to family or community honour. Any perceived deviation becomes a dishonour, justifying violent reactions, including murder.

- **Control Over Women's Choices**: The foundational principle of patriarchy is controlling women's choices. 'Honour killings' are extreme manifestations of such control when autonomy, especially in relationships, is exercised.

- **Purity and Cultural Norms**: Patriarchy perpetuates notions of purity and propriety for women, where their bodies and choices are policed. Breaches lead to 'honour killings' as corrective measures.

- **Caste connection - Leela Dube sees women guarding caste purity, facing harsh consequences for transgressions.**

Social Implications of Honour Killing:

1. **Reinforcement of Patriarchal Norms:**

   - Honour killings bolster the patriarchal idea that men or the community at large have the authority over women's behaviour, especially regarding their sexuality and marriage choices.

   - **Uma Chakravarti highlights how "Brahmanical patriarchy" in India enforces rigid caste and gender hierarchies**. Honour killings, especially stemming from inter-caste marriages, manifest this oppressive structure.

2. **Culture of Fear:**

   - Honour killings spread an atmosphere of fear, dissuading individuals from challenging societal norms. **Example**: The Manoj-Babli case in Haryana (2007) created an atmosphere of fear among young couples in the region, discouraging them from inter-caste relationships.

3. **Stigmatization & Social Ostracization:**

- Families associated with honour killings, whether as victims or perpetrators, can face community exclusion. Veena Das, in her ethnographic works, delves into how communities react to such violence and the ripple effects of stigma.

4. **Entrenchment of Caste & Religious Barriers:**

- Honour killings often discourage inter-caste or inter-religious alliances, deepening societal divides. **Example**: The killings due to the Khap Panchayat's decisions have led to divisions within communities in North India.

5. **Obstruction to Social Progress:**

- By penalizing dissenters, honour killings suppress societal movement towards more liberal views. Amartya Sen has frequently discussed how the freedom and autonomy of individuals, especially women, are key to societal progress.

6. **Legal and Institutional Distrust:**

- With perpetrators often escaping due to community backing or lax law enforcement, there's growing skepticism about the legal system. **Example**: The 2011 verdict on the Manoj-Babli case was seen as a landmark, but numerous cases go unreported or don't receive justice.

- **Kishwar emphasizes the clash between Indian constitutional law and pervasive violence against women**, underscoring the urgency for comprehensive legal re-evaluation.

7. **Generational Impact:**

- The trauma and repercussions impact younger community members, embedding gender prejudices deeper. Gail Omvedt has discussed how traditional hierarchies and prejudices get transmitted across generations, affecting societal dynamics.

Conclusion:

"Honour killings" in India are rooted in the violent expressions of its patriarchal structure. The connection between patriarchy and honour killings is evident through the reinforcement of traditional gender roles, the existence of a patriarchal bargain, and the perpetuation of cultural norms that subject women to violence. To effectively eliminate such practices, it is essential to address deeply ingrained patriarchal mindsets alongside implementing legal measures. True societal transformation toward gender equality can only be achieved when both cultural attitudes and legal interventions work in tandem to challenge and reshape the existing norms.

b) Discuss the challenges faced by the cooperative movements in India. Suggest measures to strengthen the movement at the grass-roots level. (10 Marks)

- Brief Introduction of Cooperatives

- Issues related to cooperatives

- Measures to Strengthen the Cooperative Movement

- Conclusion

A cooperative society is an organisation intended to help its members financially. The members are in charge of raising funds to assist individuals in need. It primarily safeguards the vulnerable segments of rural communities from exploitation by wealthy individuals and corporations.

Cooperative societies feature open and voluntary membership without discrimination, formal registration for legal standing, limited liability for members, government oversight to protect financial interests, and adherence to democratic principles with elected management committees making crucial decisions.

According to A.R. Desai, cooperatives helped in stabilising agrarian social order and complemented reforms in the agrarian landscape. B.S.Baviskar examined sugar cooperatives in Maharashtra and discussed political class dominance in cooperatives, as well as the emergence of a new kind of politics known as 'cooperative politics.'

Issues related to cooperatives.

- **Inadequate Funds -** The co-operative society has a restricted working capital that is insufficient to undertake any course of action.

- **Political Intrusion -** Politicians take advantage of cooperatives to get an edge and increase their vote bank. They cling to the co-operative society like a leech, reducing co-operative output.

- **According to Daniel Thorner, caste affiliation is vital in the operation of cooperatives.**

- **Lack of cost competitiveness as a result of issues such as overstaffing, as well as overall competitiveness as a result of MNC entry into the Indian market.**

- **The crucial link in the cooperative finance system, i.e. cooperative banks, remains deplorable.** They are too little to function effectively, and some of them just exist on paper. Cooperative bank NPAs are higher than commercial bank NPAs, as measured by NPAs to asset ratios - PMC crisis

- **Regional differences in cooperative movement –** the limited success of cooperatives in some of the most fertile and populous regions suggest a link with demographic and cultural issues. States such as Maharashtra, Punjab, Uttar Pradesh, Tamil Nadu, and others responded positively, whereas states like as Assam, Bihar, and West Bengal did not.

- **Lack of attention to members -** Favouritism has crept into this movement. Rich people, such as large farmers and landlords, received a lot of attention, whereas ordinary people and poor farmers were ignored. **Satydev studied the Haryana Seed Cooperative and argued that wealthy landlords obtain the best quality seeds.**

- **According to Chaturvedi,** the cooperative movement benefited huge landlords and rich peasants, but it did not aid landless or impoverished people.

Measures to Strengthen the Cooperative Movement at the Grass-roots Level in India:

- Education and Training: Increase awareness about the cooperative model, its benefits, and best practices. Amartya Sen emphasizes the importance of information and education in grassroots mobilization.

- Local Participation: Ensure active participation of members in decision-making processes, ensuring transparency and local relevance.

- Government Support: Enhanced governmental support through incentives, training, and easy credit facilities can invigorate grassroots cooperatives

- Technological Integration: Adopting digital solutions can streamline cooperative operations, making them more efficient. Example: E-choupals, initiated by ITC, that leverage technology to empower small farmers.

- Linking with Markets: Establish direct linkages with markets to reduce middlemen and ensure better prices.

- Economic support -According to the Reserve Bank of India, there is a need to increase credit flow to rural and agricultural cooperatives. Specialized credit schemes for cooperatives, ensuring easy access to financial resources.

- Legal Framework: Implement a simplified, clear, and supportive legal framework that eases the functioning of cooperatives.

- Collaboration with NGOs: Partnering with NGOs can provide cooperatives expertise, training, and better networking opportunities. M.S. Swaminathan's work underlines the significance of collaborations to enhance the grassroots cooperative movement, especially in agriculture.

- Diversification: Encourage cooperatives to diversify into different areas based on local needs and resources, from farming to crafts to retail.

- Women Empowerment: Actively involve women, given their critical role in grassroots development. Example: The Self-Employed Women's Association (SEWA) has effectively showcased the potential of women-led cooperatives.

In conclusion, unlocking the full potential of cooperative movements in India requires a transformative approach. A renewed dedication to democratic values and community engagement can revive cooperatives as dynamic agents of socio-economic progress. With effective leadership, policy advocacy, and widespread participation, cooperatives can truly foster financial independence and support small businesses, ensuring sustainable rural economic growth.

c) what is 'Ageing'? Discuss the major problems of aged people in India. (10 Marks)

- Define Ageing in the Indian context

- Explain the various problems faced by aged people in India

- Suggest few measures

- Conclusion

Charles S Becker defines ageing as those changes occurring in an individual, which are the result of the passage of time. These may be, according to him, anatomical, physiological, psychological and even social and economic.

Indian culture emphasizes **filial responsibility**, with a tradition of older parents living with their eldest sons. This patriarchal structure, combined with societal pressures, ensures care and respect for elders. However, traditional joint family systems is now giving way to nuclear families, impacting the caregiving dynamics for the elderly. As per the report, there were 149 million persons aged 60 years and above in 2022, comprising around 10.5% of the country's population. And, by 2050, this population will double to 20.8%, with the absolute number at 347 million.

Problems faced by aged people in India:

- **Economic challeng**es: Economic factors play a crucial role in elderly care, affecting the well-being of older individuals. Many elderly lack formal pensions, leaving them financially vulnerable. Existing social security programs often provide insufficient support. Inflation and increasing healthcare costs put further strain on their finances. **Siva Raju** has emphasised on the issues of living arrangement of senior citizens.

- **Healthcare Challenges:** Inadequate access to healthcare services especially in rural areas where healthcare facilities are scarce and often ill-equipped to handle age-related ailments. High healthcare costs can be prohibitive for many elderly people. Lack of geriatric specialists: Shortage of doctors trained in geriatric care reduces the quality of specialized care available. **Alam Moneer's** work on socio-economic and health dimensions of ageing is significant in this context.

- **Social Isolation and Loneliness:** Increased prevalence of nuclear families and migration for work can leave elderly people feeling isolated and alone. Inadequate support systems, particularly for widowed or single elderly people, can exacerbate loneliness and mental health issues. Negative societal attitudes towards the elderly can further marginalize the elderly. **Kay and Post** have shown that depression in old age is associated with continually increasing losses such as loss of close relatives, intimate friends, status of job.

- **Physical and Mental Health Issues:** Ageing is associated with a higher risk of chronic diseases like diabetes, heart disease, and dementia. Depression and other mental health issues are common among the elderly, but access to proper care is limited. Physical limitations due to age can make daily activities and mobility difficult. **Dr. Swaha Bhattacharya and Dr. Monimala Mukherjee** have discussed the psychological impact on ageing population.

- **Elder Abuse and Neglect:** Unfortunately, some elderly people experience abuse and neglect from family members or caregivers. They may be targeted for financial exploitation or scams due to their vulnerability.

Stigma and fear often prevent them from reporting abuse, making it difficult to address the issue. A study conducted among aged widows in Haryana (**Sushma, Vamani & Darshan, 2004)** revealed that the majority had multiple health problems. Elderly widows from poor socio-economic families had very poor health status. Women amongst the aged are the worst victims of apathy and neglect. Today, more of the aged men (82%) as compared to the aged women (47%) are living with their spouses. While men are likely to be cared by their spouses, the same may not be true for women.

Way ahead:

- Efforts should be made to strengthen the family care. The reciprocal care and support within multi-generational families of parents, grandparents and children should be encouraged. Traditional values of filial obligations can also be reinforced in school curricula and through the media.

- Technological solutions: Increasing access to healthcare consultations and services remotely, especially in rural areas. : Providing tools and devices that promote independent living and mobility for older adults. Empowering older adults with digital skills to access information, services, and connect with others.

- The existing health care systems are not sufficient to meet the physical and health needs of the ageing population such as old age security, establishing old age homes, expanding geriatric services and liberalizing the welfare policy for older persons. Expanding coverage and ensuring adequate pay-outs to provide financial security. It is necessary to increase public awareness of the need for protection of this sub group. There is a great need to protect the target group i.e. rural old, and old women, and widows.

- There is also need for the elderly to remain active, to know that they still have a part to play in the family or community to which they belong and can make a useful co contribution to nation and society as a whole.

- NGOs like Helpage India can play significant role in elderly care. Community-based support networks should be encouraged.

The challenges associated with ageing in India demand collaborative efforts from both the government and society. A concerted approach is essential to enhance the quality of life for the elderly, encompassing the reinforcement of social security structures, enhancements in healthcare provisions, fostering a culture of respect for older individuals, and cultivating an inclusive societal environment that appreciates and supports its ageing population's well-being.

2024 - Paper 1

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Section A

Question 1. Answer the following questions in about 150 words each

) Discuss the nature of sociology. Highlight its relationship with social anthropology. (10 Marks)

Introduction:

- Define **Sociology** as the scientific study of society and social behavior.

- Mention **Auguste Comte** (coining the term) **and Emile Durkheim** (social facts) for foundational contributions.

Core Features of Sociology:

- **Empirical and Systematic Methods:** Sociology relies on observation, surveys, and case studies to analyze social phenomena (**Durkheim** on social facts).

- **Focus on Institutions and Structures:** Analyzes family, education, religion, and politics. **Talcott Parsons' AGIL Model** can be mentioned for studying institutions.

- **Social Change and Stability:** Explores both social order (functionalism) and conflict (**Marx's Conflict Theory**).

- **Macro and Micro Perspectives:** Combines large-scale social structures (macro) with individual interactions (**Weber's Social Action Theory** and **Symbolic Interactionism**).

Relationship with Social Anthropology:

- **Social Anthropology:** Focuses on cultural practices and small, pre-industrial societies using ethnography **(Malinowski, Durkheim on Arunta tribes).**

- **G.S. Ghurye**: Combined **diffusionist methods** and Indian sociology, bridging anthropology and sociology in Indian contexts.

Key Differences:

- **Sociology**: Focuses on modern, large-scale societies.

- **Anthropology**: Emphasizes small, traditional societies and cultural immersion.

Conclusion:

- Sociology and anthropology, while distinct in scope and methods, complement each other in understanding human behavior and societies.

- *Reference to recent work - Sociology and Social Anthropology in South Asia: Histories and Practices edited by Ravi Kumar, Dev Nath Pathak and Sasanka Perera (From Current Affairs)*

In which Sasanka Perera insightfully articulates on the insignificance of the divide between sociology and social anthropology

b) Analyse the changing nature of caste as a status group. (10 Marks)

Introduction:

- Define caste as a traditional ascriptive system of social stratification based on birth.

- Introduce Max Weber's concept of status groups: Social honor and prestige define status rather than purely economic factors.

Caste as a Status Group:

- Weberian Concept: Caste operates as a closed status group, restricting social mobility through social closure.

- Caste historically defined prestige and honor based on birth and rituals.

Changing Nature of Caste:

1. Modernization and Urbanization:

- Caste is becoming achievement-oriented due to education, urbanization, and economic success.

- Andre Béteille: Caste-class-power nexus is evolving, with class gaining importance alongside caste

2. Economic Liberalization:

- Market economy provides lower castes with upward mobility.

- M.N. Srinivas' Sanskritization: Lower castes adopt upper-caste practices to improve status.

- Traditional notions

3. Changing Notions of Purity and Pollution:

- Traditional notions of purity are weakening, with inter-caste marriages and shared social spaces becoming more common.

Conclusion:

- Caste as a status group is transitioning from ascription to a more fluid, achievement-based system due to economic, social, and political changes.

c) Marriage as an institution has undergone a radical transformation from 'ritual' to 'commercial' in its outlook. Explain the factors behind this change. (10 Marks)

Introduction:

- Marriage, historically a **ritualistic institution**, has evolved into a more **commercialized** and contractual entity due to societal changes.

Transformation from 'Ritual' to 'Commercial':

1. **Modernization and Individualism:**

   - **Yogendra Singh: Modernization has led to a focus on individualism, reducing the importance of rituals in favor of personal choice and compatibility in marriage.**

2. **Consumerism and Extravagance:**

   - **Anthony Giddens' 'Plastic Love': Marriage is now often viewed as a consumerist event, with emphasis on lavish ceremonies rather than spiritual or ritual significance.**

   - **Supreme Court Observations: Criticized the commercialization of marriage, asserting that it should not be reduced to a commercial transaction but retain its ritualistic sanctity.**

3. **Economic and Legal Factors:**

   - Legal reforms like the Hindu Marriage Act have institutionalized marriage, making it more about financial stability and legal contracts, shifting away from traditional religious rituals.

4. **Rituals vs. Legalization:**

   - **Supreme Court Rulings:** Despite the move towards legal formalization, the court emphasized the importance of rituals such as the saptapadi for upholding the sanctity of marriage

Conclusion:

- While marriage has become increasingly **commercialized, rituals** continue to hold value, as reflected in **Supreme Court rulings** that balance modern legal perspectives with traditional practices.

d) Democracy needs a vibrant culture of civil society in order to strengthen its foundation of citizenship. Comment. (10 Marks)

Introduction:

- Define civil society (space between state and individuals, voluntary associations).
- Mention J.S. Mill and Tocqueville on the role of civil society in democracy.
- Define citizenship as active participation in civic and political life

Core Role of Civil Society in Democracy:

1. **Participation and Accountability:**

   - Civil society enhances political participation and accountability (Tocqueville).

2. Strengthening Citizenship:

   - Civil society expands active citizenship (Habermas' public sphere, Gramsci on challenging dominant ideologies).

3. Social Movements and Reform:

   - Civil society as a driver of reform and social movements (Giddens on bridging state and market forces).

Challenges Facing Civil Society:

1. **Elite Capture and Anti-Democratic Forces:**

   - Risks of elite control and anti-democratic goals (Jan Aart Scholte).

2. **Balancing State and Civil Society:**

   - Hegel on civil society as a mediating domain between individual and state interests.

Conclusion:

- Civil society strengthens democracy and citizenship.
- Must avoid elite capture and state interference for effective functioning.
- Vibrant civil society is essential for a strong democratic foundation.

e) What are the 'basic and irreducible' functions of the family as proposed by Talcott Parsons? Explain. (10 Marks)

Introduction:

- Briefly introduce **Talcott Parsons** and his theory of **Structural Functionalism**.

- State that Parsons identified two **basic and irreducible functions** of the family in modern industrial societies.

Basic and Irreducible Functions of the Family:

- **Primary Socialization of Children**:

    - Explain how families play a crucial role in the initial socialization process, where children learn the norms, values, and roles essential for social integration.

    - Link this with the **continuity of culture** and societal stability.

- **Stabilization of Adult Personalities:**

    - Discuss how the family provides emotional and psychological support to adults, helping them cope with the pressures of the outside world (especially relevant in modern industrial societies).

    - Mention how the family acts as a "safety valve" for emotional stress.

Supporting Thinkers:

- George Murdock: His study of the family, emphasizing four key functions— economic cooperation, reproduction, socialization, and sexual regulation— supports Parsons' view.

Criticism:

- **Feminists (Ann Oakley):** Critique Parsons for ignoring **gender inequality** in the division of emotional labor within families.

- **Postmodernists**: Argue that Parsons' focus on the **nuclear family** is outdated, as family structures have diversified (e.g., single-parent and LGBTQ+ families).

- **Marxists**: Claim Parsons overlooks the family's role in perpetuating **capitalist ideologies** and maintaining class inequality.

Conclusion:

- Summarize how Parsons' identification of these two functions explains the central role of the family in both the **preservation of societal norms** and **individual emotional well-being**, particularly in complex industrial societies

Question 2

a) Sociology is product of European enlightenment and renaissance. Critically examine this statement. (20 Marks)

Structure

- **Explain enlightenment.**
- **Explain how Sociology is product of European enlightenment and renaissance.**
- **Conclude**

Solution:

Enlightenment

- The Enlightenment was a period of remarkable intellectual development and change in philosophical thought. The Enlightenment was a period when long-standing ideas and beliefs, mostly related to social life, were overthrown and replaced.

- Prominent Thinkers of Enlightenment included French philosophers like:
  ○ Charles Montesquieu
  ○ Jean Jacques Rousseau (in 1700s)

Two types of intellectual currents that were ongoing in the seventeenth century were:

○ In Philosophy
○ In Science

In Philosophy

- Seventeenth-century Philosophers were René Descartes, Thomas Hobbes, John Locke.

Their Main Focus was:

- Producing Grand, General, very abstract Theories based on rational ideas.

Sociology is product of European enlightenment and renaissance.

1. **Intellectual Break from Theology:** The Renaissance (14th–17th centuries) revived interest in reason, humanism, and classical texts, challenging the Church's dogma. This created the foundation for secular, rational thinking about society. For Example: Shift from divine-right monarchy to questioning of authority.

2. **Emphasis on Rationality and Empiricism (Enlightenment Legacy):** The Enlightenment championed rational inquiry, leading to the scientific study of society. Sociology inherited this rational, evidence-based orientation. Auguste Comte proposed applying the scientific method to society, coining 'Social Physics'.

3. **Critique of Tradition and Authority:** Enlightenment thinkers challenged feudal, religious, and monarchic institutions, promoting reason and individual liberty. Sociology developed to critically analyze social institutions. Karl Marx critiqued capitalist structures shaped by Enlightenment values of individualism and private property.

4. **Rise of Individualism and Human Agency:** Enlightenment emphasized the autonomous individual as a unit of analysis. Sociology examines the interplay between individual agency and social structure. Max Weber's concept of 'social action' rooted in understanding individual meaning-making in social context.

5. **Scientific Revolution's Influence:** Inspired by Newton and Galileo, Enlightenment thinkers applied cause-effect logic to human behavior and institutions. Sociology evolved as a systematic and objective science of society. Example: Durkheim's method of studying social facts like suicide using statistical data and scientific rigor.

6. **Need to Understand Modernity and Social Change:** Enlightenment and Industrial Revolution accelerated urbanization, capitalism, and class conflict. Sociology emerged to understand modern society's complexities and transformations. Herbert Spencer used evolutionary theory to explain social change.

Limitations:

Eurocentrism and the Narrow Scope

- Early sociology emerged as a reaction to the problems of modern Europe—industrialization, urbanization, and revolution. Hence, its theories (e.g., Durkheim's division of labor, Marx's class conflict) often ignored non-European contexts, colonial experiences, or indigenous societies.

- Critique by Postcolonial Thinkers: Scholars like Aníbal Quijano and Syed Hussein Alatas argue that sociology's origin reflects a Western bias that marginalizes other ways of knowing.

In conclusion, while sociology owes its origin to the Enlightenment and Renaissance, it has evolved into a globally inclusive discipline, constantly reassessing its foundations to better understand diverse societies.

b) Do you think objectivity is an overhyped idea in sociological research? Discuss the merits and demerits of non-positivist methods. (20 Marks)

Structure

- **Explain objectivity and how it is useful.**

- **Write about merits and demerits of non-positivist methods.**

- **Conclude**

Solution:

Objectivity, a core tenet of positivist sociology, demands that researchers detach personal biases to study social facts like natural scientists. However, critics argue that complete objectivity is neither possible nor always desirable in studying complex human behavior. Thus, it can be seen as an overhyped ideal.

Non-positivist methods such as interpretative, phenomenological, ethnographic, and critical approaches emerged as alternatives, emphasizing subjectivity, context, and meaning.

Merits of Non-Positivist Methods:

1. Emphasis on Subjective Meaning – Max Weber argued that sociology must grasp the meaning individuals attach to their actions. Example: Studying the Protestant Ethic and its link to the rise of capitalism required understanding inner motivations, not just economic data.

2. Rich, Contextual Data – Clifford Geertz with his theory of Thick Description explained that detailed accounts of rituals, symbols, and meanings provide a nuanced understanding of cultures.

3. Example: Geertz's study of the Balinese cockfight revealed deep insights into local status hierarchies.

4. Challenging Power Structures – Michel Foucault with his theory of Power/Knowledge Nexus explained non-positivist methods reveal how knowledge systems perpetuate power (e.g., prisons, psychiatry). Example: Foucault's work showed how institutions regulate behavior through subtle disciplinary mechanisms.

5. Bringing in Marginalized Voices – Knowledge should be produced from the standpoint of women and the oppressed. Example: Studying domestic labor, which was ignored in traditional male-centric research.

Demerits of Non-Positivist Methods

1. **Limited Generalizability –**Focus on small, context-specific groups makes it difficult to generalize findings. Example: An ethnographic study of a tribal community may not be applicable to urban populations.

2. **Risk of Researcher Bias -** Immersive methods may result in over-identification with subjects, reducing objectivity. Example: A researcher studying a protest movement may become emotionally involved, affecting neutrality.

3. **Lack of Standardization** – Non-structured interviews and observations may lack consistent metrics for comparison. Example: Studying caste-based discrimination through life histories may yield conflicting interpretations.

4. **Difficulty in Replication –** Subjective and narrative data can't be reproduced or tested for reliability. Example: An interpretive study of religious rituals may vary dramatically across researchers.

Conclusion:

While objectivity promotes methodological rigor, it often oversimplifies complex social realities. Non-positivist methods, though imperfect, offer depth, empathy, and reflexivity, making sociology more inclusive and responsive to human diversity.

c) What is social mobility? Critically examine the classification of 'closed' and 'open' models of social stratification. (10 Marks)

Structure:

- **Explain Social mobility**

- **Examine the classification of 'closed' and 'open' models of social stratification.**

- **Conclusion**

Solution:

Social Mobility refers to the **movement of individuals or groups within the social hierarchy**, resulting in a change in their **social status, class, or position**. This movement can be **upward**, **downward**, or **horizontal**.

Pitirim A. Sorokin In his work "Social and Cultural Mobility" (1927), Sorokin defined social mobility as Any transition of an individual or social object or value — anything that has been created or modified by human activity — from one social position to another.

Closed Model of Social Stratification

- Ascribed Status: Kingsley Davis & Wilbert Moore acknowledged stratification systems where roles are assigned at birth. Example: Caste in traditional Hindu society — born into a jati, with limited or no mobility.

- Rigid Boundaries: Louis Dumont in Homo Hierarchicus emphasized hierarchical purity in the caste system. Example: Prohibition on inter-dining or intermarriage between castes.

- Limited or No Mobility: Pitirim Sorokin described caste as an extreme form of closed system with no vertical mobility. Example: A Dalit could not become a Brahmin regardless of wealth or education.

- Role of Religion and Custom: Max Weber noted how traditional authority and religious legitimacy sustain such stratification. Example: Manusmriti dictating occupational roles in Hindu society.

Open Model of Social Stratification

Achieved Status: Talcott Parsons emphasized achievement-based stratification in modern societies. Example: A poor student becoming an IAS officer through merit.

High Social Mobility: Sorokin viewed class systems as relatively open, allowing upward/downward movement. Example: From blue-collar worker to entrepreneur in capitalist economies.

Education as Mobility Instrument: Bourdieu (though critical) discussed education as a pathway for class advancement, but also a tool for cultural reproduction. Example: Reservation policies in India enable lower castes to enter elite professions.

Legal Equality: Karl Marx saw class as open but warned that economic structures limit true equality. Example: Fundamental Rights in the Indian Constitution guarantee legal equality for all castes and classes.

Class Fluidity: Middle-class families entering elite groups through business success (e.g., Ambani family rising from a worker background).

Conclusion:

While the classification into open and closed systems is conceptually useful, real-world stratification exists on a continuum. A critical understanding requires analyzing how power, culture, and policy interact to shape mobility.

Question 3

a) How do you view and assess the increasing trend of digital ethnography and use of visual culture in sociological research? (20 Marks)

Structure:

- **Explain ethnography.**
- **Write about the increasing trend of digital ethnography and use of visual culture in sociological research.**
- **Conclude.**

Solution:

Ethnography is a qualitative research method used in sociology and anthropology to study social groups, cultures, and communities through direct, long-term observation and participation.

Hammersley and Atkinson define ethnography as:

"The study of people in naturally occurring settings by methods of data collection which capture their social meanings and ordinary activities."

The rise of digital ethnography and visual culture reflects a paradigm shift in sociological research methods, responding to the transformation of society into a digitally mediated and visually saturated realm.

Increasing trend of digital ethnography and use of visual culture:

A. Digital Ethnography:

- **New Field Sites and Lifestyles:** Castells' idea of the network society emphasizes how social life is increasingly mediated by digital interactions. Example: Online fan communities, gaming forums, or virtual religious congregations act as new field sites for ethnographers.

- **Changing Nature of Social Interaction:** Giddens explains how digital media stretches social relations across time and space. Example: Studying diasporic communities via WhatsApp or Facebook allows ethnographers to observe interactions despite geographical separation.

- **Access to Marginalized Voices:** Digital ethnography allows for thick descriptions of marginal voices often missed in traditional fieldwork. Example: Online forums of LGBTQ+ youth offer unfiltered expressions and narratives that can be deeply analyzed.

- **Ethical and Reflexive Challenges:** Digital ethnography challenges traditional notions of informed consent and researcher presence. **Example:** Lurking in Reddit threads for research raises questions about anonymity and researcher intrusion.

B. Visual Culture in Sociology:

- **Culture as a System of Signs:** Visual culture can be analyzed through semiotics to understand deeper social meanings in images and symbols. **Example:** Study of political memes or advertisements to decode class, gender, or caste symbolism.

- **Reinforcement of Power and Surveillance:** Visual tools act as instruments of surveillance and normalization. Example: Use of CCTV in urban spaces or biometric scanning in welfare schemes can be studied sociologically.

- **Representation and Identity:** Visual culture shapes how communities are represented and how identities are formed. Example: Analysis of films or Instagram posts by Dalit influencers challenges dominant caste narratives.

- **Photovoice and Participatory Visual Methods:** Visual culture empowers participants to become co-creators of knowledge. Example: Marginalized women documenting their daily lives through mobile cameras for policy feedback.

- **Hyperreality and Simulation:** Visual culture blurs the line between real and simulated, challenging ethnographic authenticity. Example: Studying influencer lifestyles that promote unrealistic social standards or 'curated realities.

In conclusion, digital ethnography and visual culture have enriched sociological inquiry by broadening methodological horizons and democratizing knowledge production. Yet, they require critical reflexivity and theoretical rigor to avoid superficiality.

b) Describe the main idea of Max Weber's book, 'The Protestant Ethic and the Spirit of Capitalism' as a critique of Marxism. (20 Marks)

Structure:

- **Explain main idea of Max Weber's book, 'The Protestant Ethic and the Spirit of Capitalism' as a critique of Marxism.**

- **Criticism**

- **Conclude.**

Solution:

In Max Weber's best-known work, *The Protestant Ethic and the Spirit of Capitalism*, he traced the impact of ascetic **Protestantism**—primarily **Calvinism**—on the rise of the **spirit of capitalism**.

- Weber **did not directly link the idea system** of the Protestant ethic to the structures of the capitalist system; instead, he was content to link the Protestant ethic to another system of ideas, the "**spirit of capitalism**."

- Evidence for Weber's views on the significance of Protestantism was found in an **examination of countries with mixed religious systems**.

- In looking at these countries, **he discovered that the leaders of the economic system**—business leaders, owners of capital, high-grade skilled labor, and more advanced technically and commercially trained personnel—**were all overwhelmingly Protestant**.

- This suggested that Protestantism was a significant cause in the choice of these occupations and, conversely, that **other religions** (for example, Roman Catholicism) **failed to produce idea systems** that impelled individuals into these vocations.

- In **Weber's view**, the **spirit of capitalism** is a **moral and ethical system**, an **ethos**, that among other things **stresses economic success**.

- It was the **backing of the moral system** that led to the **unprecedented expansion of profit seeking** and, ultimately, to the capitalist system.

- Weber thought that **Protestantism**, particularly **Calvinism**, was **crucial to the rise of the spirit of capitalism**.

- Or **capitalism was an unanticipated consequence** of the Protestant ethic.

- **Unanticipated consequence**: when individuals and groups intend by their actions often leads to a set of consequences that are at variance with their intentions.

- But after **initially supported by Protestantism**, **capitalism grew to a social structure that is one of a kind**. And **disassociated itself from Protestantism**, although not completely but functioned independently.

- This gave rise to the **sociology of reification** which allows **social structures to move freely in unanticipated directions**.
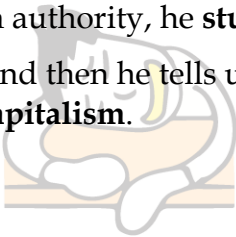
Criticism of PESC (Protestant Ethic and the Spirit of Capitalism)

- Weber was **influenced by the writings of Benjamin Franklin**, in which he saw early indications of the spirit of capitalism before there was a capitalistic order in the American colonies.

- **Tony Dickson and Hugh McLachlan** disagree with Weber when he quotes Franklin. They assert, "*what Franklin is offering is prudential advice, rather than insisting on a moral imperative.*"

- **H. M. Robertson**, a historian at the University of Cape Town, asserted in "*A Criticism of Max Weber and His School*" that **the Roman Catholic Church and the Protestant Churches stressed the same precepts in the 16th and 17th centuries**.

- **Amintore Fanfani**, an economic historian in Rome, suggests that **Europe was acquainted with capitalism before the Protestant revolt**.

- **R. H. Tawney**, in his 1926 work *Religion and the Rise of Capitalism*, states that **Protestantism adopted the risk-taking, profit-making ethic of capitalism**, not the other way around.

Summary

- Weber studied **individuals rather than society as a whole**.

- His main study area was **social action**, which is a **response to a stimulus but with meaning attached to it**.

- Further, he said that **for every social structure or process, there exists an ideal type**, which acts as a measuring rod.

- Then he viewed **legitimate domination** as the **authority required to control the society to make it function smoothly**.

- In authority, he **studied bureaucracy**, which has its own pros and cons.

- And then he tells us about **the role of Protestant ethics, Calvinism, in the spirit of capitalism**.

Structure:

- **Define Alienation.**

- **Explain salient features of alienation by Karl Marx.**

- **Conclude**

Solution:

Alienation

- According to Marx, *"in bourgeois society, capital is independent has individuality. While the living person is dependent and has no individuality".*

- Marx uses the concept of alienation in order to deconstruct the exploitative productive processes in the society.

- He was the first sociologist to use the concept of alienation in the understanding of the society in **Economic & Political Manuscripts, 1844**.

- The fundamental basis of Marxian conception of alienation is his view on individuals.

Salient features of 'alienation'

Marx believed that the inherent relation between labour and human nature is perverted by capitalism and this perverted relation is called alienation.

- We no longer see our labour as an expression of our purpose.

- No objectivation (The conversion of a concept or abstraction into an object).

- Rather than being an end in itself, labour in capitalism is reduced to being a means to an end: earning money.

- It is the structure of capitalism that causes this alienation.

- Labour of a worker is not voluntary, but coerced; it is forced labour. It is therefore not the satisfaction of a need; it is merely a means to satisfy needs external to it.

  o People feel freely active only in their animal functions – eating, drinking, procreating.

  o In essentially human process of labour, they no longer feel themselves to be anything but animals.

Basic components of Alienation

- Productive activity

- Product

- Fellow workers

- Own human potential

Cause of Alienation

- According to Marx, **creativity is essential** for the being of an individual.

- The **productive forces sometimes hinder the realization of creative potential**.

- When a person fails to find objects in nature which he can consider as the expression of his creativity, he is alienated.

- Historically, the **structure of society in general and economic infra in particular** is seen that its constraints the creative potential of the human being for e.g. in capitalist society.

- **Work is so maddening** that the worker hardly has any time to think of creativity.

- **Work itself becomes the suffering**.

Conclusion

Marx's theory of alienation remains a **powerful critique** of how economic systems affect human relationships and creativity. While some features have been addressed in modern economies, **the relevance of alienation persists**, especially in gig economies, hyper-consumerism, and digital labor. A balanced critique must recognize both the historical roots and evolving forms of alienation in contemporary society.

Question 4

Structure

- **Define mixed methods**
- **Strengths of Mixed Methods**
- **Limitations of Mixed methods**
- **Conclusion**

Answer

- **Mixed methods research** is an approach that combines qualitative and quantitative research techniques to provide a comprehensive understanding of complex social phenomena. This methodology leverages the strengths of both qualitative methods (such as interviews, focus groups, and ethnography) and quantitative methods (like surveys and statistical analysis) to gather richer, multi-dimensional data.

- **For e.g. Mixed methods could enhance Durkheim's suicide** research by combining quantitative suicide rates with qualitative personal narratives would provide a holistic understanding of social factors and inform policy interventions.

Strengths of Mixed Methods

- **Enhanced Validity:** By employing multiple methods, researchers increase the credibility of their findings. **For example, a mental health study might use surveys alongside interviews to validate findings.**

- **Depth and Breadth of Understanding:** Mixed methods provide a more comprehensive view of issues. **A study on educational outcomes might utilize test scores and student interviews to assess both performance and engagement.**

- **Enhanced Generalizability:** Quantitative data helps generalize findings, while qualitative data adds context. For instance, a national health survey paired with focus groups offers broadly applicable and contextually rich insights.

- **Addressing Methodological Limitations:** Mixed methods can overcome limitations of individual approaches. Quantitative research might show correlations, while qualitative research can explain underlying reasons.

- **Triangulation**: Utilizing multiple methods enhances credibility. In educational research, combining test scores, observations, and interviews provides a more accurate picture.

- **Improved Decision-Making:** Comprehensive understanding aids policymakers in making informed decisions. **For example, studying public transportation usage and user satisfaction can guide better policies.**

Limitations of Mixed Methods

- **Increased Complexity:** Mixed methods can complicate research design. For example, studying community health may involve extensive surveys and focus groups.

- **Ethical Considerations:** Mixed methods may raise ethical concerns regarding participant burden or data sensitivity.

- **Philosophical Tensions**: Tensions between qualitative and quantitative paradigms can lead to superficial mixing without true integration.

- **Data Integration Challenges**: Merging qualitative and quantitative data can be difficult, potentially leading to confusion.

- **Resource Constraints:** Mixed methods require more resources than single-method research, complicating project management.

- **Lack of Standardized Guidelines:** The absence of a universally accepted approach can hinder study design and execution.

In conclusion, using mixed methods in social research is important for understanding complex issues. By combining numbers with personal stories, researchers can better address problems like social inequality and health disparities. This approach makes research more relevant and helpful, leading to better policies and decisions in today's changing world.

b) Define the concept of 'gig' economy and discuss its impact on labour market and workers social security net. (20 Marks)

Structure

- **Define gig economy**
- **Impact on the labour market**
- **Impact on Workers' Social Security Net**
- **Conclusion**

Answer

- The gig economy refers to a labor market characterized by short-term, flexible jobs often mediated through digital platforms. Workers in the gig economy, engage in temporary positions or freelance work instead of traditional, longterm employment.

- According to a study by Boston Consulting Group, India has 15 million workers in the gig economy across industries like software, shared services, and professional services. This phenomenon has gained significant traction with advancements in technology, particularly through platforms like Uber, zomato, and, which connect workers with consumers seeking immediate services.

Impact on the Labor Market

- **Increased Flexibility and Autonomy** - Gig work offers individuals the opportunity to choose when and how much they work. This flexibility can benefit those balancing multiple responsibilities, such as students or caregivers. this duality can lead to both empowerment and anxiety, as workers navigate the tension between personal autonomy and economic vulnerability.

- **Shift from Traditional Employment** - The transition from stable jobs to precarious work can undermine workers' identities and social relations, impacting their sense of belonging and community. **This can promote alienation in the society.**

- **Globalization of Labor** - **Saskia Sassen** argues how digital platforms allow businesses to tap into a vast pool of labor, often exploiting the disparities in wage standards across countries.

- **Legal issues -** Gig workers often fall into grey areas regarding employment classification, leading to legal and financial ambiguities. Misclassification can result in gig workers being denied essential rights and protections typically afforded to employees.

- **Karl Marx's theory of alienation is relevant** here, as gig workers may feel disconnected from the fruits of their labor. The process of digitalization and automation can lead to deskilling and a loss of agency over one's work, fostering a sense of meaninglessness in their contributions to the economy.

- **The gig economy often perpetuates a new form of class division,** where workers in precarious jobs experience chronic insecurity. This stratification can deepen existing social inequalities and marginalize those without access to stable, well-paying jobs, further entrenching societal divisions.

- **Some companies may also take advantage of gig workers by wrongly classifying them as independent contractors to avoid responsibility and avoid paying taxes**

Impact on Workers' Social Security Net

- **Lack of Benefits** - The precariat concept by Guy Standing emphasizes the vulnerability of workers in this category, who experience a chronic state of insecurity due to their lack of access to benefits and protections associated with stable employment.

- **Increased Reliance on Public Services -** As gig workers often lack adequate social security, they may increasingly rely on public assistance programs. This can strain social welfare systems, leading to policy challenges.

- **Mental and Emotional Strain:** uncertainty of income and lack of job security can lead to stress and anxiety. This can increase anomie as social instability can arise when individuals lack a clear framework of norms.

- **Erosion of Collective Bargaining Power: The** atomized nature of work in the gig economy makes it challenging for workers to collectively organize and negotiate for better rights and conditions

- **Wage inequality:** Gig workers may earn lower wages than traditional employees, and they may not be eligible for minimum wage or overtime pay.

The gig economy has transformed the labor market, offered flexibility and opportunities while simultaneously raised significant concerns about job security and workers' rights. Future strategies should focus on recognizing gig workers' needs, fostering support networks, and integrating gig work into economic frameworks, as seen in India's Code on Social Security and ongoing labor law reforms.

c) Critically assess the impact of technological advancement and automation on the nature of work and employment. (10 Marks)

Structure

- **Define nature of work**
- **Positive Impacts of technology advancement and automation**
- **Issues related to technology advancement and automation**
- **Conclusion**

Answer

- The "nature of work" refers to the characteristics, tasks, and dynamics of jobs, including roles, responsibilities, and workplace relationships. Technological advancements and automation significantly reshape this nature by altering job functions, skill requirements, and worker interactions.

- A McKinsey report predicts 375 million workers may need to change occupations by 2030. As routine tasks are automated, workers may face new challenges and opportunities, leading to changes in job satisfaction, autonomy, and overall employment dynamics.

Positive Impacts of Technology Advancement And Automation

- **From a structural functionalist perspective technologies** like GPS-guided tractors, drones etc in agriculture enhance productivity and resource efficiency, ensuring stable food supply and societal stability, thereby reinforcing the overall functionality of society.

- **Upskilling Opportunities** - Theories advocating upskilling like Zuboff, 1988 suggest that technology can free workers from mundane tasks, allowing them to engage in more complex, fulfilling work. This transition can enhance job satisfaction and skill levels.

- **Efficiency Gains- According to Burns and Stalker** technological advancements often lead to significant productivity improvements. By automating routine tasks, organizations can allocate human resources to more value-added activities, increasing overall organizational efficiency and competitiveness.

- **Greater Autonomy: Psychological theories, like those of Hackman and** Oldham, emphasize that technology can enhance worker autonomy, allowing employees to manage their tasks more effectively, thereby increasing motivation and engagement.

- **Creation of New Job Roles** - Automation and technology can lead to the creation of new job categories, especially in fields like AI, data analysis, and robotics, providing fresh opportunities for employment

Negative Impacts of Technology Advancement And Automation

- **Loss of Skills and Control: Braverman** argues that technology is deployed to reduce the skill level required for certain tasks, thereby enhancing managerial control. This results in increased surveillance and standardization, reducing workers' autonomy and sense of agency.

- **According to Herbert Blauner** the mechanization of workflows can **alienate employees,** as they may feel disconnected from the work they perform and powerless in the face of technological change.

- **Increased Inequality -** As technology favors high-skilled workers, wage inequality may increase, leaving low-skilled workers vulnerable and exacerbating socio-economic disparities

- **Karl Marx's emphasizes how technological changes benefit capitalists at the expense of workers**. The unequal distribution of the gains from technological advancements exacerbates class struggle and economic inequality.

- **Technological Anxiety:** Workers may experience anxiety and resistance to new technologies, particularly when they feel that these changes threaten their job security or redefine their roles in the workplace.

- **Technological advancement can increase the risk of neo-imperialism**. For example, Amazon dominance in emerging markets not only shapes local economies but also leads to job displacement, as local companies struggle to compete. This reliance on foreign tech giants often results in reduced job opportunities and undermines local talent development.

- Technological advancements present opportunities and challenges, such as job creation in AI and gig economies while risking displacement in traditional sectors. By prioritizing equitable access to training programs, like India's Skill India Mission, and policies that ensure job security, we can address challenges while leveraging opportunities, creating a sustainable labor market that benefits all workers.

Section B

Question 5

a) Describe various characteristics of a 'social fact'. How is rate of suicide a social fact according to Durkheim? (10 Marks)

Introduction

- **Define social facts as per Émile Durkheim**

Answer

Characteristics of Social Facts:

1. **Externality** – Exist outside the individual (laws, norms).

2. **Constraint** – Exert a coercive force on individuals.

3. **Generality** – Present across society.

4. **Independence** – Exist independently of individual choices.

Durkheim's Suicide as a Social Fact (from his book Le Suicide, 1897):

- Suicide rates are shaped by **Suicidogenic Forces:**

  - **Integration** – Degree to which individuals feel a part of society.

  - **Regulation** – Degree of societal control over individual behavior.

- Types of suicide:

  - **Egoistic Suicide** – Results from low integration (isolation from society).

  - **Anomic Suicide** – Caused by lack of regulation (societal disruption).

  - **Altruistic Suicide** – Excessive integration (self-sacrifice for the group).

  - **Fatalistic Suicide** – Excessive regulation (overbearing societal control).

Conclusion

- Durkheim illustrates that **suicide rates** are determined by the collective social environment, not individual factors, thus making suicide a **social fact.**

b) Explain G.H. Mead's idea of development of 'self' through the 'generalised other'. (10 Marks)

Introduction

- **G.H. Mead** – Father of **symbolic interactionism.**

- Emphasized that the self develops through social interactions and symbolic communication.

- "**Mind, Self, and Society**" (1934).

Answer

Stages of Development of Self:

1. **Play Stage** (2-7 years):
   - **Children imitate specific roles (role-playing).**
   - **Focus on significant others like parents**

2. **Game Stage (After 7 years):**
   - Children understand multiple roles.
   - Internalize rules and the expectations of society.

Generalized Other:

- **Generalized other:** The internalization of the attitudes and expectations of society.

- Helps individuals to understand societal norms, contributing to the development of self.

- Leads to the formation of "I" (individual's response) and "Me" (society's reflection).

Conclusion:

- Mead's theory demonstrates that **self** is shaped by societal interactions and the **generalized other,** leading to a fully developed social identity.

c) Describe the differing principles of work organization in feudal and capitalist societies. (10 Marks)

Introduction

- Define work organization.
- Mention the transition from feudal to **capitalist** systems

Feudal Society:

- **Ascription-based roles:** Social roles based on **heredity** (Durkheim's Mechanical Solidarity).
- **Agriculture-focused:** Land ownership as the source of power.
- **Jajmani System:** Collective, personal relationships in labor (Robert Redfield).
- **Limited mobility:** Rigid caste and class hierarchies (Sorokin).
- **Durkheim**: Simple division of labor based on traditions

Capitalist Society:

- **Achievement-based roles:** Merit-based work roles (Durkheim's Organic Solidarity).
- **Specialized labor:** Complex division of labor, rise of factories (Durkheim).
- **Alienation**: Workers commodified and dehumanized (Karl Marx).
- **Capital ownership:** Power shifts from land to capital.
- **Social mobility:** Class struggle between bourgeoisie and proletariat (Marx).

Conclusion

- Summarize differences between **ascription** (feudal) and **achievement** (capitalist) systems.
- Mention **Marx's critique** of exploitation and alienation in both systems.

d) How is 'power' different from 'authority'? Discuss various types of authorities as theorized by Max Weber. (10 Marks)

Introduction

- **Power**: Ability to influence others (Weber defines power as the probability of individuals obeying specific commands).

- **Authority**: Legitimate form of power (Weber defines authority as legitimate domination).

Difference between Power and Authority:

- **Power**: Can exist without legitimacy; coercion may be used.

- **Authority**: Requires legitimacy and societal recognition.

- **Michel Foucault:** Power is diffuse, present in all relationships and operates through knowledge and societal structures.

- **Hannah Arendt:** Authority is different from coercion and violence; it is stable and relies on the voluntary agreement of the people.

Weber's Three Types of Authority:

- **Traditional Authority:**

  - Based on customs and long-standing practices.

  - Example: Kings, religious figures.

  - Legitimacy derived from tradition.

- **Charismatic Authority:**

  - Based on personal qualities of the leader.

  - Example: Gandhi, religious prophets.

  - Legitimacy from the devotion of followers.

- **Rational-Legal Authority:**

  - Based on rules and laws.

  - **Example**: Government officials, bureaucracy.

  - Legitimacy from legal procedures and rationality.

Conclusion

- Authority is a legitimate form of power, as outlined by Weber, and differs from raw power due to its societal acceptance and legitimacy

e) Critically examine the roles of science and technology in social change. What is your opinion on their increasing trend in 'online' education and teaching? (10 Marks)

Introduction

- **Define Social Change:** Transformation of cultural, social, economic, and political structures.
- **Role of Science and Technology:**
  - **Karl Marx:** Technology influences social relations (e.g., Industrial Revolution).
  - **W.F. Ogburn:** Cultural lag due to technological change.

Main Body

1. **Science and Technology as Agents of Social Change:**
   - **Karl Marx:** Technological development reshapes social relations.
   - **W.F. Ogburn:** Technology leads to societal adaptation and innovation.
   - **Max Weber:** Technological advancements fuel capitalism (Protestant ethic).

2. **Critique of Technology's Role:**
   - **Neil Postman: Technopoly—overreliance on technology dominating social institutions.**
   - **Alvin Toffler: Future shock—society's inability to cope with rapid technological change.**

3. **Opinion on Online Education:**
   - **Positive Impact:**
     1. Accessibility: Education beyond geographical boundaries.
     2. Flexibility in learning methods.
   - **Challenges:**
     1. Digital Divide: Unequal access to technology.
     2. Lack of Social Interaction: Impact on peer learning.

Conclusion

Science and technology are essential for social change but come with both positive and negative impacts, as highlighted in the context of online education.

Question 6

a) Underline the role of social media in contemporary social movements and describe its challenges. (10 Marks)

Introduction

- **Introduce social media.**
- **Role of social media in contemporary movements**
- **Issues associated with social media**
- **Conclusion**

Social media, a collection of digital platforms that enable content creation, sharing, and interaction, has fundamentally transformed how people communicate and build communities. Its widespread influence has particularly reshaped the landscape of social and political activism. In the 21st century, social movements—collective efforts aimed at driving social, political, economic, or environmental change—have increasingly relied on these platforms to organize and amplify their voices.

Role of Social Media In Contemporary Movements

- **Amplified Reach:** The farmer protests in India garnered global attention and solidarity, significantly aided by platforms like **Twitter. Manuel Castells, with his "networked society"** concept, discusses the amplified reach of social issues through digital networks.

- **Quick Mobilization:** The swift organization of the anti-CAA (Citizenship Amendment Act) protests across Indian cities.

- **Democratizing potential of digital platforms** - Voices from the fringes, like Dalit activism or LGBTQ+ rights, gaining prominence online.

- **Global Solidarity:** Global movements like the one for Iranian women show how social media and networks can create international support for local causes. Sidney Tarrow called these as "transnational social movements."

- **Documenting Atrocities:** Acts as evidence and counters state or media narratives.

- **Mobilization of Youth**: Climate change protests led by youth activists, such as Greta Thunberg, gained global momentum through social media campaigns, engaging a younger demographic.

- **Crowdfunding** - Crowdfunding campaigns for COVID-19 relief efforts in India raised millions of rupees through social media promotion during the 2021 second wave

Issues Associated With Social Media

- **Surface-level Engagement: Danah boyd argues** that **'Clicktivism'** doesn't guarantee substantial offline action. Many trending hashtags in India don't necessarily culminate in on-ground mobilization.

- **State Surveillance:** Social media platforms can be used by governments to monitor and potentially suppress dissent. This is evident in cases like Disha Ravi, an Indian activist arrested based on online activity

- **Echo Chambers: Risk** of polarized views and selective exposure. Polarized Indian political discourse on platforms like Facebook and Twitter.

- **Misinformation and disinformation**: During the 2016 US election, fake news stories on social media influenced public opinion and voter behavior.

- **Digital Divide:** Generally online space is dominated by the tech-savvy population. Due to the issue of digital divide rural voices sometimes remain unheard in the largely urban-centric social media discourse.

- **Co-optation by commercial interests:** Brands may appropriate movement hashtags or imagery for marketing purposes. During the farmers' protests, some Indian brands were criticized for using protest related hashtags and imagery in their marketing campaigns, trivializing the movement's seriousness.

Conclusion

Social media has revolutionized social movements, enabling rapid mobilization and global reach. However, challenges like misinformation and digital divides must be addressed to ensure its continued effectiveness as a tool for positive change

b) How does a multicultural society accommodate diversities of all kinds-ethnic, linguistic and religious? Discuss its major challenges. (10 Marks)

Introduction

- **Define multiculturalism and types of diversities**
- **Accommodation of diversities**
- **Various challenges to multi-culturalism**
- **Conclusion**

Answer

- Multiculturalism, advocates for the recognition and respect of cultural diversity within a nation-state, promoting the idea that different cultural groups can coexist harmoniously while maintaining their unique characteristics. **T.K Oommen believes that multiculturalism and diversity are necessary for real nation-building, in which each culture is valued without becoming mainstreamed.**

- **The melting pot model of multiculturalism** suggests that different groups assimilate into the dominant culture, **while the salad bowl hypothesis proposes** that groups maintain their cultural identities within a diverse society.

- **In a multicultural society, there are diverse groups with distinct ethnic, linguistic, and religious identities.**

- **For example**, in the United States, people from various backgrounds such as African Americans, Latinos, and Asian Americans coexist, each with unique cultural traditions and languages. Additionally, the presence of multiple religions in India like Hinduism, Christianity, Islam etc. contributes to the country's rich religious diversity. These overlapping diversities often create a complex and vibrant social fabric.

Accommodation of Diversities

- **Constitutional recognition**: Many countries, like India, recognize minority rights in their constitutions

- **Language policies:** Official multilingualism, as in Canada with English and French, or India's Three-Language Formula

- **Cultural autonomy:** Granting self-governance to distinct cultural regions, like Spain's autonomous communities (Basque and Catalonia Region)

- **Religious freedom laws:** Protecting the right to practice different faiths, as enshrined in the U.S. First Amendment or freedom religion in Indian constitution.

- **Multicultural education:** Incorporating diverse perspectives in curriculum, as seen in Australia's education system.

- **Cultural celebrations:** Official recognition of diverse festivals, like Diwali becoming a school holiday in New York City.

- **Economic integration:** Laws like Goods and Services Tax (GST) in India has prepared the path for 'one country, one tax, one national market,' enabling unification among diverse areas.

Various challenges to multi-culturalism

- **Religious polarization:** Communal violence between Hindus and Muslims, such as the Gujarat riots (2002) and the Delhi riots (2020), exposes tensions within India's religious diversity.

- **Minority rights vs. majority concerns:** Addressing fears of reverse discrimination, as seen in debates over affirmative action in India and the U.S.

- **Cultural Relativism:** The Sharia law debate in Western countries illustrates tensions between respecting cultural practices and upholding societal values, like women's right, ongoing debates over the hijab in France.

- **Economic disparities:** In South Africa the legacy of apartheid continues to impact economic inequalities between the Black majority and the white minority.

- **Political representation:** Ensuring fair representation of diverse groups in governance structures.

- **Language barriers:** Overcoming communication challenges in public services and education. The ongoing debate over the promotion of Hindi as the national language and the protection of regional languages.

A multicultural society thrives when diversity is embraced and celebrated. Attempts to homogenize cultures often result in stagnation and division, as exemplified by Pakistan's experience with East Pakistan. By cultivating a culture of inclusivity and understanding, we can create vibrant and resilient communities that flourish through the richness of human experience.

c) Discuss the concept of animism and differentiate it from naturism. (10 Marks)

Introduction

- **Define animism**
- **Key points of animism**
- **Difference between animism and naturism**
- **Conclusion**

Animism, derived from the Latin word 'anima' meaning soul or life. Edward Tyler coined the term "animism" and defined as the belief in souls or spirits inhabiting all objects and natural phenomena. This perspective is prevalent in many indigenous cultures and emphasizes a deep respect for nature, promoting the idea that humans have a responsibility to live harmoniously with their environment.

Key Points Of Animism

- **Indigenous Cultures:** Animistic beliefs are common in many cultures, including Native American tribes (e.g., the Navajo), traditional African religions (e.g., the Yoruba), and some Asian belief systems (e.g., Shinto in Japan).

- **Spiritual Connection:** Animism recognizes spirits in natural elements like rivers, mountains, and trees. For instance, in Indigenous Australian cultures, specific trees are believed to house ancestral spirits.

- **Interdependence**: Emphasizing the interconnectedness of all life forms, animistic beliefs view animals, plants, and humans as part of an ecological web.

- **Cultural Significance:** Animistic beliefs often shape cultural identities and practices. For instance, the Māori people of New Zealand have a deep connection to the land, believing that their ancestors inhabit the natural features of their environment, shaping their customs and identity.

Difference between animism and Naturism

Naturism is the belief in nature's supernatural power. Humans worshiped natural forces like the sun, moon, air, and water due to reverence and dependence. **Lang and Muller developed the theory of naturism, arguing that it's the oldest form of religion.**

- **Personification**: Animism personifies natural elements by attributing individual spirits to them, like the belief in tree spirits among many Indigenous cultures. In contrast, naturism views nature as a holistic force, emphasizing interconnectedness, such as the belief in the unity of ecosystems.

Scientific Compatibility:

- Animism often conflicts with scientific perspectives, relying on spiritual explanations for natural phenomena rather than empirical observations and scientific reasoning.

- Naturism aligns more closely with scientific worldviews, emphasizing ecological sustainability and harmony with nature based on research and environmental science.

Cultural context

- Animism is often associated with indigenous cultures and traditions, forming a spiritual basis for many tribal religions worldwide.

- Naturism has found expression in various philosophical traditions, including modern secular movements that celebrate a natural lifestyle and human body acceptance

In summary, while animism is rooted in spiritual beliefs about the interconnectedness of all life, naturism focuses on the physical experience of nature and the human body. Both concepts encourage a relationship with the natural world, but they approach it from fundamentally different perspectives

Question 7

a) Do modernization and secularization necessarily go together? Give your views. (20 Marks)

Introduction

- In intro define what is secularization

- Give argument in support and then also give some against

- Conclude by Integrating both

Secularisation is defined as the transformation of a society from getting influenced by religion to an independent secular one. It was first defined by Brian Wilson in 1966 as "the process by which religious thinking, practices, and institutions lose social significance." While many theorists argue that modernization leads to secularization, the relationship is complex and multifaceted.

How Are The Concepts Integrated?

Historical Context:

- Bryan Wilson argues that as societies become more complex and differentiated, religion's role diminishes. This perspective aligns with the views of classical sociologists like Max Weber and Émile Durkheim, who suggested that modernization results in a "disenchantment" of the world where rationality supplants religious explanations.

- **Rise in Secular institutions**- The growth of secular institutions, such as government, law, education, and healthcare, has created spaces where religious influence is intentionally minimized or excluded.

- **Pluralism and Globalization:** Modern societies are characterized by cultural pluralism and globalization, where people are exposed to a wide range of beliefs and cultural practices. This exposure can lead to a relativization of religious truth claims and a greater acceptance of diversity in belief systems, contributing to a decline in religious exclusivity.

- **Education and Literacy:** Increased education levels often correlate with lower levels of religious adherence, as individuals become more inclined to question and explore alternative perspectives.

- **Individualism and Autonomy:** Individuals in modern societies have more options and opportunities to explore diverse worldviews and religious traditions, often leading to a decline in religious adherence and identification.

Counter argument

- However, this view has been challenged. Critics argue that secularization is not a universal outcome of modernization. For example, some societies may experience modernization while maintaining or even revitalizing religious practices. In contexts like Turkey or India, modernization has coexisted with strong religious identities and movements

- **Religious Revival**: Many modern societies, including the United States, have seen a resurgence of religious belief and practice. This suggests that modernization can coexist with strong religious sentiment.

- **Differentiated Secularization:** The relationship between modernization and secularization can vary across different aspects of society. For example, while religious institutions may lose influence in politics, they might maintain a strong presence in personal life or community affairs.

- Religious Modernization: Some religious groups have successfully adapted to modern society by incorporating new technologies, ideas, and practices.

- Increase in Sect and Cult also, Weber's theodicy of the disprivileged argues how marginalized groups use religious beliefs to find meaning and hope in their suffering. It describes how oppressed people create religious narratives that provide spiritual compensation for their social and economic disadvantages.

- **"Private religion"** Thomas Luckmann suggests that in modern societies, religious experiences become increasingly individualized, moving away from traditional institutional structures to more personalized, subjective forms of spiritual belief and practice.

Conclusion

Thus, while many modernizing societies may experience a decline in traditional religious authority, this does not preclude the emergence of new spiritual movements or the persistence of religious beliefs in various forms

b) How do you understand the phenomena of the mushrooming of sects and cults in contemporary society? Discuss the factors responsible for the trend. (10 Marks)

Introduction: Understanding Sects and Cults

A sect is a breakaway group from a major religion that seeks to return to what it considers the original, pure form of the faith. A cult is usually a small, new religious group with unconventional practices, often centered around a charismatic leader.

Both emerge when existing religious institutions fail to meet the spiritual or emotional needs of individuals, especially during times of social change.

Why Are Sects and Cults Mushrooming in Today's Society?

1. Social Change and Anomie

   - As society undergoes rapid changes—urbanization, migration, changing family structures—people often feel disconnected.

   - Emile Durkheim's concept of anomie explains how individuals seek new forms of belonging, which sects and cults often provide.

   - Bryan Wilson noted that such instability is fertile ground for sect formation.

2. Rise of Individualism and Privatized Religion

   - Thomas Luckmann spoke about privatized religion, where people move away from organized religion and seek personal spiritual experiences tailored to their needs.

3. Search for Meaning in a Complex World

   - Technological progress and consumer culture can make life feel fast but empty. Many individuals seek emotional support and meaning, which cults and sects offer in the form of personal attention, community, and hope.

Example: The UP-Baba incident showed how people continue to follow charismatic figures even after tragic events.

4. Religious Pluralism and Freedom of Choice

   - In today's diverse and open society, people are no longer bound to follow one religion. Multiple belief systems coexist, giving rise to new spiritual experiments and religious movements.

5. Appeal to the Marginalized

   - People facing caste discrimination, poverty, or exclusion often turn to sects or cults where they find equality, recognition, and dignity.

   - Max Weber's "theodicy of disprivilege" explains why disadvantaged groups are drawn to such movements that promise justice or salvation.

6. Secularization and Spiritual Rebranding

   - Even in secular societies, the spiritual impulse survives in new forms.

   - Steve Bruce has shown how cults flourish in secular settings by offering non-religious spiritual solutions—like yoga, meditation, or environmentalism (e.g., Save Soil Movement by Isha Foundation).

7. Charismatic Leadership

- Weber's concept of charismatic authority explains how many sects and cults form around leaders seen as spiritually gifted or extraordinary, often becoming the emotional core of the movement.

8. Liquid Modernity and Uncertainty

- Zygmunt Bauman's concept of Liquid Modernity shows that in today's uncertain, constantly changing world, people search for stability and identity—often finding it in sects and cults that promise clear answers.

Conclusion

The rise of sects and cults reflects the changing spiritual and emotional needs of people in modern society. As traditional religious institutions weaken, more people will likely turn to alternative paths for meaning, support, and identity.

c) Discuss the dimensions of power the construction and maintenance of social hierarchies in a society. (10 Marks)

Introduction:

Power shapes how societies organize themselves, creating and maintaining social differences that determine who have access to resources, opportunities, and social mobility.

Body:

The dimensions of power emerge through multiple interconnected domains:

1. Pierre Bourdieu's Theory of Capital:

   - Introduces *cultural capital* as a critical mechanism of power

   - Explains how social hierarchies are reproduced through symbolic violence

   - Demonstrates how education and cultural practices reinforce existing power structures

2. Max Weber's Power Dimensions:

   - Identified three types of legitimate domination: a) Charismatic authority b) Traditional authority c) Rational-legal authority

3. Indian Context - Caste Hierarchies: Michel Foucault's power-knowledge framework illuminates how the caste system operates through:

   - Institutionalized discrimination

   - Internalized social norms

   - Symbolic systems of classification

   - Micro-level power interactions

The reservation system represents a strategic intervention to dismantle entrenched power structures, redistributing social and economic opportunities across marginalized communities.

Conclusion:

Power operates as a dynamic process of social construction, continuously negotiating hierarchical structures through complex interactions of economic, cultural, and symbolic capital.

Question 8

a) Modern families have not just become nuclear and neo-local, but also filiocentric. How do you explain this trend? (20 Marks)

Introduction:

Modern families are increasingly shifting from traditional joint and extended forms to *nuclear*, *neo-local*, and now *filiocentric* structures. While nuclear families are small, self-contained units, *neo-locality* refers to couples setting up households independent of both families. *Filiocentrism*—a relatively newer trend—places the child at the emotional and decision-making center of the family.

Body:

This transformation can be explained through several sociological perspectives:

1. **Structural Functionalism (Parsons):** With increasing industrialization and urbanization, the *nuclear family* better fits the functional needs of a modern economy—geographical mobility, economic independence, and specialization of roles.

2. **Changing Authority Structures:** According to Irawati Karve and A.M. Shah, traditional Indian families had strong patriarchal and lineage-based authority. In contrast, modern families, especially urban and middle-class, prioritize *emotional bonds*, especially with children, weakening traditional gerontocratic authority.

3. **Increased Child-Centric Investment:** Arlie Hochschild's concept of "emotional labour" and Ulrich Beck's "individualization thesis" help explain how modern parents—especially mothers—organize their routines, finances, and even career decisions around children's needs.

4. **Consumerism and Education:** In urban India, education, co-curricular planning, and consumption patterns revolve around children's futures, making the child the focal point of familial existence.

Example:

In cities like Bangalore and Mumbai, middle-class families increasingly plan home purchases, weekend routines, and social lives around the schooling and extracurricular activities of children.

Conclusion:

The filiocratic turn in Indian families reflects broader socio-economic transformations—urbanization, individualism, and consumerism. While this strengthens parent-child bonding, it also challenges intergenerational solidarity and traditional familial roles.

b) Discuss various theories of social change. Explain the limitations of unilinear theory of social change. (10 Marks)

Introduction:

Social change refers to significant alterations over time in behavior patterns, cultural values, norms, and social institutions. Sociologists have offered multiple theories to understand its direction, causes, and nature. These include *evolutionary (unilinear and multilinear)*, *cyclical*, and *conflict* theories.

Body:

1. **Unilinear Evolutionary Theory:**
   Thinkers like Auguste Comte and Herbert Spencer argued that societies evolve in a fixed, linear path—from primitive to advanced stages. Comte proposed three stages: *theological*, *metaphysical*, and *scientific*. Spencer applied Darwinian ideas, suggesting society moves from *military* to *industrial* forms.

2. **Multilinear Evolutionary Theory:**
   Unlike unilinear theorists, thinkers like Julian Steward suggested that different societies may follow different developmental paths based on environmental and cultural contexts.

3. **Cyclical Theories:**
   Oswald Spengler and Arnold Toynbee viewed social change as cyclical—civilizations rise, decline, and collapse. Pitirim Sorokin proposed that societies alternate between *ideational* and *sensate* cultural types.

4. **Conflict Theories:**
   Karl Marx viewed social change as driven by class conflict and economic contradictions. Change occurs through revolutionary transformation of production relations.

Limitations of Unilinear Theory:

- *Ethnocentric:* Assumes Western path of development as universal.

- *Deterministic:* Ignores agency, contingency, and cultural diversity.

- *Neglect of Reversibility:* Fails to account for regression or collapse (e.g., Afghanistan's political regression).

- *Ahistorical:* Ignores specific historical and contextual factors.

Example:

India's post-independence development did not follow a strict linear model; despite modern advancements, caste-based inequalities and communal tensions persist.

Conclusion:

While unilinear theories provided early models to understand change, modern sociological approaches emphasize diversity, contextuality, and conflict, offering more nuanced explanations of social transformation.

c) Critically examine the World-Systems theory Of Immanuel Wallerstein in terms of development and dependency of various nations. (10 Marks)

Introduction:

Immanuel Wallerstein's *World-Systems Theory* offers a macro-sociological perspective on global inequality and development. Building upon dependency theory and Marxist ideas, it views the world as a single capitalist system structured into *core, semi-periphery*, and *periphery* nations, where development and underdevelopment are relational outcomes of historical exploitation.

Body:

1. **Structure of the World-System:**

   - **Core nations** (e.g., USA, Germany) possess capital, technology, and political power.

   - **Periphery nations** (e.g., many African and South Asian countries) provide raw materials and cheap labour.

   - **Semi-periphery nations** (e.g., India, Brazil) are transitional—exploiting some nations while being exploited by others.

2. **Development and Dependency:**
   According to Wallerstein, development in core nations occurs at the cost of underdevelopment in the periphery. Peripheral economies become dependent on core markets, leading to unequal exchange and a structural inability to progress.

3. **Historical Basis:**
   The theory emphasizes historical processes like colonialism and global capitalism. For example, colonial India's deindustrialization and export of raw materials enriched British capitalism while impoverishing local economies.

4. **Merits of the Theory:**

   - Offers a global, systemic understanding of inequality.
   - Explains why some countries remain underdeveloped despite decades of aid and investment.
   - Moves beyond nation-centric analysis by focusing on transnational economic structures.

5. **Criticism and Limitations:**

   - *Overly deterministic:* Neglects internal class dynamics and national agency.
   - *Static categorization:* Countries like South Korea have moved from periphery to core, challenging the rigid hierarchy.
   - *Neglect of culture and politics:* Focuses narrowly on economics, ignoring other drivers of development.

Example:

India's IT boom and geopolitical rise reflect semi-peripheral mobility, yet internal inequality and reliance on Western markets show enduring dependency traits.

Conclusion:

Wallerstein's theory remains influential in explaining global inequalities, but it requires modification to accommodate shifting global powers, regional diversity, and internal socio-political factors.

2024 - Paper 2

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Section - A

Question 1. Answer the following questions in about 150 words each.

a) What, according to you, are the factors responsible for the continuance of caste system in India? Explain. (10 Marks)

Introduction

- Define caste system: hierarchical social stratification unique to India.

- Mention Louis Dumont's Homo Hierarchicus (emphasis on purity and pollution).

Factors Responsible for Continuance of Caste

1. **Religious and Cultural Factors:**

   - **Louis Dumont:** Religious values of purity-pollution legitimizing caste hierarchies.

   - **M.N. Srinivas:** Ritual hierarchy in everyday life (e.g., Sanskritization). 2

2. **Endogamy and Social Segregation:**

   - **G.S. Ghurye:** Endogamy as the main pillar sustaining caste divisions and social boundaries.

3. **Economic Roles and Occupational Ties:**

   - **Andre Beteille:** Economic functions tied to caste, preserving status quo.

   - M.N. Srinivas: Caste system adapting to modern occupations through new hierarchies.

4. **Political Mobilization:**

   - **Rajni Kothari:** Caste-based identity politics reinforcing caste boundaries in modern political processes.

   - Affirmative action (reservations) maintaining caste distinctions in electoral competition

Conclusion

Summarize how cultural, economic, and political factors collectively contribute to the persistence of caste.

b) Discuss the changes taking place in the industrial class structure in India. (10 Marks)

Introduction

Define **industrial class structure** in India as the hierarchical organization of classes in an industrial society, influenced by socio-economic changes.

Key Changes in Industrial Class Structure in India

1. **Pre-Independence and Early Post-Independence:**

   o **A.R. Desai:** Capitalist exploitation, limited worker welfare.

   o **Harold Gould:** Weakening of caste but persistence of hierarchies in urban labor (a basis for organisation of trade union).

2. **Post-Liberalization Era (Post-1991):**

   o **Jan Breman:** Rise of informalization; majority in low-wage jobs.

   o **Max Weber:** Expansion of white-collar jobs, service sector growth.

   o **Andre Beteille:** New entrepreneurial classes emerging.

3. **Class and Caste Intersectionality:**

   o **Andre Beteille:** Caste influence remains, especially in informal sectors.

   o **Morris D. Morris:** Rural-urban links affecting labor patterns.

Recent Changes: Gig Economy and Informalization

1. **Gig Economy:**

   • **Guy Standing:** Emergence of the Precariat class, characterized by job insecurity.

2. **Further Informalization:**

   • **Jan Breman**: Continued dominance of informal labor, exacerbated by gig work.

3. **Platform Economy:**

   • **Technology** reshaping the industrial class structure with platformbased jobs.

Conclusion

Summarize evolving class structures due to liberalization, informalization, and the gig economy, with class and caste continuing to intersect.

c) Is patriarchy a key to understanding different forms of inequalities in Indian society? Elaborate. (10 Marks)

Introduction

Define **patriarchy** as male dominance across social, economic, and political spheres in India. Mention how patriarchy reinforces multiple inequalities.

Forms of Inequality Reinforced by Patriarchy

1. **Caste and Gender Inequality:**

   - **B.R. Ambedkar:** Caste endogamy and control over women's sexuality maintain caste hierarchy.

   - **Uma Chakravarti:** Patriarchy intersects with caste to control women's roles (Brahmanical patriarch).

2. **Economic Inequality:**

   - **Tulsi Patel:** Wage disparity and lack of property rights for women.

   - **Gerda Lerner:** Patriarchy reinforces the sexual division of labor, devaluing women's work.

   - **Pink Collarisation**

3. **Social Inequality (Family/Marriage):**

   - **Sylvia Walby:** Gender roles in the private sphere reinforce women's subordination.

   - **Indira Jai Singh:** All laws of entitlements based on patriarchy than gender equality

   - **Son Meta Preference**

4. **Political Inequality:**

   - **Sarpanch Pati** system shows persistence of patriarchal control in governance.

Contemporary Shifts

Yogendra Singh: Despite modernization, patriarchal norms continue in family and politics.

Conclusion

Patriarchy remains key to understanding inequalities across caste, gender, and class in India, despite legal reforms and feminist movements.

d) Do you think that family bondings are being affected by the changing kinship patterns in India? comment. (10 Marks)

Introduction

- Define **family bonding** in the context of traditional joint family systems.

- Mention changing **kinship patterns** due to modernization and urbanization.

Key Changes in Kinship Patterns and Impact on Family Bonding

1. **Shift from Joint to Nuclear Families:**

   - **Yogendra Singh:** Industry-Occupational Mobility leads to nuclearization of families, reducing extended family interactions and weakening bonds.

2. **Migration and Occupational Mobility:**

   - **I.P. Desai:** Migration for economic reasons fragments families, leading to emotional distance due to geographical separation.

3. **Changing Gender Roles:**

   - **M.S. Gore:** Increased female workforce participation reshapes caregiving roles, impacting traditional family bonding dynamics.

4. **Reduced Role of Elders:**

   - **David Mandelbaum:** Weakening of patriarchal authority in nuclear families diminishes elder influence, affecting family cohesion

Resilience of Family Bonding

1. **Cultural and Ritual Bonds:**

   - **Festivals and rituals** maintain emotional ties, despite nuclearization.

2. **Role of Technology:**

   - **Technology** (video calls, social media) helps maintain family bonds across distances

Conclusion

- Family bonds remain resilient despite changing kinship patterns, adapting through **cultural practices** and **technology**.

e) Despite the efforts of the government, bonded labour still continues in India. Discuss. (10 Marks)

Introduction

- Define **bonded labor** briefly (ILO description).
- Refer to **Pranab Bardhan** and **Ashok Rudra**: Categories of attached and unattached laborers.
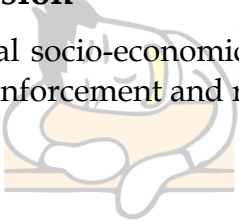
Government Efforts

- Mention **Bonded Labour System (Abolition) Act, 1976.**
- Reference **Supreme Court ASIAD judgment (1982).**
- **Kailash Satyarthi's Bachpan Bachao Andolan** and **ILO reports** on modern slavery.

Factors for Continuance

- **Economic Factors:** Poverty, landlessness, unemployment
- **Deproletarianisation**: Tom Brass - Workers are dispersed - Difficult to organize - Become Bonded.
- **Social Factors:** Caste discrimination, illiteracy.
- **Policy Gaps**: Identification issues, corruption, poor rehabilitation efforts.

Conclusion

Structural socio-economic challenges sustain bonded labor despite government actions. Need for stricter enforcement and reforms.

Question 2

a) Differentiate between 'Western' and 'Indological' perspectives on the study of Indian society. Bring out the major aspects of G. S. Ghurye's contribution to 'Indological' approach. (20 Marks)

Structure

- Differentiate between 'Western' and 'Indological' perspectives on the study of Indian society. Write some examples.

- Provide major aspects of G. S. Ghurye's contribution to 'Indological' approach.

- Conclude

Aspect	Western Perspective	Indological Perspective	Examples
Approach	Applying universal theories of social sciences which are often derived from Western contexts.	Focus on understanding Indian society from its own cultural, historical, and textual context.	Dumont analyzed caste as a hierarchical value system based on purity vs. pollution. Ghurye studied caste in context of Indian traditions.
Methodology	In this perspective they rely heavily on empirical data, quantification, and comparative analysis, often emphasizing objectivity.	In this, sociologist use historical texts, scriptures, and cultural interpretations to understand the social fabric.	Desai analysed Indian society using Marxist framework (class struggles), while Srinivas developed the concept of 'Sanskritization' rooted in cultural studies.
Influence on Change	Western perspective analyses Indian society through the impact of modernization, industrialization, and secularization.	Emphasizes social continuity and change through indigenous processes such as Sanskritization and religious movements.	
Cultural Interpretation	They critique Indian society by using Western norms, viewing Indian practices like caste and untouchability from the lens of inequality and backwardness	They majorly seek to understand Indian cultural practices in their own right, emphasizing internal dynamics and cultural significance.	

1307

G.S. Ghurye's Contribution To The Indological Approach

- **Study of Caste System:** G.S. Ghurye focused extensively on the caste system, he treated it as a cultural and historical phenomenon rooted in the ancient texts of India. He used Indological sources, including Vedic literature, Smritis, and Puranas, to study the origins and evolution of caste, for understanding it in its socio-cultural context. **Example**: Ghurye highlighted the **importance of purity and pollution** in caste relations, reflecting his deep reliance on Indological texts and Hindu traditions to explain the institution of caste.

- **Cultural Unity of India:** He believed that cultural practices, beliefs, and traditions are instrumental in unifying a diverse society. From Indological studies he analysed that festivals, customs, and religious practices served as cohesive forces. **Example**: Ghurye's analysis of the Rath Yatra and other cultural festivals highlighted common cultural traditions can foster unity, irrespective of caste or region.

- **Kinship and Family Structure:** He considered the joint family system as a cornerstone of Indian society, which was strongly influenced by Hindu texts and traditions. **Example**: He analyzed the Hindu joint family system and its cultural basis, arguing that kinship ties in India are deeply influenced by cultural prescriptions found in ancient texts, highlighting the persistence of such structures even in the face of modernization.

- **Role of Religion:** He used the Indological approach to explore the role of Hindu religious traditions in maintaining social order and providing a sense of identity. **Example**: Ghurye's study of Sadhus (wandering ascetics) was deeply rooted in his understanding of Hindu scriptures and their role in maintaining cultural traditions.

- **Tribal Integration:** He used an Indological lens to suggest that tribes were an integral part of the broader cultural framework of India and needed to be integrated. **Example**: Ghurye's work on tribal assimilation suggested that tribes were "backward Hindus," and that cultural absorption into Hindu society was key to their integration, reflecting his reliance on cultural and historical perspectives.

Conclusion

In conclusion, Western and Indological perspectives offer distinct approach to understand Indian society. The unique cultural roots of Indian social institutions and cultural aspects offer a rich culturally embedded Indian society that differs significantly from the generalized frameworks used in Western sociology.

b) What are the definitional problems involved in identifying tribes in India? Discuss the main obstacles to tribal development in India. (20 Marks

Structure

- **Define Tribes in India.**

- **Explain problems involved with tribes In India.**

- **Provide some examples of obstacles to tribal development in India**

- **Conclude.**

Solution

Indian Tribe Definition

- **According to W.H.R. Rivers**, A tribe as 'a social group of simple kind, the members of which speak a common dialect, have a single government, and act together for such common purposes as warfare'.

- In Oxford Dictionary of Sociology, 'Tribe' is defined as a social group bound together by kin and duly associated with a particular territory; members of the tribe share the social cohesion and associated with the family together with the sense of political autonomy of the nation.

- Dictionary says the word 'tribe' is derived from the Latin term 'tribus' which was applied to the three divisions of the early people of Rome

Key Features Of Tribes In India

- India is the abode of a sizeable proportion of indigenous people, who still live away untouched by the shadows of modern society.

- To identify and distinguish these communities, the Chanda Committee in the year 1960 had laid down 5 standards to include any community/caste in the tribal group

Problems with traditional definitions of Tribals

1. Living in forest- Dublas of Surat and host of others do not live in forests. They live in fertile plains

2. Primitive religion- There is a continuance from tribal gods, to Hinduised tribes some converted to Christianity, Islam

3. Geographic isolation- Hundreds of tribes who are not living an isolated life-- (Bhil Santhal, Irula)

4. Primitive economic system- Many peasant groups who are living by equally primitive economic system.

5. Economic backwardness - Many of the tribes are self-sufficient and more economically forward than many castes. For e.g. Khasi, Gond, Bhil are more economically specialised than their non tribal neighbours.

6. Common language or dialects - Common in Assam and other Central Indian tribes but not for many Western and Southern Indian tribes.

7. Politically organised- May not always be politically organised or even have a tribal Panchayat. Some tribals may or may not have single chief or a few elders. Schedule 5,6, TAC, PESA is changing political orgainsation of tribal areas.

8. Joint ownership of property - May or may not be true. For e.g. among Hos it is not exclusive FRA

Definitional problems due to

1. Dynamics of tribes- no more traditional stereotype.

2. Tremendous increase in population and migration.

3. Welfare policies have led to breaking the stereotypes.

Obstacles To Tribal Development In India

- **Displacement and Loss of Land: G.S. Ghurye** viewed the integration of tribals into mainstream society as necessary but acknowledged that developmental projects often led to displacement and land alienation that severely impacts tribal communities. Example: The construction of Sardar Sarovar Dam in Gujarat led to the displacement of thousands of tribal families, pushing them into marginalized conditions without adequate rehabilitation or alternative livelihoods.

- **Inadequate Representation and Political Marginalization:** Despite constitutional provisions like the Scheduled Areas and Tribal Advisory Councils, many tribal communities remain politically marginalized and struggle to have their voices heard in decision-making processes.

- **Cultural Erosion and Assimilation Pressure:** Rapid modernization and cultural assimilation pressure lead to the erosion of traditional tribal knowledge and practices. **Example**: Government policies promoting "mainstreaming" often disregard tribal customs and languages, as seen in the Baiga tribe of Madhya Pradesh, where traditional livelihoods and cultural practices are gradually disappearing due to the imposition of non-tribal education and lifestyles.

- **Exploitation by non-Tribals:** their lack of access to markets, credit, and fair wages, often are at the hands of non-tribal intermediaries. This exploitation perpetuates economic backwardness among tribal communities. **Example**: In states like Jharkhand and Chhattisgarh, non-tribal moneylenders exploit tribals by providing high-interest loans, pushing them into cycles of indebtedness and poverty, which further restricts their economic progress

- **Inadequate Access to Education and Healthcare:** Low literacy rates and poor healthcare infrastructure have led to high dropout rates and increased vulnerability to health issues among tribals. **Example**: In the tribal regions of Odisha, access to schools and healthcare centres is limited, with many tribals relying on traditional medicine due to the absence of accessible healthcare facilities, contributing to poor health outcomes and lower life expectancy.

Conclusion

The colonial legacy of categorizing tribes based on stereotypes, such as their isolation and primitiveness, has led to continued debates over tribal identity. The obstacles to tribal development—including displacement, political marginalization, cultural erosion, economic exploitation, and inadequate access to essential services—continue to hinder their progress. Addressing these challenges requires a nuanced and culturally sensitive approach that respects tribal autonomy, ensures equitable distribution of resources, and promotes policies that align with their specific needs and aspirations.

c) What, according to Andre Beteille, are the bases of agrarian class structure in India? Analyse. (10 Marks)

Structure

- Briefly write about agrarian class structure.

- What, according to Andre Beteille, are the bases of agrarian class structure in India? Analyse.

- Conclude

Solution

- Agrarian means Related to agriculture **wheras**, Class means similar economic position.

- Agrarian class structure refers to the system of social stratification and hierarchy within rural agricultural societies which is based on ownership, control, and access to land and agricultural resources.

Agrarian Class Structure Included

- Landlords and rich tenants - Dominant class

- Middle and lower tenants - Intermediate class

- Artisans, sharecroppers - Subordinate class.

RK Mukherjee: Because of decay of intermediary class, there was an increase in dominant class and subordinate class.

Andre Béteille's Analysis Of The Agrarian Class Structure In India

- **Ownership of Land:** According to Andre Béteille, land ownership is the most crucial basis of agrarian class structure in India. The size of landholdings and the extent of control over land determine an individual's position in the rural hierarchy. Landowners, who possess substantial agricultural land, form the dominant class, while landless laborers remain at the bottom. **Example**: In Tanjore, Tamil Nadu, Béteille's fieldwork revealed a clear stratification based on land ownership, where large landowners controlled the social and economic life of the village, whereas the landless were economically and socially dependent

- **Control over and use of Land:** Béteille observed that the implementation of land reforms aimed at redistributing land to the landless has been largely ineffective due to resistance from the powerful landed class. Example: In states like West Bengal, while the Operation Barga program in the 1970s successfully provided tenancy rights to sharecroppers, similar reforms in other states have failed due to resistance from landlords, illustrating the ongoing class struggle in rural India.

- **Caste and Agrarian Class Nexus:** High-caste groups often occupy the positions of landlords, while lower castes are overrepresented among the landless and agricultural laborers. Example: In many parts of Uttar Pradesh and Bihar, high-caste groups such as Brahmins and Rajputs historically owned large tracts of land, while Dalits worked as landless laborers, indicating the connection between caste-based status and agrarian class.

- **Division of Labor and Agrarian Relations:** Béteille analyzed the division of labor in the agrarian context, noting that the relationship between landowners and laborers is inherently unequal and often exploitative. Landowners typically employ landless laborers, reflecting the dependency and power imbalance inherent in agrarian relations.

1311

- **Example**: In Punjab, the Green Revolution increased productivity and wealth for rich farmers, but the benefits were not equally shared by agricultural laborers, who remained economically dependent and poorly paid, highlighting the unequal nature of labor relations in the agrarian class system

- **Emergence of Rural Middle Class**: Béteille noted the emergence of a rural middle class consisting of medium and small landowners who were relatively independent but lacked the influence of large landlords. Example: The rise of Jat farmers in Haryana and Western Uttar Pradesh as politically and economically influential groups reflects the growing role of the rural middle class in shaping agrarian relations and regional politics.

Conclusion

According to Andre Béteille, the agrarian class structure in India is shaped by multiple interrelated factors. Béteille emphasise how the control over land determines one's position in the rural hierarchy with caste often intersecting with class to maintain socio-economic inequalities.

Question 3

a) Why is the study of marriage important in Sociology'? Analyse the implications of changing marriage patterns for Indian society. (20 Marks)

Structure

- Explain concept of marriage.

- Explain the implications of changing marriage patterns for Indian society.

- Provide examples.

- Conclude

Solution

Marriage is one of the important social institutions found in all societies of the world not withstanding having different forms of mate selection and different types.

One of the core issues of this institution is that it sanctioned the:

- union of male and female for purpose of establishing a household

- procreating and

- providing care for the offspring

Implications of changing marriage patterns for Indian society

- **Impact on Joint Family System:** Changing marriage patterns have contributed to the breakdown of the joint family system, with young couples opting for nuclear families. **I.P. Desai** observed that the shift from joint to nuclear families is a significant result of modern changes in marriage and family. **Example**: Many young couples in urban areas prefer living independently from the extended family after marriage, as seen in cities like Chennai, where the number of nuclear families is on the rise.

- **Emergence of Live-in Relationships**: Live-in relationships have gained social acceptance, particularly in urban areas, reflecting a move away from traditional marital commitments. G.S. Ghurye noted that such trends reflect the breakdown of traditional norms and an embrace of individual autonomy. **Example**: Mumbai and Pune have seen an increase in live-in relationships among young couples, particularly those working in the IT and media sectors, indicating changing perceptions of intimate relationships.

- **Legal Recognition of New Marital Forms:** The legal system has had to evolve to accommodate changing marriage patterns, including recognizing live-in relationships and offering protections for partners. **Example**: In 2013, the Supreme Court of India recognized the rights of partners in live-in relationships, ensuring their protection under domestic violence laws, reflecting changing societal values regarding relationships.

- **Greater Participation of Women in Decision-Making**: Changing marriage patterns have given women greater roles in decision-making regarding their marriage, challenging patriarchal norms. **Example: In middle-class** urban families, women are increasingly vocal about their preferences in marriage, including career aspirations and household responsibilities, reflecting the push for gender equality.

1313

Conclusion

The changing patterns of marriage in Indian society signify broader shifts towards individual autonomy, gender equality, and the decline of traditional hierarchies like caste and family control. These transformations reflect evolving social values, enhanced female agency, and modernization, while also challenging long-held cultural norms and creating new complexities in the social fabric of India.

b) Do you the constitutional provisions for women have led to their uplift? Give reasons for your answer. (20 Marks)

Structure

- Start with some movements for Upliftment of women in India.

- Provide the constitutional provisions for women have led to their uplift.

- Provide the reasons for inclusion of the provision's constitutional provisions.

- Conclude.

Solution

- The movements for the upliftment of women in India have been instrumental in challenging patriarchal structures and advocating for gender equality.

- From the 19th century social reform movements led by figures like Raja Ram Mohan Roy and Ishwar Chandra Vidyasagar against practices like sati and child marriage. Some movements, like the #MeToo movement (2018), have highlighted issues of workplace harassment and women's agency, demonstrating the evolution of women's movements in India from social reform to demanding equality and justice in every sphere of life

The Constitution of India provides several provisions for the upliftment of women, ensuring gender equality and empowering them socially, economically, and politically.

- Article 14 guarantees equality before the law,

- Article 15(3) allows the state to make special provisions for women and children.

- Article 42 mandates provisions for just and humane conditions of work and maternity relief.

- Political representation through Article 243D and 243T, which provide for the reservation of seats for women in Panchayats and Municipalities.

Constitutional Provisions For Women Have Led To Their Uplift

- **Equality Before the Law:** Article 14 guarantees equality before the law, which has been crucial in promoting gender equality. B.R. Ambedkar, the principal architect of the Indian Constitution, emphasized legal equality as the foundation of women's empowerment. **Example**: In cases like the Triple Talaq ruling (2017), the judiciary upheld gender equality by declaring instant triple talaq unconstitutional, citing Article 14.

- **Right to Livelihood**: Article 39(a) directs the state to secure a right to adequate means of livelihood for both men and women, promoting economic empowerment. Irawati Karve emphasized the importance of economic empowerment in challenging patriarchal norms. **Example**: Programs like Mahila E-Haat provide an online marketing platform for women entrepreneurs.

- **Maternity Relief:** Article 42 mandates provisions for just and humane conditions of work and maternity relief, protecting women workers and promoting gendersensitive work environments. Patricia Uberoi highlighted the importance of reproductive rights and work-life balance in gender empowerment. **Example**: The Maternity Benefit (Amendment) Act, 2017, which increased maternity leave to 26 weeks, to support women in the workforce.

- **Political Representation:** Articles 243D and 243T provide for the reservation of seats for women in Panchayats and Municipalities, promoting political participation at the grassroots level.

Andre Béteille writes that representation of women in decisionmaking will be a critical component of empowerment.

- **Educational Opportunities:** Article 21A guarantees the right to free and compulsory education, which played a key role in promoting girls' education and reducing gender disparity in literacy rates. M.N. Srinivas discussed how education could serve as a tool for upward mobility and social change. **Example**: The Beti Bachao Beti Padhao initiative aims at improving female literacy and reducing dropout rates among girl children.

Conclusion

- Despite these constitutional safeguards challenges like deeply ingrained patriarchy, sociocultural norms, and systemic inequalities still persist which hinders women's empowerment.

- The constitutional provisions have undoubtedly laid a strong foundation for gender upliftment, but their effectiveness in transforming the status of women across all sections of society requires further analysis.

c) Education is a key to social development. Elucidate. (10 Marks)

Structure

- Briefly introduce social development.

- Explain role of education in social development.

- Conclude

Solution

Social development refers to the process of improving the well-being of every individual in society, enabling them to reach their full potential.

Social development encompasses a wide range of issues, including poverty alleviation, education, health, gender equality, and rural development and helps to bring marginalized groups into the mainstream and achieve overall societal progress.

Role Of Education In Social Development

- **Instrument of Social Mobility:** It enables individual from marginalized backgrounds to improve their socio-economic status. M.N. Srinivas emphasized the role of education in facilitating upward mobility, particularly through processes like Westernization. **Example**: The rise of Dalit entrepreneurs like Kalpana Saroj, who succeeded in business after gaining education exemplifies that education can break barriers and enable social mobility.

- **Reduction of Inequalities:** It provides equal opportunities to marginalized groups. B.R. Ambedkar stressed the importance of education as a tool for the emancipation of marginalized castes. **Example**: The implementation of the Mid-Day Meal Scheme which helped at reducing dropout rates among marginalized students and promoting social equity in education.

- **Women's Empowerment:** It enables women to participate actively in economic, social, and political life. **Leela Dube** emphasized that educating women could transform their roles in family and society.

- **Change in Traditional Social Values:** It plays a crucial role in transforming traditional social values, including attitudes toward caste and gender discrimination. **Andre Béteille** pointed out that education is key to the diffusion of new social values and reducing rigid hierarchies. **Example**: In urban areas like Bengaluru, education has led to greater acceptance of inter-caste marriages, reflecting the role of education in changing conventional caste-based norms.

- **Development of Critical Thinking:** Education helps in developing critical thinking and rational attitudes essential for challenging regressive practices. **Gail Omvedt** emphasized the role of education in raising consciousness among marginalized groups. **Example**: Campaigns against child marriage in Rajasthan have been largely successful because of the involvement of educated youth and social workers who promote rational and scientific attitudes.

In conclusion

Education cultivates social integration, enhances awareness of rights, and contributes to better health and demographic outcomes. By transforming mindsets and fostering an inclusive society, education is instrumental in driving holistic social progress and shaping a more equitable and empowered India

Question 4

a) How do religious communities contribute to the cultural diversity of India? (20 Marks)

Structure

- **Mention various religious communities in India**

- **Contribution of Religious Communities in India's Cultural Diversity:**

- **Challenges Related to Religious Diversity:**

- **Conclusion**

According to the 2011 Census, Hindus comprise 79.8% of the population, followed by Muslims (14.2%), Christians (2.3%), Sikhs (1.7%), Buddhists (0.7%), and Jains (0.4%). This religious plurality has profoundly shaped India's cultural landscape, contributing significantly to its diverse heritage. Each religious community brings unique traditions, customs, and perspectives, enriching the nation's cultural mosaic.

Contribution of Religious Communities in India's Cultural Diversity

- **Festivals and Celebrations**: Each religious community brings unique festivals, adding vibrancy to India's cultural calendar.

- **Art and Architecture:** Romila Thapar argued different religious architectural styles reflect the complex interactions between religious traditions over time, contributing to India's rich cultural heritage.

- **Literature and Languages:** Religious texts and traditions have played a crucial role in developing and preserving various Indian languages and literary traditions. E.g. Sanskrit literature, Urdu poetry, Christian missionaries' contributions to modern Indian languages

- **Music and Performing Arts:** Various religious traditions have given rise to distinct forms of music and dance. Hindu-influenced Carnatic music, Islamic Qawwali, Sikh Shabad Kirtan

- **Cuisine**: Dietary practices and food traditions associated with different religions have enriched India's culinary diversity.

- **Philosophical and Ethical Contributions:** Hindu concepts of dharma, Buddhist principles of non-violence, Islamic emphasis on social justice

Challenges Related to Religious Diversity

- **Communal Tensions and Violence:** Despite a long history of coexistence, inter-religious conflicts remain a significant challenge. **Ashis Nandy argued that modern political and social forces have sometimes exacerbated religious tensions. He emphasizes the need to rediscover and reinvent traditions of tolerance**

- **Balancing Secularism and Religious Freedom: Debates over the Uniform Civil Code** versus religion-specific personal laws.

- **Religious Conversions and Anti-Conversion Laws:** Several Indian states have passed anti-conversion laws, which have been criticized for potentially infringing on religious freedom.

- **Caste System and Its Intersection with Religion:** The persistence of caste distinctions among some Indian Christians and Muslims.

Gail Omvedt has written extensively on how caste intersects with religious identity in India, arguing that addressing caste discrimination requires understanding its complex relationship with religious traditions.

- **Religious Fundamentalism and Extremism:** Incidents of religiously motivated violence or intimidation by extremist groups.

- **Representation and Political Mobilization**: The political mobilization of religious identities can sometimes lead to marginalization of minority communities. **Zoya Hasan argues that politicization of religious identities affects India's democratic processes.**

Conclusion

Religious diversity is crucial for India's holistic growth, fostering innovation, tolerance, and cultural richness. In today's globally connected world, embracing diversity is essential for social cohesion and economic progress. Nurturing this pluralism is imperative to realize India's full potential as a vibrant, inclusive democracy.

b) What do you understand by decentralisation of power? What is its role in strengthening the roots of democracy in India? Elaborate. (20 Marks)

Structure

- **Introduction of Democratic Decentralization**
- **Role of Democratic Decentralization in strengthening roots of democracy**
- **Issues related to Democratic decentralisation**
- **Conclusion**

Democratic decentralisation is the formation of mutually beneficial partnerships between central and local governments, as well as between local governments and individuals. It concerns policymaking authority, the expansion of democratic processes to lower levels of government, and steps to maintain democracy's long-term viability. Democratic decentralisation combines decentralisation with democratic local governance.

73rd and 74th Constitutional Amendments, amendments marked a significant step in India's journey towards decentralization, although their implementation has varied across states. They provided a constitutional framework for empowering local governments, bringing decision-making closer to the people, and deepening democratic roots at the grassroots level.

Role of Democratic Decentralization in strengthening roots of democracy

Promote Democratic Representation

- The Panchayati raj system promotes citizen cooperation, democratic engagement, and decentralisation. The PRI has been successful in establishing a **new layer of administration and political representation at the grassroots level.**
- Grassroots politics, according to Vora and Palshikar, has resulted in a shift in the nature of Indian politics from "**politics of ideology to politics of representation."**
- **According to Sisodia and Billimoria, ST/SCs are more confident and feel more protected from upper caste crimes and exploitation.**

Effective and Efficient Planning

- The country's 2.5 lakh Gram Panchayats (GPs) have been entrusted with providing basic amenities in villages and planning for local economic development.

Ensures Good Governance and bottom up approach

- **'Consensus oriented' and 'Participation'** are two fundamental pillars of Good Governance, and the PRI helps to ensure both.
- **With 1.4 million elected women, India has the most elected women in the world**. According to PRI research, having female political representation in local governments increases the likelihood of women coming forward to report crimes.
- **A. Aslam argued that decentralisation empowered the grassroots masses** since they could easily identify with a representative who was capable of resolving their situation.
- Making use of local knowledge for development, as well as informal local methods for resource management
- It fosters successful partnerships between the state and society, as well as a **higher sense of ownership** among stakeholders in development projects to ensure their long-term viability.

- It improves the accountability of officials, elected officials, and political institutions. It also teaches people how to bargain and negotiate

Issues Related to Democratic Decentralisation

Inadequate Representation and Participation –

- In many states, **panchayats are dominated by traditional upper castes**, and marginalised groups have little say or power in how panchayats operate.

- **Dalits, according to Gail Omvedt, have been viewed as a vote bank,** and their growth in power is considered as intolerable by established dominant groups.

- **M.N. Srinivas argued that the Panchayati Raj system had increased caste tensions and groupism in villages,** as well as decreased community integrity and interdependence. Elections occur every five years, but the tension lasts for the next five years.

Lack of Effective Devolution

- **Local government is a state subject in the Constitution**, so the devolution of power and authority to panchayats has been left to the discretion of states.

Issue of Sarpanch Pati

- It is still quite pervasive in society, owing primarily to gender biases, women's illiteracy, and a patriarchal society. **According to Rajvir Dhaka's research in Haryana, husbands act as proxy for women's representation at local levels.**

Insufficient Grants/Funds

- Despite their constitutional authority, local governments have financial challenges in carrying out the numerous tasks allocated to them. Transfers made through State Finance Commissions are likewise scarce in the majority of states.

Infrastructural Challenges

- Some Gram Panchayats do not have their own building and must share space with schools, anganwadi centres, and other organisations. Some have their own building but lack essential amenities such as toilets, running water, and an electricity connection.

- **Lack of Support Staff** - In panchayats, there is a serious shortage of support staff and employees, such as secretaries, junior engineers, computer operators, and data input operators. This has an impact on how they operate and provide services.

- **Lack of Convergence of Various Government Programmes -** There is a distinct lack of convergence among various development programmes of the Centre and state governments.

- **Untimely and delayed elections**: States frequently postpone elections, in violation of the constitutional mandate of five-year elections to local governments.

India's initiatives at decentralisation are one of the most significant experiments in deepening democracy. India has a strong democratic system for local governance; what we need to practise is a strong democratic culture and bring our existing structure to life. **This institution is assisting in the realisation of Mahatma Gandhi's "Gram Swaraj" ideals.**

c) What are the different formus untouchability still practised in India? Discuss suitable illustrations. (10 Marks)

Introduction

- **Define untouchability**
- **Different forms of untouchability in India**
- **Conclusion**

Answer

According to Shah untouchability is a distinct Indian social institution that legitimises and enforces practices of discrimination against people born into particular castes and legitimises practices that are humiliating, exclusionary and exploitative.

The Constitution does not define "untouchability," nor is it clear what constitutes its "practice in any form" or "a disability arising out of 'untouchability.'" Although constitutionally banned, untouchability is still practised in both rural and urban India.

Different forms of Untouchability in India

- Segregation in housing: Many villages and even some urban areas still have separate settlements for Dalits (formerly called "untouchables"). The "Harijan basti" or "Valmiki colony" where Dalit families are concentrated, often with limited access to basic amenities.

- Discrimination in religious spaces: Despite legal prohibitions, some temples and religious institutions still restrict or discourage entry for Dalits.

- Separate utensils in eateries: In parts of Rajasthan, there have been reports of tea stalls using different colored cups for Dalit customers, or asking them to wash their own cups after use.

- Restrictions on water access: In 2022, a news report highlighted how in a village in Madhya Pradesh, Dalit families were not allowed to draw water from a common hand pump and had to rely on a separate, often malfunctioning pump.

- Discrimination in employment: Dalits are still expected to perform tasks considered "unclean," such as manual scavenging or disposing of dead animals, despite laws prohibiting such practices.

- Marriage restrictions: Inter-caste marriages, especially between Dalits and upper castes, still face significant social resistance in many parts of India. "Honor killings," where couples are murdered by their families for marrying outside their caste, still occur, particularly in states like Haryana and Uttar Pradesh.

Conclusion

It's important to note that while these practices persist, they are illegal under Indian law. The government, civil society organizations, and activists continue to work towards eradicating these forms of discrimination. However, deeply ingrained social attitudes mean that progress is often slow and uneven across different regions of India.

Question 5

Introduction

- **Define urban settlements:** Focus on both **demographic** (population size and density) and **sociological** factors (heterogeneity, impersonality, interdependence).
- **Thinker: Louis Wirth** – Urban life characterized by social heterogeneity, impersonal relationships, and diversity.

Historical Context of Urban Growth

Pre-independence vs post-independence trends:

- **Pre-independence:** Colonial settlements like Bombay, Calcutta.
- **Post-independence:** Rise of new industrial cities like Bhilai, and administrative towns like Chandigarh.
- **M.N. Srinivas –** Urban fringe development and the role of migrants.

Social and Economic Issues:

- **Urban Poverty and Slums:** Rapid growth of slums (e.g., Dharavi) due to socio-economic inequality.
- **Environmental Degradation:** Challenges like pollution, poor sanitation, and water scarcity due to overpopulation.
- **Max Weber –** Focus on rapid social change and impersonal urban life impacting social bonds.

Conclusion

Summarize the **changing dynamics** of urban settlements in India, linking with **Weber's** understanding of urban transformation and modern challenges.

b) Is there a connection between labour migration and informal sector? Justify your answer with reference to Indian context. (10 Marks)

Introduction

- Define labour migration and the informal sector.

- Reference: Keith Hart's definition of the informal sector and its relevance in India.

Connection between Migration and Informal Sector

- Socio-economic push factors leading to migration (Ashish Bose).

- Informal sector absorbing rural-urban migrants due to lack of formal employment opportunities (Naila Kabeer).

- Impact of globalization: Downsizing in organized sectors, rise of contract labour (Bhowmik, SEWA).

- COVID-19 induced reverse migration and the critical role of MNREGA.

- Informal sector providing essential employment to returning migrants

Conclusion

- Summarize the connection between migration and the informal sector, emphasizing policy implications.

- Mention the Inter-state Migrant Workmen Regulation Act (1979) as a solution.

c) Are slum the manifestations of industrialisation and urbanisation in India? (10 Marks)

Introduction

- Briefly define slums as the **byproducts of rapid urbanization and industrialization**

Link between Industrialization and Slums

- **Industrialization** leads to the migration of labor from rural to urban areas, resulting in unplanned settlements.

- **Oscar Lewis's** idea of the culture of poverty: Migrants coming to cities for industrial jobs often end up in slums due to poor economic conditions and limited upward mobility.

- **Trilok Singh:** Migration due to the demand for cheap labor in industries creates slums, putting immense pressure on urban infrastructure.

Urbanization and Growth of Slums

- Rapid urbanization results in cities expanding without proper planning, causing **overcrowded, underdeveloped areas.**

- **MSA Rao's** concept of **Mohalla culture**: Communities in slums form tightknit groups within chaotic urban spaces, often becoming semi-permanent housing areas.

Social and Economic Dimensions

- Slums perpetuate **social isolation** and poor quality of life, as residents are excluded from the mainstream economy and development.

- Slums serve as a **labor reserve** for the industrial economy that cater to the needs of industries by supplying cheap labor.

Government Policies and Challenges

- Government initiatives like the **Pradhan Mantri Awas Yojana** aim to tackle housing shortages, but the scale of urban migration and industrial expansion outpaces these efforts.

Conclusion

Summarize: Industrialization and urbanization in India have contributed significantly to the growth of slums as unplanned urban settlements, but comprehensive planning and policy implementation are crucial to solving these issues.

d) Discuss the changing nature of political elites in India. (10 Marks)

Introduction

- Define political elites. Mention Vilfredo Pareto and Gaetano Mosca on elites as small groups controlling power

Traditional Political Elites (Pre-Independence & Early Post-Independence):

- **Early elites: Upper castes, landed aristocracy, and urban professionals.**
- **Reference Rajni Kothari's Congress system on early elites' dominance**

Changes Post-Independence:

- **Shift in political power with democratization, education, and universal suffrage.**
- **Mention Robert Michels' Iron Law of Oligarchy.**
- **Rise of OBCs and caste-based mobilization after Mandal Commission (Refer to Andre Beteille on caste mobilization).**

Emergence of Regional and Caste-Based Elites:

- **Rise of regional parties (DMK, SP, RJD) and Dalit leadership (BSP, Mayawati).**
- **Mention M. N. Srinivas's dominant caste theory on caste-based power.**

Current Trends – Rise of New Elites:

- **Corporate class, technocrats, and media personalities becoming elites.**
- **Reference C. Wright Mills's power elite theory on the increasing influence of business and media in politics.**

Conclusion

Summarize the transition from traditional caste elites to regional and corporate elites, highlighting the evolving power structures.

e) What is your assessment about the recent farmers' movement in India? Elaborate. (10 Marks)

Introduction

- Briefly introduce the recent **farmers' movement (2020-21)** against the farm laws, which were seen as a threat to **MSP** and feared to increase corporate control over agriculture.

Assessment of the Movement

Nature of the Protest:

- **Mass mobilization** across states, peaceful protests, and participation of farmers from Punjab, Haryana, and Western UP.

- **Charles Tilly** – his concept of **sustained mobilization** explains how the movement was organized and sustained through effective use of resources and networks.

Political Influence of Farmers:

- The movement forced the repeal of the farm laws, showing the **continued political influence of farmers** in India.

- **A.R. Desai** – analysis of agrarian movements highlights the ability of farmers to push for political change and resist state policies.

Opposition to Neoliberal Reforms:

- Farmers feared the **corporatization of agriculture** and loss of **MSP**.

- **David Harvey** – his critique of **neoliberalism** supports the farmers' fears of market liberalization increasing their vulnerability.

Regional and Caste-Based Leadership:

- **Led** predominantly by farmers from Punjab and Haryana, highlighting **regional disparities** and limited participation of marginalized groups.

- **M.N. Srinivas – dominant caste** theory explains the leadership role of groups like Jats in the movement.

Conclusion

- **Successes**: Repeal of farm laws reflects the **strength of collective agrarian resistance.**

- **Limitations**: Gaps in inclusivity and unresolved broader agrarian issues, such as **land reforms** and **small farmers' concerns**, suggest the need for deeper reforms

Question 6

a) Discuss the major challenges related to women's reproductive health in India. What measures would you suggest to overcome these challenges? (20 Marks

Structure

- Define reproductive health
- Major challenges related to women's reproductive health in India
- Measures to overcome these challenges
- Conclusion

The World Health Organization defines reproductive health as "people's ability to have a responsible, enjoyable, and safe sex life, as well as the power to reproduce and the choice to choose if, when, and how frequently to do so."

Reproductive health is part of what Sylvia Walby refers to as "Private Patriarchy," in which the patriarch of the home regulates "female sexuality" through reproduction, limitation, and temperance.

Major Challenges Related To Women's Reproductive Health In India

- Pollution- Purity: According to Louis Dumont, "women in Indian society were granted permanent status of impure relative to males." Leela Dubey's research on 'Seed and Soil' validates this. According to her research, "women repay Pitra-rin (debt to ancestors) by producing more and more sons."

- Hindu Marriage Ideology- India has an estimated 85% Hindu population. Weddings solemnised for 'pleasure' (Rati) are regarded to be 'asura vivah,' while marriages for 'progeny (Santan) is divine,' according to Manu's law. This worldview successfully prevents women from accessing reproductive health care.

- Patriarchy also causes 'Son Preference,' which keeps women reproducing until sufficient numbers are reproduced. This societal phenomenon is confirmed by Madhu Kishwar's research on 'Patriarchy in South Asia.'

- Public Health Systems- Radhika Chopra openly accuse the Indian State of being "Patriarchal," which is why its reproductive health policy requires prior approval from males in the home for any "reproductive health care."

- Limited access to healthcare services: Many women, especially in rural areas, lack access to quality reproductive healthcare facilities and skilled providers.

- Tulsi Patel has shown that the practice of female infanticide is embedded in the social structure of certain dominant castes

- Low awareness and education: Limited knowledge about reproductive health, family planning, and sexually transmitted infections contributes to poor health outcomes.

- Lack of autonomy in decision-making: Many women have limited say in decisions about their reproductive health, including family planning choices.

- Poor menstrual hygiene: Lack of access to menstrual hygiene products and proper sanitation facilities affects women's health and dignity.

Measures to overcome these challenges

- Strengthen healthcare infrastructure: Increase the number of primary health centers and community health workers, especially in rural areas.

- Comprehensive sex education: Implement age-appropriate, culturally sensitive sex education in schools and communities.

- Gita Sen emphasizes the importance of addressing power relations in improving women's health and advocates for integrating gender perspectives into health policies and programs.

- Address socio-cultural barriers: Engage community leaders, religious figures, and men in promoting women's health. The "Husband's Schools" initiative in Niger, which could be adapted for India, educates men about maternal health, leading to increased support for women's healthcare

- Enforce laws against child marriage: Strengthen implementation of the Prohibition of Child Marriage Act and provide economic incentives for girls' education to delay marriage.

- Empower women: Leela Visaria highlights the importance of women's education and empowerment in improving reproductive health outcomes.

- Improve menstrual hygiene: Ensure availability of affordable menstrual hygiene products and improve sanitation facilities. The "Pad Man" initiative by Arunachalam Muruganantham, which introduced low-cost sanitary pad machines, improved menstrual hygiene in rural areas.

Conclusion

To improve women's reproductive health in India, future efforts must focus on strengthening healthcare infrastructure, increasing awareness through education, and addressing socio-cultural barriers. Promoting gender equality, enhancing access to contraceptives, and ensuring comprehensive sexual and reproductive healthcare services will pave the way for a healthier and more empowered future for women.

b) What is sustainable development? How can sustainability be achieved in India where livelihood needs conflict with environmental protection? (20 Marks)

Introduction

- Define sustainable development
- How balance between livelihood and environment can be achieved
- Issues in achieving sustainability

Sustainable development, as defined by the Brundtland Commission, refers to development that satisfies present needs without compromising future generations' ability to meet their own. In the Indian Constitution, environmental protection is a core value (Articles 48A and 51A), emphasizing the importance of maintaining ecological balance while ensuring livelihoods. Striking a balance between economic needs and environmental preservation is essential to achieving true sustainability.

How Balance Between Livelihood And Environment Can Be Achieved

- Adoption of Green Technologies - India is the world's 4th largest producer of renewable energy. Expanding solar (e.g., Karnataka Solar Park) and wind energy can meet energy demands sustainably.

- Sustainable Agriculture - Techniques like organic farming and water-efficient irrigation can boost productivity without degrading the land. Zero-Budget Natural Farming (ZBNF) has been promoted by Subhash Palekar to improve soil health.

- Recognition of Indigenous Knowledge - ST communities possess deep ecological knowledge, which must be integrated into environmental policy

- Rural Livelihood Programs - Programs like MGNREGA promote sustainable livelihoods by involving local communities in eco-friendly activities like reforestation and water conservation, combining income support and environmental protection.

- Sustainable forest management can secure the livelihoods of tribal communities who depend on forests. The Forest Rights Act (2006) empowers these communities to manage and conserve their forests, balancing livelihood needs with ecological conservation.

- Urban planning must prioritize marginalized slum populations. Henri Lefebvre's "right to the city" asserts that urban development should equally benefit all.

- Education and Awareness- Promoting environmental education in schools and communities also promoting values of Mahatma Gandhi that emphasized on simple living and harmony with nature.

Issues in Achieving Sustainability

- Conflicting Land Use – Ramchandra Guha argues that expansion of industries and agriculture encroaches on forests. For instance, Aarey Forest in Mumbai faced deforestation for infrastructure.

- Energy Poverty vs. Renewable Expansion - Millions in India lack access to energy, pushing reliance on polluting fossil fuels, which hinders a shift to renewables.

- Overexploitation of Resources - Overuse of groundwater in agriculture (e.g., Punjab) depletes resources, posing a challenge to water sustainability.

- Weak Law Enforcement - Despite environmental regulations, weak enforcement leads to pollution (e.g., Yamuna River pollution) as industries flout environmental laws.

- Invisibility of Marginalized Voices in Environmental Policy - Arundhati Roy have critiqued how large development projects, while portrayed as necessary for national progress, often ignore the displacement and loss faced by SC/ST groups and rural poor.

- Gender and Environmental Degradation - Women in rural areas, especially those from marginalized communities, face the direct impact of environmental degradation as they depend on natural resources for fuel, water, and food. The depletion of resources increases their daily burdens, making sustainability harder to achieve.

- Social Inequality - Marginalized communities often bear the brunt of environmental degradation, with limited access to clean resources or sustainable livelihoods. According to Walter Fernandes majority of the people are tribal who get displaced due to dam and infra projects

Conclusion

A balanced approach is needed to achieve sustainability, focusing on green technologies, empowering communities, and strict law enforcement. Future efforts should include strengthening policies, increasing investments in renewables, and encouraging community participation in conservation efforts

c) Critically examine the relevance of development planning in India. (10 Marks)

Introduction

- Define development Planning

- Importance of development planning in India

- Problems of development planning:

- Conclusion

Development planning refers to the systematic and comprehensive process undertaken by governments or organizations to address socio-economic disparities, promote equitable growth, and improve the overall well-being of a society. It involves setting specific goals, formulating policies, allocating resources, and implementing targeted interventions to achieve sustainable and inclusive development, thereby ensuring social justice, reducing poverty, and enhancing the quality of life for all citizens.

Importance of Development Planning In India

- Reduction of Poverty: Development planning guided by the principles of social justice, has contributed to reducing poverty levels. Amartya Sen's argues that focus should be on enhancing people's capabilities and freedoms, enabling them to escape poverty. (MGNREGA)

- Empowerment of Women: various government schemes such as Beti Bachao, Beti Padhao, and Pradhan Mantri Matru Vandana Yojana, which focus on improving women's health, education, and socio-economic status.

- Industrial development: Planning has been crucial in developing key industries, as seen in the establishment of public sector undertakings like BHEL and SAIL.

- Crisis management: It provides a framework for addressing economic crises, as demonstrated during the 1991 economic reforms guided by then-Finance Minister Manmohan Singh.

- Rural Development: D.N. Dhanagare's works highlight the importance of agrarian reforms and rural development policies. Role of Pradhan Mantri Gram Sadak Yojana (PMGSY), which aims to provide all-weather road connectivity to rural areas, in fostering economic growth and social integration.

- Inclusive Growth: Developmental planning aims to provide opportunities for marginalized segments through affirmative action measures like reservations in education and employment, along with specific welfare initiatives designed to uplift the impoverished and disadvantaged.

Problems of Development Planning

- Bureaucratic inefficiency: Planning can lead to red tape and slow decisionmaking, as pointed out by Jagdish Bhagwati.

- Inflexibility: according to Raghuram Rajan Five-year plans can be too rigid to respond to rapidly changing economic conditions.

- Political interference: Development planning can be subject to political pressures, leading to suboptimal resource allocation, as argued by political economist Atul Kohli.

- Over-centralization: E.M.S. Namboodiripad highlights that development planning can lead to a top-down approach that ignores local needs and conditions, as criticized by decentralization advocate

- Unrealistic targets: Plan targets have been unrealistically high. The implementation machinery has been weak and inadequate. India has met the target for agriculture in 1st five-year plan but industrial development targets were missed even after implementation of Nehru-Mahalanobis model

- No focus on environmental sustainability: The Gandhian Mira Ben criticized Planned economy for neglecting the environmental issues and sustainability.

In 2015, India replaced the Planning Commission with NITI Aayog, marking a shift from rigid five-year plans to flexible, collaborative development. This approach involves states, experts, and the private sector. While debates on planning persist, there's consensus on balancing strategic planning with market-oriented policies for adaptive growth

Question 7

a) Analyse the trilogy between environmental movement, development and tribal identity. (20 Marks)

Introduction

While environmental movements aim to protect nature, development projects prioritize economic growth. Tribals, who are closely tied to nature both materially and culturally, often find themselves at the intersection—excluded from both benefits and decisions.

The relationship between *environmental movements*, *development*, and *tribal identity* in India is complex and often conflict-ridden

Body:

- Development vs. Tribal Rights: Large-scale projects like dams, mining, and industrial corridors often lead to displacement and loss of livelihood for tribals. For instance, the Sardar Sarovar Dam on the Narmada displaced thousands of tribal families, igniting resistance.

- Emergence of Environmental Movements: Movements like Chipko and Narmada Bachao Andolan brought tribal voices into environmental discourse. Tribal communities, especially women, became key actors in resisting ecological degradation and asserting rights over forests.

- Tribal Identity and Ecology: According to Verrier Elwin and Ghanshyam Shah, tribal identity is deeply rooted in nature. Forests are not just economic resources but sacred landscapes. Environmental degradation thus becomes a threat to their cultural survival and selfhood.

- Tensions Within Movements: Many mainstream environmental movements have been critiqued for being middle-class led, sidelining tribal aspirations. While aiming to protect forests, they sometimes ignore tribal demands for land rights and autonomy, as seen in tensions around Protected Areas and Forest Rights Act implementation.

Example:

The resistance by Dongria Kondh tribe against bauxite mining in Odisha's Niyamgiri Hills was both an environmental and identity struggle.

Conclusion:

A balanced, justice-oriented approach is needed—one that integrates environmental sustainability with tribal autonomy and participatory development. Ignoring any corner of this triangle risks ecological damage, cultural loss, and social unrest.

b) To what extent have the legal provisions been effective in curbing violence against women in India? Give your argument. (20 Marks)

Introduction:

Violence against women in India persists as a critical social issue, despite the presence of progressive legal frameworks. While legislations like the Protection of Women from Domestic Violence Act (2005) and the Criminal Law (Amendment) Act (2013) have been instituted, their efficacy is often undermined by deep-seated patriarchal norms and systemic challenges.

Body:

Legal Framework: India has enacted several laws aimed at protecting women, including:

- Section 498A IPC addressing cruelty by husband or relatives.

- The Protection of Women from Domestic Violence Act, 2005.

- The Criminal Law (Amendment) Act, 2013, which expanded definitions of sexual offenses post the Nirbhaya case.

- The Sexual Harassment of Women at Workplace Act, 2013.

Effectiveness and Sociological Perspectives:

- Structural Functionalism (Talcott Parsons): This perspective suggests that institutions function to maintain societal stability. However, when institutions like the police and judiciary fail to enforce laws effectively, it disrupts social equilibrium, leading to continued violence against women.

- Conflict Theory (Karl Marx): Highlights how laws may serve dominant groups. In India, socio-economic and caste hierarchies can influence the enforcement of laws, often disadvantaging marginalized women.

- Feminist Perspective: Scholars like Sylvia Walby argue that patriarchal structures are embedded within societal institutions, leading to systemic discrimination against women. This is evident in victim-blaming attitudes and the trivialization of women's complaints.

- Intersectionality (Kimberlé Crenshaw): Emphasizes how overlapping identities, such as caste, class, and gender, can compound discrimination. For instance, Dalit women often face heightened vulnerability to violence and limited access to justice.

Statistical Evidence: According to the National Crime Records Bureau (NCRB) 2022 report:

- A total of 4,45,256 cases of crimes against women were registered, marking a 4% increase from the previous year.

- The crime rate stood at 66.4 per lakh women population.

- Major categories included cruelty by husband or relatives (31.4%), kidnapping and abduction (19.2%), assault with intent to outrage modesty (18.7%), and rape (7.1%).

- The conviction rate for rape cases remained low, hovering around 28.6% in 2021.

Conclusion:

While India's legal provisions signify a commitment to safeguarding women's rights, their effectiveness is curtailed by societal attitudes, institutional biases, and implementation gaps. Addressing violence against women necessitates not only robust legal mechanisms but also transformative societal change that challenges patriarchal norms and promotes gender equality.

c) Trace the social and historical origins of Dalit movements in modern India. (10 Marks)

Introduction:

Dalit movements in modern India emerged as collective efforts by the oppressed castes—primarily the *Scheduled Castes*—to challenge caste-based discrimination, assert dignity, and demand social justice. These movements have deep social and historical roots in both colonial and post-colonial contexts.

Body:

Colonial Impact and Social Awakening:

The British introduction of modern education, legal equality, and census classification enabled Dalits to recognize their marginal status as a collective identity. The exposure to Western liberal thought created the conditions for questioning Brahmanical dominance.

Role of Social Reformers:

- Jyotirao Phule led the Satyashodhak Samaj (1873) in Maharashtra, emphasizing education, anti-caste ideology, and the upliftment of Shudras and Ati-Shudras.
- Sri Narayana Guru in Kerala and Ayya Vaikundar in Tamil Nadu similarly challenged caste hierarchies and religious exclusion.

Ambedkarite Movement

- Dr. B.R. Ambedkar led the most significant phase of Dalit assertion:
- Advocated for separate electorates (Poona Pact, 1932).
- Led the Mahad Satyagraha and Kalaram Temple Entry movement.
- Drafted the Constitution of India, ensuring legal safeguards for Dalits.
- Conversion to Buddhism in 1956 became a symbol of Dalit emancipation.

Post-Independence Movements:

- Rise of Dalit Panthers (1972) in Maharashtra—radical, inspired by the Black Panthers.
- Assertion through literature (Dalit Sahitya), education, and politics (BSP, BAMCEF).
- Focus shifted from mere legal rights to identity, dignity, and cultural assertion.

Conclusion:

Dalit movements in modern India have evolved from socio-religious reform to political mobilization and cultural assertion. Rooted in historical oppression, they continue to challenge the caste system and strive for an egalitarian society.

Question 8

a) Highlight the major contributions of the reform movements in pre independent India. (20 Marks)

Introduction:

The social reform movements of pre-independent India were instrumental in challenging oppressive practices like caste discrimination, gender inequality, and religious orthodoxy. They marked a critical phase in India's transition from a traditional hierarchical society to a more egalitarian and modern one.

Body:

Caste Abolition and Equality:

- Movements like the Brahmo Samaj and Arya Samaj questioned the legitimacy of the caste system and promoted social equality. They also campaigned against untouchability and encouraged inter-caste marriage.

Empowerment of Marginalized Castes:

- Thinkers like *Jyotirao Phule* and *B.R. Ambedkar* mobilized Dalits and lower castes, promoting education, self-respect, and political assertion. Their work laid the foundation for later Dalit movements and inspired identity-based mobilization.

Sociological Perspectives:

- M.N. Srinivas and G.S. Ghurye viewed these movements as key drivers of social change and modernization, facilitating a shift from status-based to contract-based society.

- Yogendra Singh emphasized that reform movements enhanced vertical social mobility, especially for the oppressed.

- B.R. Ambedkar and neo-Marxist scholars interpret these movements through the conflict perspective, as struggles between dominant castes and the oppressed seeking justice and equality.

- Leela Dube and Uma Chakravarti analyze these movements through a feminist lens, focusing on their impact on women's education, widow remarriage, and property rights.

- Structural-functionalists like Radhakamal Mukerjee saw reform movements as essential mechanisms for maintaining social equilibrium during times of rapid transformation.

Conclusion:

Reform movements in colonial India played a foundational role in challenging entrenched hierarchies and ushering in ideas of justice, equality, and rationality. They were not just social awakenings but vehicles of structured change, supported by diverse sociological insights that continue to inform contemporary social policy and analysis.

b) Identify different forms of inequalities associated with agrarian social structure in India. (20 Marks)

Introduction:

The agrarian social structure in India refers to the pattern of social relationships and hierarchies within rural, agriculture-based societies. It encompasses caste, class, land ownership, labor, gender roles, and access to resources. These structures not only shape the production process but also institutionalize various forms of social and economic inequalities.

Body:

- **Caste-Based Inequality:** *G.S. Ghurye* emphasized how the caste system governs access to land, labour, and resources. In the traditional *jajmani system*, upper castes owned land, while lower castes provided labour and services, reinforcing their subordinate status. Untouchability and caste-based exclusion remain deeply embedded in agrarian relations.

- **Gender Inequality:** *Patricia Uberoi* pointed to the gendered division of labour, where women perform a significant share of agricultural work but are denied land ownership, recognition, and decision-making power. This limits their social mobility and economic independence.

- **Class and Economic Inequality:** *M.N. Srinivas's* concept of the *dominant caste* shows how land-owning groups enjoy both economic power and political clout. This intersection of caste and class often marginalizes landless labourer's and small farmers.

- **Tenancy and Land Ownership Patterns:** *A.R. Desai* analyzed the exploitative tenancy systems like sharecropping, where the absence of land rights exposes tenants to economic vulnerability and reinforces landlord dominance.

- **Rural-Urban Divide:** *V.K. Rao* highlighted the gap in infrastructure, services, and opportunities between rural and urban areas, limiting development and mobility for rural communities.

- **Educational and Developmental Disparities:** *Ranjit Singh* argued that poor access to education in rural India perpetuates class-based hierarchies and blocks upward mobility for marginalized agricultural laborers.

- **Political Inequality:** *Rajni Kothari* noted that rural power structures are often dominated by landowning castes, sidelining the voices of marginalized communities in local governance and resource distribution.

Conclusion:

Agrarian inequalities in India are deeply intertwined with caste, class, gender, and political power. Understanding these layered structures is essential to design inclusive and equitable rural development policies.

c) What are pressure groups? Discuss their role in decision-making in democracy. (10 Marks)

Introduction:

Pressure groups are organized associations that seek to influence public policy and decisions without directly participating in electoral politics. They represent specific interests—economic, cultural, professional, or ideological—and function as intermediaries between the government and the people.

Body:

Nature and Significance:

- **Pressure groups include trade unions, business chambers, farmers' associations, and advocacy organizations. Indian examples include** *Bharatiya Mazdoor Sangh*, *Bharatiya Kisan Union*, **and** *Narmada Bachao Andolan*.

- Unlike **political** parties, they do not seek power but aim to influence those in power through lobbying, protests, petitions, and public opinion campaigns.

Role in Democratic Decision-Making:

- **M.N. Srinivas** emphasized the importance of *intermediate associations* in Indian society that **mediate** between individuals and the state. Pressure groups function in this role by representing sectional interests.

- **Rajni Kothari** viewed pressure groups as essential for *democratic deepening*, enabling marginalized voices to influence governance and resist elite dominance. He argued that in **India's** multi-layered democracy, such groups bring societal diversity into institutional spaces.

- **Andre Béteille observed** that pressure groups often reflect underlying social stratifications—caste, class, and region—thus providing a sociological lens to understand their influence and bias in policymaking.

Challenges:

- While **pressure** groups enhance democratic responsiveness, they can also reflect power **asymmetries**. Elite-dominated groups may capture policy spaces, marginalizing weaker sections.

Conclusion:

Pressure groups enrich democracy by broadening participation and making governance more responsive. However, their impact must be critically examined through a sociological lens to ensure they do not reproduce existing social inequalities in decision-making.

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